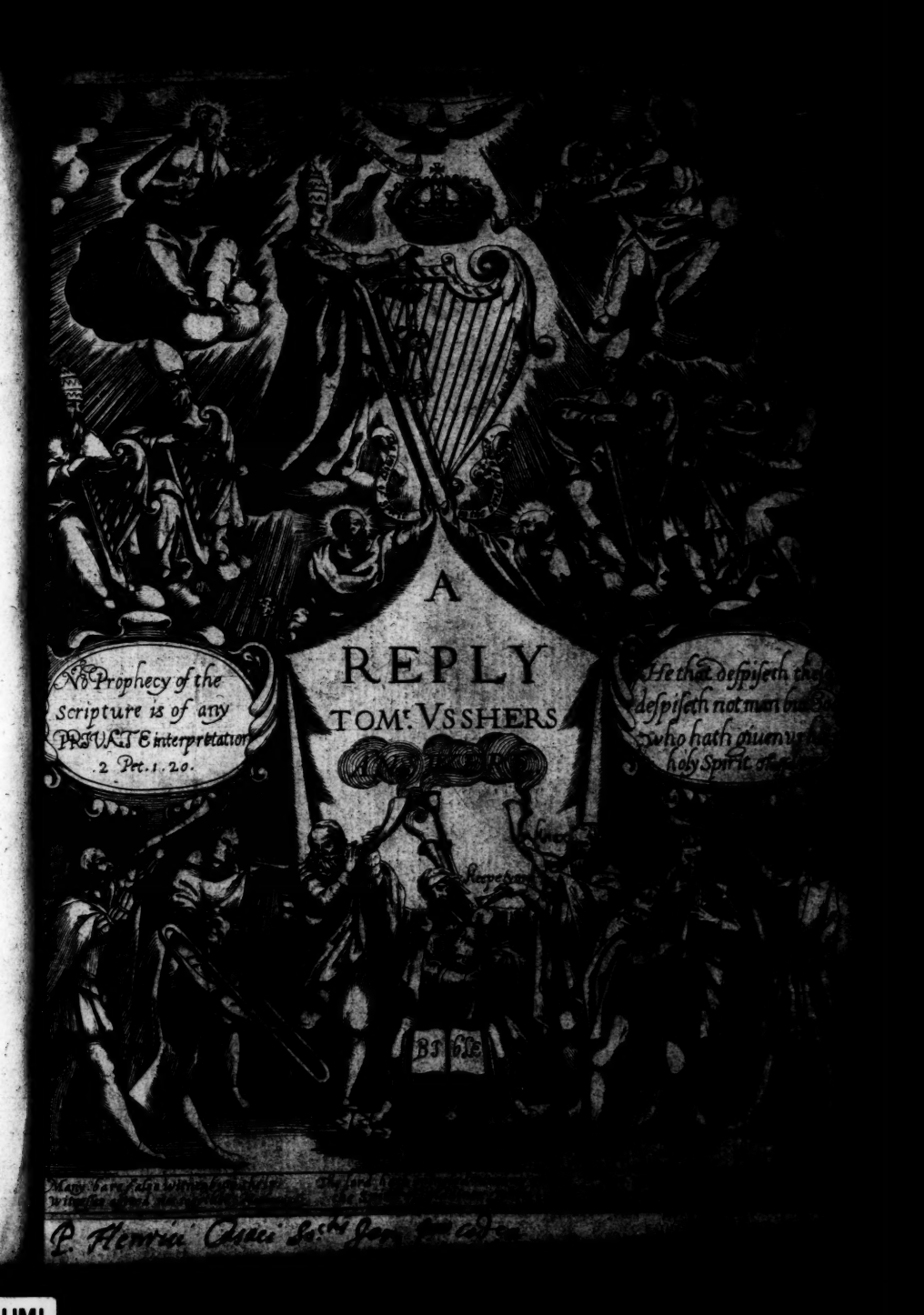

A
REPLY
TOM: VSSHERS
No Prophecy of the
Scripture is of any
PRIVATE interpretation
2 Pet. 1. 20.
He that despiseth the
despiseth not man but
who hath given us
holy Spirit of
Stapleton
BIBLE

A REPLY TO M.R IAMES VSSHER HIS ANSVVERE

Wherein it is diſcouered hovv Anſvverleſſe the ſaid M.r VSSHER *returneth. The vniforme conſent alſo of Antiquity is declared to ſtande for the Roman Religion: And the* ANSVVERER *is conuinced of vanity in challenging the Patronage of the Doctors of the Primatiue Church for his Proteſtancy.*

By VVILLIAM MALONE of the Societie of IESVS.

If ye haue ten thovvſand VSSHERS in Chriſt, yet not many FATHERS. 1. *Cor.* 4. *v.* 15.

VVe vvalke not in craftineſſe, neither handle vve the vvord of God deceitfully, but in diſcouering the trueth vve approue our ſelues to euery mans conſcience in the ſight of God. 2. *Cor.* 4. *v.* 2.



Permiſſu Superiorum. M. DC. XXVII.

1627

X57-429

TO THE

MOST HIGH

AND

MIGHTY PRINCE

CHARLES

KING OF

Great Britayne, France, and Ireland, &c.

ENCOVRAGED by the fame of your renovvned Clemency (moſt gracious Soueraigne) I make bolde to approche vnto the Throne of your Maieſtie, and humbly proſtrating my ſelfe at your Royall feet, preſent yovv vvith this my REPLY, couched in à ſimple and ragged ſtile, yet furniſhed, I dare be bold to ſay, vvith the beautifull abiliments of Truth. My preſumption

tion herein might iuſtly be thought blame-vvorthy, if at this preſent it vvere lavvfull for me to addreſſe my ſelfe to any other. But ſeing that my Aduerſary hath already brought this Controuerſie into the higheſt Court, by the Dedication of his *Anſvver* vnto your Royall Father, inuiting him *to be à Spectator* of this our combate, I thinke my ſelfe neceſſarily obliged to vndergoe the tryall of my cauſe in the ſame Liſts, and to ſubmit the right therof vnto the Cenſure of that your moſt excellent vviſdome, vvhich, together vvith your Crovvne and noble vertues, yovv haue inheirited from your deceaſed Progenitour. And ô thrice vvelcome neceſſity, ſay I, vvhich thus doth ſummon me to appeare vvithout offence before my Soueraigne, to expound vnto him the exact agreement of my beliefe vvith the acknovvledged true Faith of ancient times. Poſterity, I knovve, vvilbe delighted in peruſing the Records of your heroicall actions: and among the reſt it ſhalbe regiſtred of yovv to immortall prayſe, that your meaneſt ſubiects had free acceſſe vnto your Princelie preſence, and alvvayes found moſt gracious fauour in your ſight.

a *M. Vſher in his Epiſtle Dedicatory.*

In former times the vvaſpish emulation of our Aduerſaries hath beene accuſtomed to ſcare vs from the ioyfull preſence of our deereſt Soueraigne, by vpbrayding vs vvith the vnderſerued Epithets of treacherous and diſloyall Papiſts, auou-

touching that true loyalty could not harbour in our breſts, vvhileſt vve shut the ſame againſt Proteſtancy: as though an Irish Catholike might not vvell be conſtant in his ancient Faith, and faithfull to his lavvfull Prince vvithall. But aſſured experience, at laſt, hath taught them to frame their iudgments of vs in another manner, and, to our no leſſe vvonder then content, by publick atteſtations to make it knovvne vnto the vvorld, that our Religion doth not any vvay diminish or vveaken the force of our obliged duty to your ſacred Crovvne; no not though the Pope himſelfe should attempt to vvithdravv vs from the ſame. And that it may appeare that [b] *I ſpeake the vvords of trueth and ſoberneſſe* herein, let it be lavvfull for me, I humbly craue, to confirme thus much vnto your Maieſty by the noe obſcure teſtimonies of tvvo remarkable Deponents, one dignified vvith the higheſt title of Church-Prelacy in this your Realme, the other your Maieſties Iuſtice in your court of Chiefe Place. [c] *Concerning points of Ciuil Iuſtice* (ſaith this later) *and externall peace, and generally in all matters temporall (as they be called) the pretended Catholikes of this your Maieſties Kingdome do already of themſelues vvillingly profeſſe and yeeld à very good conformity, vvithout any oppoſition or contradiction.* The former ſpeaking of the faithfull ſeruice vvhich our Catholike Nobility and Gentry did of late yeares performe vnto the Crovvne of England, euen vvhen, as he

b *Act.* 26. 25.

c *Sir Chriſtopher Sibthorp in his Epiſtle Dedicatory.*

he perſvvades himſelfe, they vvere ſolicited to à defection as vvell by forrein Doctors of great name, as alſo by Papall authority it ſelfe, [d] *Yet*, ſaith he, *of their fidelity in this kind, I am ſo vvell perſvvaded, that I do aſſure my ſelfe that neither the names of any ſchole-men hovv great ſoeuer, nor of the Pope himſelfe, vpon vvhoſe ſentence they vvholly ground their reſolution, either then vvas or hereafter vvilbe of any force to remoue them one vvhit from the alleageance and duty vvhich they do ovve vnto their King and Country.* Thus he in our behalfe: and I, not onlie for my ſelfe, but in the name of all my fellovv-labourers, your Maieſties moſt humble and faithfull ſubiects, dare vndertake, that not one of theſe his vvords ſhall euer fall to ground: but by Gods diuine aſſiſtance yovv ſhall find it dayly more and more aſſured, that the free exerciſe of our Religiõ is our ſtrongeſt tye and vnion to your Crovvne: for the more vnited and familiar that vve are vvith him by vvhom [e] *Kings do raigne*, the more avvfull alſo ſhall vve be found vnto yovv his Holie anointed: vvhoſe Regall Povver, as vve acknovvledge it to be ſubiect vnto none but vnto God himſelfe from vvhom it is, ſo both by our dayly prayers vnto his diuine Maieſty, and by our earneſt exhortations vnto your Catholike ſubiects do vve endeauour that it may foreuer ſtand inuiolable, and in à florishing eſtate, Victorious againſt all aduerſe Potentates vvhatſoeuer that ſhall labour any vvay to iniure it.

d *M. Vſher in his Epiſtle to Sir Chriſtopher Sibthorp, concerning the Religion profeſſed by the ancient Irish. pag. 99.*

e *Proverb. 8. v. 15.*

Our

Our Loyalty then being iuſtified euen by our Aduerſaries in this manner, it reſteth that vve giue à good account of our Religion alſo. For vvhich behold, my gracious Liege, the Queſtion novv, by the conſent of both ſides, is brought vnto that paſſe, that your Royall vviſdome may vvithout great difficultie paſſe your iudgment therupon. For vvheras our Aduerſaries haue fenced hitherto againſt vs vvith their shevv of Scripture only, and by taking the ſenſe and meaning of Gods vvord according to their priuat humours, were able eaſilie to dravve it to the patronage of their priuat fanſies, they ſeeme at laſt to be made capable (through the multitude of variances vvhich this their licentious vvreaſting of the Scripture hath begotten among themſelues) that ſome other courſe muſt needs be followved for the plaine diſcouery of the truth. And, to make short, in ſome ſort they iump vvith vs in this maine Principle, that the generall and vniforme conſent of ancient Fathers is an aſſured touchſtone to try all Controuerſies betvvixt vs, vvhether vve vary about the true ſenſe of Holie vvrit, or about any article of Chriſtian beliefe vvhatſoeuer. For it is agreed vpon that the Holy Doctors of the Primitiue Church did generally profeſſe the ſinceare Religion of our Lord: from vvhence it muſt neceſſarily followv that they vvere furniſhed vvith the right ſenſe and meaning of the Scripture for confirmation of the ſame.

Vouchſafe your Princely Clemency then to heare vvith patience vvhat euidences eich ſide produceth for himſelfe, and iudge our cauſe according to the vigour of our proofes: for vvhyleſt your gracious fauour doth affoard vs leaue to vnfould vvithout offence the reaſons of our Faith, vve knovve not vvhy vve ſhould refuſe to ſubmit to your impartiall Cenſure, and hope vvithall to be made happy by your vpright Doome. The knovvne examples of other mighty Monarches do encourage vs to be thus confident of your Royall vviſdome, and to expect that your noble diſpoſition vvill herein ſurpaſſe vvhatſoeuer famous Preſidents Antiquity hath admired in the like occaſions: vvhether it be of the Great and Godly Theodoſius, vvhen labouring to cut of the diſſentions vvhervvith Gods Church vvas then ſo much oppreſſed, he became himſelfe à meane to dravve and perſvvade the aſſembled Bishops [f] to referre themſelues, and all their varying opinions, vnto the iudgment of ſuch Orthodoxall Fathers as in former times had florished in the Chriſtian common-vvealth: or yet of that moſt zealous Emperour Marcianus, vvhen by his Royall Edict he ſeuearly prohibited his ſubiects to moue any the leaſt doubt againſt that vvhich once had beene eſtabliſhed in à Generall Councell: for, ſaith he, [g] *That man muſt needs be vngodly indeed and Sacrilegious, vvho after the determination of ſo many Prieſts together, doth entertaine*

[f] *Socrates Hiſt. Eccleſ. li. 5. c. 10.*

[g] Verè impius atque Sacrilegus eſt, qui poſt tot Sacerdotum ſententiam, opinioni ſuæ aliquid tractandum reliquit. *Edict. Marciani Imperatoris. apud Baron. an. 452.*

taine any priuat opinion to the contrary: or of any other ſuch like. VVe preſume I ſay, of your Maieſties no leſſe commendable proceedings in the deciſion of theſe our preſent Controuerſies: For yovv[h] *vvill iudge*, vve doubt not, *your people in righteouſneſſe, and your poore in equity*, that all may *bleſſe yovv, and be bleſſed in yovv*. And vve therfore ſhall euer acknovvledge our redoubled obligation to multiply our feruent vovves vnto the [i] *King of Kings* for the complete felicity of your Royall perſon, to the participation of all heauenly and earthly bleſſings; and, after à long and proſperous raigne ouer your louing ſubiects, to the obtayning of à neuer-fading Diademe of Glory amonge the triumphant Citizens of that [k] *Ieruſalem vvhich is aboue*.

h *Pſa.* 71. *v.* 2. 3.

i *Apocal.* 19. *v.* 16.

k *Galat.* 4. *v.* 26.

Your Maieſties moſt faithfull ſubiect,

and vnfained Beadeſman.

W. M.

THE PREFACE TO THE CHRISTIAN READER.

HEre, Good Reader, at laſt I preſent thee vvith my REPLY to M. Vſhers ANSVVERE. I knovv it commeth not to thy hands either ſo ſoone, or ſo fashionable as thovv didſt expect, and I deſire. But if thovv conſider vvell, firſt that it could not obtaine the benefite of the Print at home, and therfore vvas conſtrayned to vndergoe à long and dangerous iourney to ſpeed els-vvhere: next that the Printer vvas à ſtranger to the language, and that my ſelfe through other vrgent occaſions could not attend chiefly the beginning of his vvorke; I doubt not but thy charitable indifferency vvill eaſily excuſe not only the faults eſcaped in the Print, but alſo the long ſtay vvhich it hath made, eſpecially if thovv remember vvithall that the ANSVVERE it ſelfe found ſuch rubbs, that it lay groaning ſix vvhole yeares, and more, vnder the Authors pen, and litle leſſe then foure in the Preſſe. But letting this paſſe as caſuall and, perhaps, vnauoidable, knovv that at the intreaty of à Proteſtant[a] knight, my vvorſhipfull and vvorthy freind, ſome ten yeare ſince I pend, vpon the ſuddaine indeed, à certaine Demaund concerning the

[a] Sir Piers Crosby.

the alteration of Faith and Religion in the Roman Church: for through occaſion of diſcourſe paſſing betvvixt him and me, he became deſirous to knovv vvhat the learned of his ſide could ſay thereof. He vvas not ignorant that Rome in primitiue times confeſſedly maintayned the right Faith, and florished in the conſtant profeſſion of Gods true Religion, being adorned vvith the glorious Crovvnes of ſo many Paſtors as had gouerned her for the ſpace of three hundred yeares after her firſt foundation, and vvith their bloud had ſealed the trueth and purity of the Roman faith. Neither had he heard at any time that euer any Biſhop of that Sea, in the ages next follovving, vvas accounted to be of any other Religion then of that vvhich his Predeceſſours had liued in. VVherfore caſting his eye vpon the chiefeſt points controuerted at this day betvvixt the Proteſtants and the novv Roman Church, he iudiciouſly reſolued that neither vve could iuſtly maintaine them, vnleſſe vve vvere able to proue that they vvere embraced by the ancient Church: nor yet our Aduerſaries hold them in ſuch contempt, vvithout ſhevving vvhen or by vvhom they vvere firſt brought in. I aſſured him, for our ſide, that vve could eaſily proue that the ſaid points vvere vndoubtedly receaued by the Church from the very beginning: and, for them of his ſide, he vvould not be perſvvaded but they vvere able to aſſigne the firſt Authors of ſuch of them at leaſt, as vvere eſteemed to be moſt erroneous and abſurd. But hearing me affirme vvith all confidence that neuer any Proteſtant yet, hovv learned ſoeuer, vvas able to performe any ſuch thing, he preſently conceaued that M. Vſher, *then Deane of Finglas, vvas able, ſure, to diſproue me herein. For vvhich cauſe he deſired me to vvrite in his behalfe à Propoſition or Demand to that effect: vvhich I did forthvvith, in theſe vvords follovving.*

YOur Doctors and Maſters graunt that the Church of Rome for 400 or 500 years after Chriſt, did hold the true Religion. Firſt then would I faine knowe, what Biſhop of Rome did

first alter that Religion, which yow commend in them of the first 400. yeares? In what Pope his dayes was the true Religion ouerthrowne in Rome?

Next, I would faine know, How can your Religion be true, which disallowe th of many chiefe articles, which the Saints and Fathers of that Primitiue Church of Rome did generally hold to be true?

For they of your side, that haue read the Fathers of that vnspotted Church, can well testifie (and if any deny it, it shall be presently shewen) that the Doctors, Pastors, and Fathers of that Church did allow of Traditions; that they acknowledged the real presence of the body of Christ in the Sacrament of the Altar: that they exhorted the people to confesse their sinnes vnto their ghostly Fathers: that they affirmed, that Priests haue power to forgiue sinnes: that they taught, that there is à Purgatory: that prayer for the dead is both commendable and godly: that there is *Limbus Patrum*, and that our Sauiour descended into Hell, to deliuer the ancient Fathers of the Old Testament; because before his Passion none euer entred into Heauen: that prayer to Saints, and vse of holy Images was of great account amongst them: that man hath free-will, and that for his meritorious works he receiueth, through the assistance of Gods grace, the blisse of euerlasting happinesse.

Now would I faine know whether of both haue the true Religion, they that hold all these abouesaid points, with the Primitiue Church; or they that doe most vehemently contradict, and gaine-say them? They that doe not disagree with that Holy Church, in any point of Religion; or they that agree with it but in very few, and disagree in almost all?

Will yow say, that these Fathers maintayned these opinions, contrary to the word of God? why yow know that they were the pillars of Christianitie, the Champions of Christ his Church, and of the true Catholike Religion, which they most learnedly defended against diuerse Heresies; and therefore spent all their time in à most serious studie of the Holie Scripture. Or will yow say, that although they knew the Scriptures to repugne, yet they brought in the aforesaid opinions by malice and corrupt intentions? Why your selues cannot deny but that they liued most Holy and vertuous liues, free from all malitious corrupting, or peruerting of Gods Holy word, and by their Holy liues are now made worthy to raigne with God in his glory. In so much as their admirable learning may sufficiently crosse out all suspition of ignorant error; and their innocent Sanctitie freeth vs from all mistrust of malitious corruption.

Now

Now would I willingly ſee what reaſonable anſwer may be made to this. For the Proteſtants graunt, that the Church of Rome for 400 or 500 yeares, held the true Religion of Chriſt: yet do they exclaime againſt the aboueſaid Articles, which the ſame Church did maintayne and vphold, as may bee shewen by the expreſſe teſtimonies of the Fathers of the ſame Church; and shall be largely laid down, if any learned Proteſtant will deny it.

Yea, which is more, for the confirmation of all the aboue mentioned points of our Religion, we will produce good and certaine grounds out of the ſacred Scriptures, if the Fathers authority will not ſuffice. And we do deſire any Proteſtant to alleage any one Text out of the ſaid Scripture, which condemneth any of the aboue written points: which wee hold for certaine they shall neuer be able to doe. For indeed they are neither more learned, more pious, nor more Holy then the bleſſed Doctors and Martyrs of that firſt Church of Rome, which they allow and eſteeme of ſo much, and by which we moſt willingly will be tryed, in any point which is in controuerſie betwixt the *Proteſtants* and the *Catholicks*. Which wee deſire may be done with Chriſtian charity and ſincerity, to the glory of God, and inſtruction of them that are aſtray.

BEhold here this is that, vvhich M. Vſher *receauing, did out of hand proclayme to be* A IESVITS CHALLENGE, *forſooth; and thereupon he began to buckle on his harneſſe, and to prepare himſelfe to the fight vvith ſpeed. But for all this his Martiall heate and vvarlike diſpoſition in the beginning, he proceeded after but coldly, as I ſaid, and at laſt came of but homely, as is to be ſeene in this my Reply.*

I thought at firſt to complayne of him for calling me à CHALLENGER, *vvhen as I propounded but à ſimple Demand; yet vvhen I ſavv him ſtile his ovvne booke* AN ANSVVERE *to vvhat I demanded, vvithout giuing any* Anſvvere *therin at all, I held it better to forbeare all complayntes, ſeing he no leſſe miſtearmeth his ovvne vvorke then myne. This thovv ſhalt find diſcouered vnto thee, Gentle Reader, as vvell in the generall, as in euery particular queſtion handled in this vvorke; and therfore I need not here to inculcate it any further. Only for thy*

better

better information I deſire thee no vv to take notice of theſe points follo vving. Firſt that foraſmuch as our maine Controuerſy is concerning the iudgment of the Fathers of the firſt 500 yeares, in my proofes I haue ſtill kept my ſelfe vvithin that compaſſe, ho vvſoeuer in diſprouing the Aduerſary I haue ſometimes deſcended to the vvriters of later ages. Secondly to many later vvriters obiected by the Anſvverer *I haue not made any ſpeciall* Reply; *aſvvell for that they come not vvithin the compaſſe of our prefixed time, as alſo for that by my particulare Reply to the like obiection brought out of primitiue Authors, it mvy eaſily be vnderſtood vvhat is to bee ſaid of the yonger Diuines. Thirdly I haue enlarged my ſelfe in that Article of the Reall preſence more then in any of the reſt, not only becauſe it is à matter of ſo greate importance, but alſo by reaſon of the eagerneſſe vvhervvith the aduerſe part doth impugne the ſame. In vvhich Controuerſy I haue allead-*

b Reply. pag. 283. *ged* b *many miraculous demonſtrations, recorded by Authors of good credit, to the confirmation of our Catholike cauſe: vvhich ſupernaturall euents cannot chooſe but vvorke à feeling in the heart of the vvell diſpoſed Proteſtant Reader, and vvithall bring great delight and Comfort to the Catholike.*

Fourthly in producing ſome ſayings of the Holy Fathers I am, peraduenture, more prolixe then vvilbe pleaſing to euery Reader; yet I doe perſvvade my ſelfe that the like manner of citations vvilbe gratefull to many, ſeing that the ſvveete and pious diſcourſes of the Saints, in the controuerted myſteries of our Faith, may ſerue aſvvell to enflame the Catholike vvith deuotion, as to enlighten the Proteſtant vvith right vnderſtanding. Fiftly for ſuch Greeke Authors as I had at hand (and indeed ſometyme I had them, and ſometyme I could not come by them, according to the vncertainty of our diſtreſſed tymes) I haue, by our Anſvverers example, layd dovvne their Originall text in the Margent: In the reſt I haue made vſe of approued

Latin

Latin translations. In alleadging also the testimonies of the Latin Vvriters, I haue had care to adioyne the Latin text vvithall, except à very fevv, as Vincentius Lirinensis S. Cyprian, and others, vvhich for their prolixity I omitted; as also in the sayings of Luther and some of his Companions novv and then, of vvhom I made not any great account. Sixthly I haue beene carefull to lay doVvne the fatall disagreement vvhich is [c] *confessedly found among our Aduersaries themselues in their beliefe of those points vvherin they differ from vs, that the discreet Reader may perceaue hovv vnreasonably they vrge vs to agree to them, vvho cannot find out the vvay to agree among themselues: or hovv idly they take in hand to disproue the vvhole Catholike and Apostolike Roman Church, faithfully vnited together in it selfe, though spread throughout the vvhole vvorld, vvhen they are not able to confute and conuince à fevv of their ovvne brethren at home. Seuenthly vvheras in debating vvith the* Answverer *I not only omit his Titles of Honour, but novv and then also do make bold to argue some-vvhat roughly and freely against him, I intreat the courteous Reader vvith all earnestnesse that he vvilbe sparing to impute the same vnto any disregard that I haue either to his Person or to his learning: for sincearly I both honour the one, and highly esteeme the other, nor vvill I once be found vvanting in the exhibition of all respectiue obseruance tovvards his vvorth and Dignity as farre as the knovvne grounds of my Profession, and my engaged duty to true Religion shall giue me leaue. But in this present Controuersy entring into the Lists à vovved Champion (as I persvvade my selfe) of most Sacred and vndoubted Truth, I resolued seriously to pursue my right: imagining that euen my Aduersary himselfe vvould disdaine to see me, either favvne vpon him fainedly, or set vpon him faintly.*

[c] Litigandi, scribendi, declamandi, disputandi, contendendi, excommunicandi, inter Lutheranos & Caluinistas nullus est finis. *Saith Iuzler à Protestant Diuine, lib. de disturnitate belli Eucharistici. pag. 80. se also hereafter pag. 24. 76.*

Finally I haue, according to my promise, produced good and certaine grounds of Scripture *in confirmation of our*

Doctrine: the Which grounds, as they are confirmed by the constant agreement of Church and Fathers, so are they safe and sure enough for euer being dissolued by any interpretation of the Aduersaries PRIVAT SPIRIT; the Which how forceleſſe it is to find out the right interpretation of Gods Word, We haue taught the Reader [d] els-Where. And if there Were nothing elſe but that their confeſſed * diuiſion and diſſention Which this their licentious Spirit of expounding the Scriptures hath rayſed among themſelues, it Were enough to aſſure any Well diſpoſed iudgment that it is not the Spirit of him, Who is [e] the God of peace and not of diſſention, Whoſe true belieuers are alWayes [f] carefull to keepe the vnity of the Spirit in the bonde of peace: All Which I haue endeauoured to repreſent Vnto the very eyes of the diſcreete Reader in the fore-front Image of this my Worke, Emblematically ſetting forth the difference Which is found betWixt our Catholike Church, as she is diuinely vnited together by à miraculous harmony of one true Beliefe in all her members diſperſed throughout the World, and the iarring Synagogs of ſeuered Nouellers; among Whom, though euery one is bold to attribute to himſelfe the Warrant of the Holy Spirit, and therupon doth confidently ſound forth his neW-fangled ditties With à ſtrong breath, yet is there ſuch horrid diſſonance and vnreconcileable diſcord to be heard, that no man may deny but Errour is their only ſong, and none more like then KNOX to ſtrike them meaſures, and to be chiefe Maſter in their Quier. But to the end it may appeare that herein I bring not myne oWne priuate fanſies, but the conſtant and approued Doctrine of Primitiue tymes, liſten à litle, Good Reader, I pray thee, vnto the Well tuned Conſort of the ancient Fathers vpon this note.

And firſt of all the Holy Martyr Iuſtinus doth ſing iuſt after this manner, [g] For as much as Heretikes novv a-adayes

d Hereafter pa 98.

* Se hereafter. pag. 24. 76.

e 1. Cor. 14. v. 33.

f Epheſ. 4. v.

g Nunc cum damnent Hæretici alij alios ob opinionum diſſenſiones, perſpicuum eſt omnes eorum Hæreſes occaſionem habuiſſe ex ambitione, & mutua inuidia Hæreſiarcharum, &c. Imò fidem noſtram, dum ſibi aduerſantur, affirmant. *Iuſtin. Martyr. q. 4. ad Orthodoxos.*

adayes by disagreeing opinions do condemne one another, it is manifest that their errours proceede from Ambition, and from the mutuall rancour and Enuy of their first Authors. Yet do they confirme and strengthen our Faith not à litle, vvhilest they are at such debate among themselues. *VVith vvhom agreeth S. Irenæus treating of such like men.* [h] Let vs take à vievv, *saith he,* of their vnstable and inconstant Doctrine, considering hovv that being but tvvo or three, they neuer teach one and the same thing, but still bring forth such resolutions as are contrary both in vvords and meaning. [i] VVhereas vve Catholikes, followving one only true God, and holding his vvord for the assured rule of Trueth, do perfectly agree in all points among our selues. *VVhereunto accordeth most exactly Tertullian, vvitnessing that such men* [k] do vary one from another euen in their ovvne profession, vvhylest euery one of them PIPETH VOLVNTARIE, and tuneth vvhat he is taught according to his priuat Spirit, euen as his Masters at first framed their opinions to their ovvne fansies. And so the progresse of Heresie is euermore answverable to it ovvne nature, and to the condition of it first originall. It vvas as lavvfull for the Valentinians as for Valentinus, for the Marcionits as for Marcion (*for Lutherans and Caluinists as for Luther and Caluin*) to coyne à nevv Faith at their pleasure.

S. Athanasius also beareth à part in this Musick, affirming it to be à [l] thing agreed vpon among the ancient Fathers, that

[h] Videamus nũc & eorum inconstantem sententiam, cum sint duo vel tres, quæ admodum de eisdem non eadem dicunt, sed & nominibus & rebus contraria respondent. *S. Irenæus li. 1. ca 5.*

[i] Nos autem vnũ & solum verum Deum Doctorem sequentes, & regulam veritatis habentes eius sermones, de ijsdem semper eadem dicimus. *Idem li. 4. cap. 69.*

[k] Mentior, si non etiam à regulis suis variant inter se, dum vnusquisque proinde arbitrio suo modulatur quæ accepit, quemadmodum de suo arbitrio ea cõposuit ille, qui tradidit. Agnoscit naturã suam, & originis suæ morem profectus rei. Idem licuit Valentiniano quod Valentino: Idem Marcionitis quod Marcioni de arbitrio suo fidem innouare. Denique penitus inspectæ hæreses omnes, in multis cum auctoribus suis dissentientes deprehenduntur. *Tertullian de Præscript. cap 42.* [l] Ἐι γὰρ οἱ πατέρες παραδιδόασιν ὑπὲρ διδασκαλίαν τῆς διδασκάλου ἀληθῶς, τοῦτ' εἰκὸς, τὰ αὐτὰ ἀλλήλοις ὁμολογεῖν, καὶ μὴ ἀμφισβητεῖν, μήτε πρὸς ἑαυτοὺς, μήτε πρὸς τοὺς ἑαυτῶν πατέρας· οἱ γὰρ μὴ τοῦτο ἀλλ' ἕτερα τοῦ τρόπου, μοχθηροὶ μᾶλλον καὶ οὐκ ἀληθῶς γραμματοδιδάσκαλοι· &c. οἱ γὰρ ἅγιοι καὶ τοῦτο τὸ ὄντως τῆς ἀληθείας κήρυκες, ἀλλήλοις τε συμφωνοῦσι. *S. Athanas. de Decretis Synodi Nicenæ contra Hæres. Arian.*

that true Doctrine is there taught, vvere all make profeſſion of out beliefe, vvithout varying either among themſelues, or yet vvith their Fore-fathers. And they that do othervviſe are vvorthy to bee tearmed rather peruerſe, then true Inſtructours. But the Saints, on the contrary ſide, do preach the Synceare trueth, becauſe they agree in Doctrine among themſelues, vvithout any diſſention at all. *SVVeetly alſo doth S. Hilary chaunt it VVith the reſt in this melodious manner.* [m] VVhereas the Church planted by our Lord, and confirmed by the Apoſtles, is one alone for all, out of vvhich the frantike errour of diuers Impieties haue made à departure; nether can it be denyed but this diſſention in matters of Faith proceedeth from the fault of vvrong vnderſtanding, vvhileſt that vvhich is read is applyed rather to common ſenſe then common ſenſe is made ſubiect to vvhat is vvritten: neuertheleſſe as long as the deuided Factions are at diſcord and variance among themſelues, the Church is cleered not only by her ovvne true Doctrine, but alſo by that of her Aduerſaries; for all being againſt her alone, she confoundeth the impious errour of all by remayning one and the ſame ſtill, perfectly vnited in herſelfe. All Heretikes indeed oppoſe themſelues againſt the Church, but vvhileſt by invvard diſſention they beate dovvne one another, they obtaine nothing for themſelues; for their victorie one againſt another is the Churches triumph ouer them all, ſeing that euery Hereſy impugneth in his fellovv that vvhich is euermore condemned by the Faith of the Church. AMONGEST HERETIKES THEN NO COMMON AGREEMENT IS TO BE FOVND: AND VVHITHALL BY being at diſcord

[m] Cum à Domino Eccleſia inſtituta, & ab Apoſtolis confirmata, vna omnium ſit, ex qua ſe diuerſarum impietatum furēs error abſciderit, nec negari poſſit ex vitio malæ intelligentiæ fidei extitiſſe diſſidium, dum quod legitur ſenſui potius coaptatur, quàm lectioni ſenſus optemperat: tamen dum ſibi partes ſingulæ aduerſantur, non ſolum ſuis, ſed etiam aduerſantium eſt intelligēda doctrinis, vt dum aduerſus vnam eam omnes ſunt, impijſſimū tamen errorem omnium per id, quod ſola eſt, atque vna, confutet. Hæretici igitur omnes cōtra Eccleſiam veniunt: Sed dum Hæretici omnes ſe inuicem vincūt, nihil tamen ſibi vincunt. Victoria enim eorum Eccleſiæ triumphus ex omnibus eſt, dum in eo hæreſis contra alterum pugnat, quod in hæreſi altera Eccleſiæ Fides damnat. Nihil enim eſt quod hæteticis commune eſt: & inter hæc fidem noſtram, dum ſibi aduerſantur, affirmant. *Sanctus Hilarius libr. ſeptimo de Trinitate.*

diſcord among themſelues; they confirme our Catholike Faith. *Thus S. Hilary. By all vvhich vve are iuſtly vvarranted to paſſe the ſame iudgement of our iarring Aduerſaries, vvhich an ancient Father long ſince pronounced of the Marcionits: to vvit that* n the cauſe of their diſſention in Doctrine is no other, but the vncertainty of their il-grounded opinions. *And vve may vvith good reaſon ſay vnto them as the Diuines of Heidelberg ſayd once vnto the Anabaptiſts.* o If vve vvould grant vnto yovv the name and title of a Church, vvhich of ſo many Sects, as yovv haue among yovv, ſhould be held to be the true Church of God? *The Proteſtants? The Putitans? the Bro vvniſts? or vvho elſe? Truly for our Anſvverer, and his confederats, the Mansfeldian Diuines haue taught vs vvhat to thinke, in theſe vvordes.* p VVe haue good reaſon to miſtruſt the Doctrine of the Sacramentaries: firſt for the Nouelty thereof: Secondly becauſe they haue no concord nor agreement among themſelues, but are diuided in opinions, as Carlſtadians, Zuinglians, Oecolampadians, Suenkfeldians, Caluiniſts and ſuch like. *For vvhich cauſe Luther complayned iuſtly of them ſaying.* q In theſe our tymes firſt the Sacramentaries made a departure from vs, and the Anabaptiſts after them. Yet neither of them both haue any agreement among themſelues: for Sect begetteth Sects, and one ſtill condemneth another. r No Heretikes vvere euer yet ſubdued by force or any art, but only by their mutuall diſcord and diſſention: Neither is Chriſt vvont to vvage vvarre againſt them in any other ſort, then by mingling

n Διὰ τοῦτο καὶ ἀδιάφορος ἑαυτοῖς ἀσύμφωνος γέγονεν ἀσυστάτου γνώμης ἀντικοιμώμενος. *Rhodon. apud Euſeb. Hiſt. Eccleſ. lib. 5. cap. 13.*

o Si vobis Eccleſiæ titulũ ac nomen concedere vellemus, quænã inter vos Secta pro Eccleſia Dei habenda eſſet, cũ in tam multas ſectas diuiſi ſitis. *Theologi Heidelbergenſes in Protocollo Franckentalenſi; Præfat. ad Anabaptiſtas.*

p Suſpectã meritò habemus Sacramentariorum doctrinam, primò propter nouitatem: Secundò quod Sacramentarij non definitè in eadem ſententia concordes, ſed

inter ſeipſos diuiſi ſunt, vt alij ſunt Carlſtadiani, Zuingliani, Oecolampadiani, Suenckfeldiani, Caluiniſtæ, & Similes. *Theologi Mansfeldenſes in Confeſſione Mansfeldica Latina. Fol. 120.* q Noſtro tempore primùm defecerunt à nobis Sacramentarij, poſt Anabaptiſtæ. Horum neutri inter ſe concordes ſuut: ita ſemper Secta parit Sectas, & vna damnat aliam. *Luther ad cap. 5. Epiſt. ad Galatas. tom. 5. Fol. 416.* r Neque enim vlli vnquam Hereticiſ victi ſunt vi aut aſtu, ſed diſſentione, nec aliter cum eis pugnat Chriſtus, quàm mixto inter eos Spiritu vertiginis & diſſentionis. *Idem ad Pſalm. 5.*

gling among them à SPIRIT OF GIDDINES and disagreement. *Let this ſuffice thee, Chriſtian Reader for thy Introduction into the enſuing diſputation:* and [f] God, vvho commanded the light to shine out of darkneſſe, giue thee the light of the knovvledge of his glory in the face of IESVS CHRIST, *that he may be* [g] thy light and thy Saluation *for euer, Amen.*

[f] 2. Cor. 4. v. 6.

[g] Pſalm. 27. v. 1.

S. AVGVSTIN. LIB. 4. AL.
Bonifacium cap. 8.

DE Sanctorum literis qui ſcripturas ante nos fama celeberrima, & ingenti gloria tractauerunt, aliqua documenta proferam: non quod Canonicis libris à nobis vllius, Diſputatoris æquetur auctoritas, &c. Sed vt ſciant omnes à nobis rectam, & antiquitus fundatam Catholicam Fidem aduerſus recentem Pelagianorum præſumptionem defendi.

I Will produce ſome teſtimonies out of the vvritings of ſuch Saints as in former tymes haue interpreted the Scriptures vvith greate fame, and prayſe in the Church: not becauſe I eſteeme any Doctours authority vvorthy to be compared to that of the Canonicall bookes, but that all men may knovve that vve defende the true and ancient Faith againſt the nevvfangled Præſumption of our Aduerſaries.

S. HIE-

S. HIERONYMVS EPIST. AD Cteſiphontem.

HÆreſes ad originem ſuam reuocaſſe, confutaſſe: Hæreticorum ſententias prodidiſſe, ſuperaſſe eſt.

THe reduceing of Heveſies to theire beginning is a Confutation of them; and the diſcouering of theire Opinions is theire ouerthrovve.

S. AVGVSTIN. DE BAPTISMO contra Donatiſtas. lib. 4. cap. 6.

ILla conſuetudo quam homines ſurſum verſus reſpicientes non videbant à poſterioribus inſtitutam, rectè ab Apoſtolis tradita creditur.

THat Cuſtome is rightly held to be an Apoſtolicall Tradition, vvhich, looking vp into former tymes, vve find not to haue beene ordayned by others after the Apoſtles.

A RE

A REPLIE TO M. VSSHER HIS ANSVVER.

MY demand was. What Biſshopp of Rome did firſt alter that religion, which the Proteſtants commend in thoſe of the firſt 400. or 500. yeres, confeſſing it to haue beene the true religion of Chriſt, and his Apoſtles? To which our Anſweter returning à three fold anſwere, cometh at laſt very quaintly to proue that, which full well I knew before: to witt, that he cannott tell. And to the end that this Anſwerleſs, Anſwer of his, should not ſeeme to ouerthrow his cauſe, and to confirme ours, as (indeed) it doth, he rangeth through many impertinent, & tedious diſcourſes, endeauouring to proue, that it is, forſooth, à vayne demand, and that therefore none ought to wonder at his want of skill herein. He chooſeth then to ſeeme ignorant of the originall of that, which other wiſe he knoweth full well did neuer happen, rather then by confeſſing the truth, giue any aduantadge to our ſide; and ſoe the whole globe of his woorke wheeleth about vppon theis two fickle poles. *VVant of knowledge: and, VVant of ſinceritie.* Whereof the former in him is voluntarilie affected, thother through extremitie, is vnnaturallie embraced. But lett vs firſt inquire.

VVhether the aboue ſaid demand be à vayne demand, or noe?

SECT. I.

HEre the Reader muſt dilligentlie obſerue, that the way to confute, and convince Hereſies, is by the ancient Fathers confeſſed to be, [a] *the reduceing of euerie one to its beginning.* And forasmuch as our aduerſaries charge the now Church of Rome with Hereſies, wee therefore vrdge them to point vs out theire beginning; for, as Vincentius Lyrinenſis ſaith, [b] *what Hereſie euer was there, but ſprung vpp vnder à certayne name, in à certayne place, and at à certayne time?* The certayne time then of the beginning of any one of thoſe Hereſies, where with the Church of Rome ſtandeth charged, is all, that wee demand of them.

a *S. Hieron. ad Cteſiphont Tertul lib de præſcrip. init*

b Quæ vnquã hæreſis niſi ſub certo nomine, certo loco, certo tempore ebulliuit? *Vinc. Lyrin. c. 34.*

them. And becauſe they cannot ſhew vs the ſame, wee conclude that they charge vs wrongfullie, and that our Religion is the ſelfeſame with that, which the holie Fathers of the firſt 400. yeares mainteyned, and conſequentlie the true confeſſed Religion of Chriſt: and on the other ſide, that theire Religion, whoſe yeſterday begining is wel-known, and ſhall hereafter be pointed out, cann, by the ſame rule, be noe better, then meere Hereſie, if euer any Hereſie there was in the world. For euen as Irenæus ſaid: [c] *Before Valentinus there were noe Valentinians, nor before the Hereticke Marcion, noe Marcioniſts*, who therefore are truely concluded to be Hereticks; ſoe ſay wee: Before Luther there were noe Lutherans, nor befor Caluin, Caluiniſts, for they cannot point out any one, who before Luther profeſſed theire Religion in all points. As wee aſſigne the tyme then, and giue vnto them Luther, who firſt began to deny certayne articles, which the Church did generallie profeſs, vppon which deniall ſtandeth the whole frame of Proteſtancy; ſoe wee demand of them by whom, or when did the Church of Rome fall in any one point of faith, from that, which was held in thoſe primitiue tymes?

[c] Ante Valentinũ non fuerunt qui ſunt à Valentino, neque ante Marcionem erant, qui ſunt à Marcione. *Irenæus li. 3. ca. 4. aduerſ. Hareſes.*

How much this demand hath alwayes troubled theire braynes, yea euen to madnes ſometimes, may be gathered out of theire ſeuerall Anſweres to the ſame; in which they not onely contradict one another, but euen feight moſt ſtrangely, each man with himſelfe: ſome of which theire varying Anſweres, I thought good here to lay downe; that it may appeare how prittilie our Anſwerer wyndeth himſelfe out of the queſtion, to which moſt of his Maſter, and Companions haue laboured ſoe hard to giue better ſatisfactiõ. [*] *All agree not* (ſaith M. Couel) *when this defection began*. For, as another doth witneſs, [d] *Some haue written that the Pope hath blinded the world theis many hundred yeeres, ſome ſay à thouſand, ſome twelue hundred, ſome nyne hundred, &c.* M. Iohn Napper in his treatiſe vppon the Reuelations ſaith, [e] *that the Popes kingdome hath had power ouer all Chriſtians, from the tyme of Pope Silueſter, and the Emperour Conſtantine, for theis twelue hundred and threeſcore yeares*: and againe in another place; [f] *from the tyme of Conſtantine (ſaith he) vntill theis our dayes, euen à thouſand two hundred and threeſcore yeares, the Pope and his Clergie hath poſſeſſed the outward viſible Church of Chriſtians*. And once againe, he ſaith, [g] *betweene the yeare of Chriſt three hundred, and three hundred & Sixteene, the Antichriſtian, and Papiſticall raygne began, raigneing vniuerſallie, and without any debatable Contradiction, twelue hundred and threeſcore yeares*. Nay elswhere, he enlardgeth this raygne yet more, ſaying; [h] *that alſo dureing the ſecond and third ages (after Chriſt) the true temple of God, and light of the Ghoſpell was obſcured by the Roman Antichriſt himſelfe*. With M. Napper, I finde M. Brokard agreeing,

[*] *M. Couel againſt Iohn Burges p. 137.*
[d] *Fulke in his treatiſs againſt Stapleton &c. pa. 25.*
[e] *Nappier pag. 43.*
[f] *Idem p. 143.*
[g] *Idem p. 68.*
[h] *Idem pa. 191.*

agreeing, who vppon the Reuelations likwise, saith: i *that the Pope fell from Christ in the tyme of Siluester, and that for 1260. yeares the Church was oppressed, and trodden downe by the Papacie, euen, from Siluesters tyme to theis dayes.* Somewhat more roughlie Answereth, M. William Leigh, in his great Brittaines great deliuerie, printed 1606. where he affirmeth, *that the Popes euer since 300. yeares, haue beene Diuells.*

i *Brokard vppon the Reuelation. fol. 110.*

Theire great Cantabrigian Champion M. Whitakers, founde himselfe hard set too in this demād, about which he did soe beate his braynes, that they appeared somwhat hurt in his Answeres. For one while, he saith: k *wee affirme Gregory the great to haue beene the last true, and godlie Bisshop of that Church &c. for as many as followed him, were (indeed) Antichrists. And because they demaund à certayne tyme of vs, wee assigne them this tyme.* Another while he saith, l that *Leo was à great Architect of the Antichristian kingdome:* but obserue well the Wethercock, in his Answere to Campions seauenth reason, he auoucheth, *that the Church from the Apostles tyme, began to declyne, and inclined to the Apostacy which the Apostle did fortell should be, and wee see now fulfilled. Then those woolues of whom the Apostle did forwarne, came into the Church, and ceassed not to destroy the flocke. Then those Antichrists &c.* But at last the poore man haueing wearied, and weakned his braynes thus idlelie, cryeth out with disdaine, m *that he and his Breethren are not bound to Answere in what age superstition crept into the Church.* And why? *Because* (saith he) n *it is à hard thinge for them to Answere at what time, &c.* And therefore he freelie granteth, that *the tyme of the Roman Churchs change cannott easelie be told.*

k *VVhitaker de Ecclesia contra Bellarm. controu. 2. q. 4.*

l *Idem de Conc. cont. Bellar. pa. 337.*

m *Idem lib. 3. cont. Bureum pag. 277.*

n *Idem in respons. ad 7. rationem Camp. p. 101.*

Here I cannott choose but obserue how our Answerer seemeth to be spitt, euen out of this Whytakers mouth, as euerie one may see, if they will but take the paines to compare theire phrase, theire reasons, and theire vncertaine assertions, concluding both together, o *that this obseruation of tymes, and seasons, doth often faile them,* p *and that they are not soe easie to be discearned as fooles are borne in hand they are.* And with them agreeth M. Powell, who being prouoked, (as our Answerer was) if our doctrine were errour, to tell vs when it came in, who was the Author of it, vnder what Pope &c he most ingenuouslie of all, confesseth the truth in theis words, q *we can nether tell by whom, nor at what tyme the enemie did sowe it, neither indeed doe wee know, who was the first Author of euerie one of your blasphemous opinions.*

o *Answer. p. 7.*

p *Ibid. pag. 4.*

q *Powell in his Consider of the Papists supplic. pag. 42. 43.*

Yet if yow will behould how vnfortunatlie other Protestant Doctors, yea and great ones, haue tugged with this difficultie, Melancthon will tell vs, *that* r *Zozimus,* (who was à hundred yeares after Siluester) *was the first Antichrist: and that since, theire was neuer any true Bisshop of Rome.* Beza saith, s that *Leo did clecrely breath forth the arrogancy of the*

r *Melancth. in loc. postremo editis.*

s *Beza Confess. general. ca. 7. sect. 12.*

Antichriſtian Roman ſea. t Doctor Fulke, u Downham, x willett, and others, giue theire firſt inſtance in Boniface the third. y M. Fox cometh lower, thinking Antichriſts Comeing to haue beene in the yeare 1300. finallie, to lett paſs many z others varying ſtrangelie in this point, M. Doue in his ſermon of the ſecond comeing of Chriſt &c. confeſſeth that ſome Proteſtants make à doubt whether Antichriſt be yet reuealed or noe: and there hath not beene wanting a thoſe, who haue abſolutely held that Antichriſt is not yet come at all.

t *Fulke in his Anſwere to à counterfeit Cathol. p. 39.*
u *Downham in his treatiſe of Antichriſt. l. 1. p. 4.*
x *Willet Synopſ. pag. 160.*
y *Fox in Apoc. pag. 98 245. and 346.*
z *See Vvinckelmã in Apocal. p. 263.*
a *Franc. Lambert. in the booke called Antichriſtus &c. pag. 74. 75. 79. Zanchius in ep. ad Philippen. Colloſ. & Theſ. p. 246.*

With what face now cann our Anſwerer affirme, that it is à vayne demand to aske what Pope changed the true primitiue Religion of his Forfathers? or, which is all one with them, what Pope was the firſt Antichriſt? ſeeing that his Forfathers, Maſters, and Breethren, haue beſtowed ſuch labour, and toyle in ſearching, and toſſing vpp Antiquities, to ſhape, if they could, à wiſer Anſwere? b *truelie they haue ſearched iniquities, and they haue failed ſearching with ſcrutany.*

b *Pſal. 63.*

And indeed à manifeſt token of triumphant truth it is, when our aduerſaries, knowing full well that according to the rule of S. Auguſtin c and d other holy Fathers, *whatſoeuer the vniuerſall Church vſeth, if noe tyme cann be found, when that vſe begann, it muſt neceſſarilie be deriued from the very Apoſtles themſelues.* And with all ſeeing, that at the tyme of Luthers reuolt, the vniuerſall Church profeſſed generally thoſe points, which the Proteſtants now tearme Hereſies, they applied theire witts with all earneſtnes, and laborious dilligence, to finde out, by whom, and in what age, the ſaid ſuppoſed Hereſies were firſt broched; and haueing all ancient Records cõmon amongſt themſelues, the liues, the names, the nations, tymes, acts & deeds, both good and badd, of all Popes ſoe carefullie regiſtred, that the leaſt Ceremonies haue beene obſerued by whom, and when they were firſt ordained; not with ſtãding all theire curious prying in to all ſorts of books, ſcroules, papers, and what els they euer could rake together, yet neuer to this day could any one inſtance be brought of any Pope, that defyned any point of Religion, contrary to what his Predeceſſors had before declared: nor of any law full generall Councell, that euer condemned any article of faith formerlie eſtabliſhed by others, or yet eſtabliſhed any, that had beene before law fullie condemned. Yet muſt wee, not with ſtanding this impregnable harmony, of force beleeue them, that ſome Popes (though they know not who) haue altered, yea, and corrupted the true ancient Religion: that for true faith they haue brought in Hereſies; for Pietie, Superſtition; and Idolatrie, for the true worshipp of God. And if wee preſſe them to name thoſe Popes, who ſoe reuolted from faith to Infidelitie, or brought in but one onely article of Religion contrary to that of forgoeing ages: becauſe they cannot

c *Auguſt. l. 4 cõtra Donatiſt. c. 24. l. 2. de Baptiſme c. 7. li. 4. c. 6 l. 5. c. 23 & epiſt. 118.*
d *Leo Serm. de ieiunio Pentecoſtes.*
V Which rule is approued by M. V Whitgift. in his defence &c. p. 351 and by him auouched to be of credit vvith the vvriters of out tyme: namely vvith M. Zuinglius, M. Caluin, and M. Gualter: and Surely, ſaith M. V Whitgift, Itkink no lerned man doth diſſent from them.

not satisfie our demand herein, it must be shuffled vp vnder the tearme of a vayne demand, and not worthie of a better Answer. But let vs see.

How vaynelie our Answerer proueth my Demand to be vayne.

Sect. II.

BY a treble Answer he indeuoreth to proue the vanitie of my Demand: but, indeed, he rather discouereth great vanytie in himself, and in his Answers. For in his first, by a smooth, and wylie sleight he shrinketh from the Question propounded, and frameth it in a far different sense, from that in which it was propounded. For wher as I demanded. *VVhat Bishop of Rome did first alter, or corrupt the righe faith?* Hee Answereth, e *that it is a vaine demand, to require the name of any one Bishop of Rome, by whom, or vnder whom, this Babylonish Confusion was brought in.* And againe, f *That it is a fond imagination to suppose, that all such changes must bee made by some Bishop, or any one certayne Author.* Be thow Iudge here (gentle Reader) how wide this is from that which I demanded: For had he pointed vs out any Pope, that had changed but one only article of Religion, or true faith, or brought in any one errour, then had hee satisfied my demand, which aymed at no more. But finding himself vnable to performe so much, hee indeauoreth to cast a mist ouer his Readers eyes, by forging an vnreasonable Question, such as I neuer intended, much lesse propounded.

e *Answ. pa. 2.*

f *Answ. p. 4.*

In his second Answer hee obserueth: g *that a great difference is to bee put betwixt Heresies which openlie oppose the foundation of our faith; and that Apostasie which the Spirit hath euidentlie foretold should bee brought in by such as speak lyes in hypocrisie.* (1. *Tim.* 4. 1. 2.) *The impietie of the one is so notorious, that at the verie first appearence it is manifestlie discerned: the other coming cloked with the name of Pietie, might peradnenture bee at vnawares brought in by them, who kept continuall watch and ward against the former.*

g *Answ. p. 2.*

Our of which Answer I obserue, first that hee supposeth out Catholick Doctrine to bee that Apostasie which the Apostle speaketh of in the place alleadged. But besides that hee hath no authoritie of worth for the same, hee must tell vs what hee meaneth here by the word Apostasie? doth hee take is in its proper and largest sense and signification, as it designeth an vtter Reuolt from the faith of Christ? How then can he charge vs therwithall, who h ells where confesseth that men dyinge in out Religion, do dye vnder the mercie of God? Or doth

h *In his Sermon before king Iames.*

doth hee by Apoſtaſie vnderſtand Hereſies, which do not ſo openlie oppoſe the foundation of Chriſtian faith, but come cloked with Hypocriſie, and vnder the name of Pietie? Then wee giue him to vnderſtand that howſoeuer ſome Hereſies do oppoſe the foundation of Chriſtian faith more openlie then others, yet all of them doe ſtill come cloked with the name of Pietie, and haue beene allwayes obſerued by the dilligent Watchmen of gods houſe in their verie beginninges. S. Auguſtin [i] obſerueth, how that errour of Origen, wherby hee held that the verie Diuells after à tyme should bee ſaued, caried à great shew of Pietie, yet was it moſt vehementlie cõtradicted euen in its ofspring. Tertullians errour againſt ſecond Mariag; [k] caried à ſemblance of Chaſtitie: The rigorous faſts alſo of Montanus made à great shew of Zeale, and Deuotion: yet could they not ſcape from being obſerued forthwith, and moſt grieuouſlie contradicted. Nay wee dare bee bould to challenge our Aduerſaries to giue true inſtance ſo much as but of any one knowen and confeſſed Hereſie, which was not at it firſt diuulging contradicted by ſome one or other Paſtour of gods Church, how cunninglie ſoeuer it came muffled in the mantle of Pietie. And therfore our Anſwerer for all his ſlie diſtinctiones, when hee chargeth vs with the like, is bound to tell vs the tyme when, and the Partie by whom thees his ſuppoſed Apoſtaſies, and Hereſies were firſt broched amongeſt vs.

i *Augnſtin. de ciuitate Dei li. 21. c. 17. & hæreſi 43.*

k *Auguſtin. hæreſ. 86.*

I obſerue ſecondlie that this his diſtinction of ſuch lick Hereſies, and that Apoſtaſie, ſerue his turne nothing at all, foraſmuch as it hath no ground, nor foundation, which doth not proue more ſtronglie againſt his part, then againſt vs. For what can hee infer out of thos ſayinges of the Apoſtle, which wee may not with far more probabilitie, applie to him, and to his *Reuolting Religion*, and proue therby that hee, and his, ſpeaking lyes in Hypocriſie, do further that Myſticall Iniquitie, rather then thoſe ancient Fathers and holy Doctours of the Primitiue Church, whom hee himſelf, though ells where [l] hee confeſſeth them to haue beene godlie men, yet in this place would haue vs to think, that they were of thos, who ſpake lyes in Hypocriſie, and had à hand in the bringing in of damnable Apoſtaſie. That our Anſwerer, and his mates did in their foreleaders Luther, and Caluin, reuolt, and *depart from the Roman Church*, yea, *from all the world*, is voluntarely acknowledge by Caluin [m] himſelfe. For which cauſe wee think that wee may with reaſon, hould them guiltie of Apoſtaſie indeed, that is of à Reuolt, à falling of, à going out, not vnlike vnto thos of whom S. Iohn in his firſt epiſtle, ſecond chapter, ſaith, *They went out from vs*. And Act. 15. *Certaine that went forth from vs*. For as Vincentius Lyrinenſis ſaith verie trulie, [n] *VVhat man did euer yet bring in Hereſies, but ſuch as firſt of all*

l *Anſwer. p. 29.*

m Abſurdum eſt poſtquam diſceſſionẽ à toto mundo facere coacti ſumus, inter ipſa principia alios ab aliis diſſilire. *Caluin. in epiſt. ep. 141.*

n Quis vnquam Hæreſes inſtituit, niſi qui ſe prius ab Eccleſiæ Catholicæ vniuerſitatis, antiquitatis conſenſione diſcreuerit? *Vincent. Lyrin. ca. 34.*

all did separat himself from the vniuerme consent of the vniuersalitie, and Antiquitie of the Catholick Church? Nether can it suffice them to say that they *departed* from the Church of Rome, because she her shelf had gone out of the true Church, vntill they declare vnto vs, what true Church that was, out of which the said Roman Church departed. But they are so far from discouering any such thing vnto vs, that à prime Doctor of theirs confesseth plainlie, that o *the Roman Church held still Communion with thos other Churches that neuer fell in to error.* Yea, p *The Church of Rome*, saith another of the same ranck, *hath euer continued after à sort, in profession of the faith, since the tyme that by the Apostles it was deliuered to them &c. And hath also in some manner preserued, and hither to maintayned both the word, and Sacraments that Christ himself did leaue vnto vs: which surelie*, (saith this our professed Aduersarie) *is à verie speciall blessing of God, and and an euident work of the holy ghost.* An euident work of the holy ghost it is, in like sort, that the Church of Rome should, euen her enimies being Iudges, thus cleerelie bee freed from all suspicion of Apostasie, and bee confessed to haue held allwayes à faithfull Communion with the true Church of God. But how contrarie à work did our Answerer take in hand, think yow, whē not-with standing all this, hee indeauored to slander the same Church with that ill fauored badg of Apostasie, which sticketh so fast vnto his owne sleeue?

o *D. Field in his treatise of the Church. li. 3 c. 13.*

p *M. Bunny in his treatise tending to pacification Sect. 14. pag. 89.*

Finally I obserue that our Answerer, in this his second Answer, will not haue thos opinions, wherin wee differ from him, to bee Heresies, but only à kind of stillcreepingin Apostasie, hoodded with the *name of Religion, and semblance of Deuotion.* For which cause hee pretendeth himselfe to bee sufficientlie excused from discouering vnto vs the Author, and tyme of their beginnings. But how cometh it then to passe that hee forgate himself so much, as within à few pages after, to denounce our said opinions to bee, q *Heresies far spred, and of long continuance*? Or, if Heresies they bee, why ought hee not to find vs out their Author and Ofspring? Hee will say that Heresies they bee indeed, yet not such, as doe *openlie oppose the foundation of out Faith:* And therefore no wonder yf at their first appearence they were not discerned. But by his leaue, if they bee Heresies, hee must needes grant that neuer any yet opposed more openly the foundations of our Faith, then they. as by this one only Example may appeare. The Church of Rome doth teach that in the Sacrament of the Altar, ther is really the bodie of Christ, and Consequently God himself: and that it ought to bee adored of all men as such. Now if in substance it bee but only bread, as our Aduersaries doe auouch, can there bee found amongest all the Confessed Heresies of former ages, any that more openly opposed

q *Answ. pa. 12.*

poſed the foundation of Chriſtian Faith then this? Truly I make no queſtion, but euerie man will eaſely vnderſtand, how that, if Hell were raked vp, à more notorious Hereſie could not bee found, then that which bereaueth God of his Deitie, and beſtoweth it vpon à corruptible peece of bread. And could this bee inuented by any Pope, could any Byſshop of Rome bee able to perſwade ſuch an impietie, as, in the iudgement of our Adnerſaries, this is, vnto all the nations of the world, without being manifeſtlie diſcerned? *The vnwiſe man will not know, and the foole will not vnderſtand theis things.* But, *vnderſtand yee vnwiſe in the people, and yee fooles bee wiſe at laſt.*

Pſ 91. v. 7.
Pſal. 93. v. 8.

Thus much for his ſecond Anſwer, in which allthough all that hee alleadgeth were ſuffered to paſſe, what more doth it conclude then *might bee*, and, *peraduenture?* the which what force it may beare in the eſtimation of à iudicious Reader, I need not here ſtand to declare, cheefly when hee himſelf, guiltie of the weakneſſe of his two foreſaid Anſwers, ſeeketh to help his cauſe by producing à third in this manner.

ANSVVER. *The originall of errours is oftentymes ſo obſcure, and their breed ſo baſe, that no wiſman will maruaile, yf in tract of tyme, the beginning of many of them ſhould bee forgotten.*

REPLY. And what of all that? Although they bee *oftentymes* ſo obſcure, as this man ſaith, muſt it follow that they are allwayes ſo? And allthough no wiſe man ſhould maruaile that the beginnings of *many* ſhould bee forgotten: will any wiſe man hence infer, as our wiſe Anſwerer doth, that therfore all ſhould bee forgotten? The originalls of the Arians, Manichees, Donatiſts, Pelagians, and of two hundred more in former ages, are as our Anſwerer well knoweth, dilligentlie recorded; howe comes it then to paſſe, that the beginnings of all and euerie one of thos errours, wherwith hee chargeth vs, ſhould bee ſo far hidden from his skill, when, as I haue ſaid, ſome of them muſt needs haue beene more notorious, then moſt of thos which are of record?

I would demand moreouer: whenas aboue two hundred Hereſies, haue beene in their verie beginnings gainſayed publickly, and forthwith exclaymed at, by the watchfull Doctours of Gods Church; yea and by the authoritie of the ſame Church openly anathematized, and condemned: what Doctour of Gods Church, ether by word or writing, did euer yet gainesay any of thos ſuppoſed Hereſies which wee now are charged to mantayne? when was any of them accurſed, or condemned by the true Church of God? God hath faithfully promiſed that ther ſhould neuer bee wanting keepers, and Watchmen vpon the walles of his Church, yea ſuch, as ſhould neuer hould their peace night, nor day, but ſhould cry out ſtill vpon aryſing errours, which wee

Eſai. 62. v. 6.
Epheſ. 4 11.

ſee

see performed in all Ages: according to that of S. Augustin. r *The Church of God, beset with chaffe, and cockle, although she tollerate many thinges: yet such thinges as bee against Faith, or good life, she nether alloweth, nor passeth ouer in silence.* Which also is Confessed by Doctour Fulke, who granteth that. s *The true Church hath allwayes resisted all false opinions with open reprehension.* The which considered, how grosse an Assertion is it, think yow, to auouch such horrible errours, as, in their iudgement, our opinions are, to haue assalted, yea and conquered, the wholle Church, in such sort, that they haue obtayned vnto themselues, the vniuersall estimation of true faith, without being ether contradicted, or as much as once obserued by any Watchman, whatsoeuer?

r Ecclesia Dei inter multam paleam, multaque zizania constituta, multa tolerat, & tamen quę sunt contra fidem, vel bonam vitam, nō approbat, nec tacet. *Augustin. ep. 119. cap. 19.*

s Fulke in his Answer to à counterfeit Catholick. pag. 11.

VVee reade that the Sadducees taught, ther were no Angells: is any man able to declare vnto vs, vnder what high Priest they first broached this errour?

Answer.

Yes Sr. any man that hath red the thirteenth booke of Iosephus his historie Concerning the Antiquies of the Iewes, may easely declare how they Saducees broached both that, and the rest of their errours vnder the high Priest Ionathas Machabæus, who began his raigne about 163. yeers before the birth of Christ, and raigned twentie. But say that the certaiue tyme of the beginning of this errour of the Saducees, were not Knowen at all, litle could that auayle yow, when as the like circumstance of the tyme is vrged only to find out the truth of à matter in Controuersie, such as is the falle, and Apostasie of the Roman Church from her Primitiue faith, and Religion: which becausse yow affirme, wee who deny the same, doe vrge yow to point vs out the tyme when, and the Article wherin she first departed from her former Profession of the Truth. That the Saducees tanght that errour, ther is no doubt, nor Cōtrouersie, it being plainlie testifyed by the Scripture,* and therfore it was vaynelie brought in by yow being so far wide from your purpose.

Reply.

Ioseph. l. 13. Antiquitatum. Abulensis in Matth. c. 3. quæst. 63.

* *Act. 23. 8.*

The Grecians, Circassians, Georgians, Syrians, Egyptians, Habassins, Muscouites, and Russians, dissent at this day from the Church of Rome in many particulars: will yow take vpon yow to shew in what Bishops dayes thees seauerall differences did first arise?

Answer.

I will Sr. and, by Gods help, performe it also, out of the learned workes of our moderne Catholick writers; to the end that it my appeare how yow are forced to florish vaynely, when yow cannot argue Soundlie. t First Concerning the defection of the Greek Church, which, indeed, Comprehendeth all the rest by yow named, the more ancient examples hereof in *Paulus Samosatanus, Macedonius, Nestorius, &c.* are so memorable, as further testimonie therof needeth not. Secondly as

Reply.

t Iohn Brerely in his Protestants Apology for the Roman Church. pag. 202.

concerning the seuerall defectiones for later tymes, of the Greek Church from the Roman, they are testifyed by *Nicephorus*, *Zonoras*, *Glicas*, *Humbertus* against *Nicetas*, and others. And in part by some Protestants, as namely by *Ceſpinus* in his diſcourſe of the ſtate of the Church.u And by x *Oſiander*, y *M. Spark*, and z *Kekerman*. Twelue tymes, or therabout, hath the Greek Church reconciled it ſelf to Rome, and afterward fallen from thence, being thervpon now at laſt wholly oppreſſed with barbarous Turciſme.

u *Pa. 253. and 364.*
x *Oſiander. epitome cētur. 9. 10. 11. &c.*
y *Spark against M. Iohn d'Albines. pag. 158.*
z *Kekerman. in Siſtem. Theolog. l. 1 p. 68. 69.*

Thirdly as Concerning the ſeuerall errours (few in Compariſon) wherin the Geeek Church at this day diſſenteth from the Roman, their beginning, and Contradiction is Notorious. As for exemple their denyall of ſubiection to the Roman ſea was begone by Iohn of Conſtantinople, and he theruppon ſpecially contradicted by Gregorie a the greate, and by Pelagius in his epiſtle: *Vniuerſis Epiſcopis qui illicita vocatione Ioannis Conſtantinopolitani ad Synodum conuenerunt*. Alſo their denyall of prayer for the dead was begun by Aerius, and Contradicted in him by S. Auguſtin hæreſi 53. and by Epiphanius hęreſi 75. and yet afterwardes in both thees doctrines, they Cōformed them ſelues to Rome, as is reported by M. Spark aboue alleadged, and by b Oſiander, and c Criſpinus. In like manner their defence of Mariage of Prieſts was Contradicted against Theodorus, by d Chryſoſtome, and against certaine other by Epiphanius hær. 59. Alſo their denyall of the holy ghoſt proceeding from the father and the ſonne, was begunne, and gainſayed about ánno 764. as witneſſeth our Aduerſarie Kekermānus in Siſtem. Theolog. pag. 68. The denyall of the vnleauened bread in Celebration of the Sacrament was begunne about anno Domini 1053. as appareth by Leo the 9. in his epiſtle to Michael Bishop of Conſtantinople cap. 5. and by e Oſiander, and the f Centurie Writers.

a *Lib. 4. ep. 34. 36. and li. 7. ep. 36. 64.*
b *Oſiand. Cent. 15. pag. 477.*
c *Criſpin. ſupra pa. 451.*
d *Chryſoſt. ep. 6. ad Theodorum Monachum.*
e *Oſiander Cent. 11. pa. 156.*
f *Magdeburgenſes Cent. 11. c. 8.*

Like example might bee giuen of their other, but few, and leſſer errours, the which did, anno Domini 870. conſiſt (as appeareth by teſtimony of g Criſpinus) but only in the Primacie, and the diuerſitie of Ceremonies. All which notwithſtanding, they doe vehemently profeſſe to deteſt the Proteſtants Religion, as is made euident by the booke intituled *Ieremiæ Patriarchæ Conſtantinopolitani Sententia definitiua de doctrina & Religione VVittembergenſium Theologorum, vna cum Antidoto vltimæ Reſponſionis eorundem ad Cenſuram Patriarchæ de articulis Confeſſionis Auguſtanæ, &c.* published anno 1586. Hereof ſee Hoſpinian in hiſt. Sacram. part. 2. fol. 384. and appeareth further by the treatiſe lately tranſlated into Latin intituled. *Reſponſio Baſilij Magni Ducis Muſcouiæ*, &c. an. 1570. and published, and replyed vnto by Ioannes Laſcicius à Proteſtant writer of Poland, and extant in the booke intituled: *De Ruſſorum, Muſcouitarum, & Tartarorum Religione*, &c. anno

g *Criſpin. in his diſcours of the ſtate of the Church. pag. 253.*

anno 1582. And it appeareth in the treatiſe ſet forth euen by Proteſtant Diuines of Wittemberge, intituled *Acta Theologorum VVittembergenſium, & Ieremiæ Patriarchæ Conſtantinop. de Auguſtana Confeßione, &c.* Wittembergæ anno 1584. that the Greek Church yet to this day profeſſeth and teacheth [h] *Inuocation of Saints, and Angells.* [i] *Reliques.* [k] *worshippinge of Images,* [l] *Tranſubſtantiation,* [m] *Sacrifice, The* [n] *ſignifying ceremonies of the Maſſe.* [o] *Auricular Confeßion,* [p] *Inioyned ſatisfaction,* [q] *Confirmation with Chriſme,* [r] *Extreme Vnction,* [ſ] *All the ſeuen Sacraments,* [t] *Prayer for the Dead,* [u] *Sacrifice for the Dead,* [x] *Almes for the Dead,* [y] *Free-wil,* [z] *Monachiſme,* [a] *Vowes of Chaſtitie,* [b] *The faſt of Lent, and other ſet Faſting Dayes,* [c] *That Prieſts may not marrie after Orders taken.* And laſtly (to omitt many others) [d] *That the Tradition and doctrin of the Fathers is to be kept.*

ANSW. *Some thinges are mantayned by yow, which haue not beene deliuered for Catholick Doctrine in the primitiue tymes, but brought in after wardes, your ſelues know not when.*

Before wee proced to examin what thinges theis bee, I muſt admonish my Reader to obſerue how ambiguouſly heere our Anſwerer ſpeaketh in a matter of no ſmale moment; and how by doubtfull phraſes, hee warreth againſt vs faighting in a cloud. *Some thinges, ſaith hee, are maintayned by yow, which haue not beene deliuered for Catholick Doctrin in primitiue tymes.* By which wordes hee goeth about to make his ſimple Reader beleeue, that wee maintayne doctrine contrarie to that of primitiue tymes, becauſe, forſooth, wee maintayne now ſome thinges, which in primitiue tymes were not expreſsly declared, nor deliuered as neceſſarie articles of Chriſtian faith. *His wordes are ſofter then oyle, and the ſame are darts, with which hee shooteth in ſecret at the innocent.* Wherfore wee let him know, that ther is a great difference betwixt thees two ſayings: *VVee maintayne ſome thinges as Articles of faith, which were not in primitiue tymes expreſsly determined, declared, and deliuered for ſuch.* And. *VVee maintayne ſome thinges as articles of our faith, which are contrarie to that, which hath beene declared for Catholick Doctrin in primitiue tymes.* Wee grant the former to bee true: the later wee do abſolutly deny. For, as that worthie Bishop of Rocheſter did well obſerue, [e] *Many thinges ther bee of which no queſtion was made in the primitiue Church, which not withſtanding by doubts ariſing againſt them, are now made plaine by the diligence of Poſteritie.* Before the Nicen Councell ſome bookes of Canonicall ſcripture were doubted of, yea and reiected from the Canon by ſome of the Ancient, without any blame at all, which after the ſaid Councell could not lawfully bee called in queſtion, or doubted of in any ſort; for as much as the ſaid holy Councell teſtified, and declared them to bee the infallible word of God, and commanded

h *Pa* 55.102 128.
i *pa.*244.368.
k *p.*243.244.247
l *pa.*86.96.100. 240.
m *pa.*102.104.
n *pa.*67.99.100.
o *in præfat. & pag.* 87.130.
p *pa.*79.89.
q *pa* 78 238.
r *pa.*242 326.
ſ *pa.*77.242.
t *pa* 93.102 109.
u *pa.*95. 104.
x *pa.*93 109.
y *p.*224.298.367.
z *pa.*132 257.
a *pa.*111.129.135.
b *pa.*126.
c *pa* 129.
d *p.*131.138. 142.

*Pſal.*54. *v.*22. *Pſal.* 63. *v.*5.

e Multa ſunt de quibus in primitiua Eccleſia nulla quæſtio facta fuerat, quæ tamē poſterorum diligentia, ſuborris dubitationibus iā euaſerunt perſpicua. Roffenſ. Aſſert. Lutheran. confutat. art. 18.

commanded all the Faithfull to receaue them as such; not adding ther by any force or virtue vnto them, which they had not formelie in themselues, but settling and establishing in the myndes of all Christians, an inuiolable estimation of their authoritie. This being well vnderstood, wee may say that the Faithfull after the said Councell beleeuing the authoritie of the said bookes, as an article of their faith, beleeued and maintayned that which at first was not deliuered expresly vnto them for Catholick Doctrine. Moreouer wee shall hereafter shew out of S. Augustine, how that Opinion which S. Cornelius Pope maintayned against S. Cyprian concerning the validitie of Baptisme ministred by Heretikes, was not vniuersally held for a necessarie point of Catholick Doctrine, nor the contrarie for Heresie, vntill such tyme as the said Nicen Councell did determin, and declare the same. Euen so the Doctrine of Purgatorie and Indulgences, in which our Answerer f doth instance, might verie well bee maintayned for Catholick Doctrin, though in former ages it had not beene expresly deliuered and declared for such, by reason that in primitiue tymes no question, or doubt was moued against the same. Thus much at this present (for wee shall here after declare this more at large) being well obserued, let vs heare how our Answerer discourseth.

f *Answ. pag. 3.*

ANSWER. *Gregorius de Valentia, one of your principall Champions, doth Confesse that the vse of receauing the Sacrament in one kind began, not by the Decree of any Bisshop, but by the verie vse of the Churches, and the Consent of the faithfull.*

REPLY. And is not that *vse of the Churches, and Consent of the faithfull*, a sufficient warrant, I pray yow, to cleere it from the odious tearme of *Sacrilege*, wher with yow vnaduisedly doe stile it?

ANSWER. *But if yow further question with Valentia, when first did that custome get footing in some Churches? hee returneth yow for Answer, Minimè constat, it is more then hee can tell.*

REPLY. And yet hee largely and learnedly ther proueth, euen by the expresse word of God, that it was vsed in the Apostles tyme: vpon which vse the ensuing Customes, which got footing in some particular Churches, were grounded: and vpon the like Customes so grounded, did the Councell of Constance, for good reasons, make it a law aboue a hundred yeeres before the Protestants new Ghospell arose to calumniat the same. Yea one of your owne prime Doctours g can teach yow, that the same was ordayned in the first Councell of Ephesus, about a thousand yeerrs before the said Synode of Basil, or Constance; for extinguishing of Nestorius his Heresie, who held the body without the blood in the one, and the blood without the body in the other kind comprised.

g *Vrbanus Regius li. de locis com. 69.*

Gregorius

Gregorius de Valentia Confesseth, that it is more then hee can tell when the Custome of receauing the Sacrament in one kind began in some Churches. Fisher and Caietan giue vs to vnderstand, that no certaintie can bee had by whom Indulgences were first brought in, or what was their originall: yea Fisher Confesseth that the knowledg of Purgatorie came in pedetentim, by litle and litle, and by verie slow steps. Out of which Confession of the aduerse part you may obserue, first what litle reason thees men haue to require vs, to sett downe the precise tyme wherin all their prophane Nouelties were first brought in, seeing that is more then they themselues are able to doe, &c.

Answer.

Here I obserue first want of Truth, when he saith that wee required him to sett downe the precise tyme, wherein all our profane nouelties (as he tearmeth them) were brought in: for he cannot shew were any such request was made by vs. Secondlie I obserue false logicke to wit. Because *Fisher, Caietan, or Valentia* cannott tell therefore none els can tell; and againe, Because *Valentia* cannott tell, when the Custome of receaueing the Sacrament in one kind began in some particular Churches, therefore wee know not, when it was first vsed in the Church at all, whereas it is, shewen to haue beene first brought in by Christ, and his Apostles. Againe: Because *Fisher* and *Caietan* graunt that noe certaintie cann be had by whom Indulgences were first brought in, therefore they must be profanes nouelties, when as both *Fisher* and *Caietan* ground them vppon the word of God, condemning him of another vntruth, when he affirmeth that they giue vs to vnderstand how noe certaintie cann be had what theire Originall was. Finallie, Because *Fisher* affirmeth that the knowledge of Purgatorie came in *pedetentim*, by little and little, therefore it ought not be admitted, nor esteemed. For by the same Logick he may proue, that S. Iames his epistle ought not to be admitted for Canonicall Scripture, because (as S. Hierome doth witness) h *by little and little, in proceß of tyme, it obtained authoritie and credit.*

Reply.

h Paulatim tempore procedente meruit authoritatem. *Hieron. de viris illust. verbo Iacobus.*

When our Answerer then, or any other of his profession, doth demand of vs whence the forsaid points of Purgatorie, Indulgences, and Communion in one kinde, haue theire Originalls, wee can shew, euen, out of the verie Authors alleadged by himselfe, that they haue theire Originalls from the institution of our Lord, how soeuer it be graunted, that there is some vncertaintie, when first began theire publique and frequent vse.

Finally it will most plainely appeare how vainely our Answerer proueth my demand to be vaine, if wee gather his reason to a head, thus: wee our selues cannot tell when some of those points, which wee maintaine against them began, or by whom they were first brought in: Ergo, wee haue little reason to demand the same of him, seeing (as he

ſaith) it is more then wee our ſelues are able to tell. The Antecedent hath beene already diſproued: foraſmuch as in all our profeſſiō, he cannot shew vs any point, or article whoſe Originall wee cannot deriue moſt plainely from Chriſt and his Apoſtles, as hath beene partlie declared already in his owne inſtances. And although wee should not ſtand with him vppon his ſaid antecedent, truelie he deduceth not a right concluſion out of the ſame; for, ſaie, that wee our ſelues could not tell the preciſe tyme of theire beginnings, yet haue wee good cauſe to demād the ſame of him, who holdeth thē for Hereſies; for i *what Hereſie euer was there but began vnder a certayne name, in a certayne place, and tyme?* And therefore when wee charge our Anſwerer, and his fellowes with Hereſies, wee aſſigne them the partie by whom, the place, and tyme where, and when, theire ſaid Hereſies firſt began; as hereafter shall more at lardge be declared.

i *Vincent. Lyrinen. cap. 34.*

Our Anſwerer ſurmiſing (as it ſeemeth) that the vanitie of his forſaid proofes, would quickly be diſcryed by his iudicious Reader, endeauoureth with other vaine inſtances, and examples, to caſt a miſt before his eyes, ſoe to delude him, by leading him vnawares farr from the queſtion in hand; but wee (by Gods grace) ſetting forth the light of veritie, will eaſilie diſpearſe the foggie vapors of his vanitie, that ſoe wee may reduce the Reader to the path of truth.

He ſaith then concearning our priuat Maſs, that he will tell vs in what Popes dayes it firſt began, if wee tell him, in what Popes dayes the people firſt began to fall from theire deuotion. Wee vrdge him with his promiſe, as he is a man of his word; and wee giue him to vnderſtand, that in Pope Peter the Apoſtles tyme, the people fell from theire deuotion, of whom therefore the ſame Apoſtle ſaith, *That it had beene better for them not to haue known the way of iuſtice, then after haueing known it, to turne from the holie Commaundment giuen them.* Therefore God himſelfe in like ſorte reprehendeth him of Epheſus* for leaueing his former charitie, and for waxing could in deuotion. S. Paule alſo complaineth of many, who walked as† *the enemies of the Croſs of Chriſt, &c.* Behould now when people fell from theire deuotion, and conſequentlie when our priuat Maſs began, euen by our Anſwerers owne rule; vnleſs he putt (*Chaunce*) betweene. For, indeed, he ſaid *that he might Chaunce tell vs when our priuatt Maß began.*

Anſw. pag. 4.

2. *Pet.* 2. *v.* 21.

* *Apoc.* 2. 4.

† *Phill.* 3. 18.

But wee cann tell him without *chaunce, or doubt* (if he know it not allreadie) when, and by whom the priuatt maſs was firſt impugned, and reproued; which it ſeemeth God moſt wonderfullie ordained, should be made known to poſteritie by the verie confeſſion of him, who was the Protoplaſt of Proteſtācie, whoſe owne words I will late downe, to the end that our Anſwerer, and all they that inueigh ſo bitterlie

againſt

against this dread Sacrifice, maie vnderstand from what originall this theire doctrine (of diuells indeed) did first flow. Thus thē saith Luther.

k *I will begin to tell talles of my self, and I will make à pettie Confession before yow, my learned Fathers: giue yow me à good Absolution, such as may not turne to your discredit. It happened vpon à certaine tyme being waked at midnight, the Diuell began this disputation with mee in my hart, euen as he is wont other nights to trouble mee verie often.* l *Harken most learned man: thow knowest that thow hast celebrated priuat Masse by the space of fifteene yeers, allmost euerie day: What if such priuat Masses were horrible Idolatrie? What if the body and blood of christ was not ther present, but that thow diddest allwayes adore bread only and VVyne, and diddest shew it to others to bee adored? To whom I Answered: I am an anointed Preist: I receaued my vnction, and Consecration from the Bishop: and all this I did by the commandment, and prescript of my elders and betters. VVhy should I not consecrat, whylest I seriously did pronounce the wordes of Christ, and did celebrate my Masses in good earnest? All this is true, said the Diuell, but the Turcks, and Heathens also in their temples, performe all by obedience, and doe their Service seriously. The Priests of Hieroboā did all thinges with à certaine zeale, and dilligence, against the Priests that were in Hierusalem. But what if thy Ordination, and Consecration was false, and of noe effect, euen as the Priests of the Turcks, and Samaritans, bee false, their Religion false, and impious? Here I began to sweat, and my hart began to quake and pant. The Diuell knew full well how to dispose and vrge his arguments suttly against me, and hee hath à heauie stronge voice: and withall such disputations as thees are dispatched without any great, or tedious deliberation, for in à moment one Answer ouertaketh another. At that tyme I had good experience, in what manner it cometh to passe, that men in the morning are found dead* m *in their bedds. The Diuell can slay their bodyes: thats one thing. Hee can also bring the soule by disputing into such anguish, that it wilbee forced to depart instantly out of the body: to which passe hee hath allmost brought mee very often. In this disputation surely hee had ouertaken mee: and I had against my will beene loaden before God with à heape of infinite blasphemies: but I was willing to defend my Innocency, and ther fore I listened vnto him to see what hee could say against my Preisthood, and Consecration. First of all thow Knowest, saith hee, that hitherto thow hast had noe Knowledg of Christ, nor true Faith at all. As for thy faith thow hast beene noe better then à Turk. For à Turck, yea I my self, and consequently all the Diuells, doe beeleeue what soeuer is written of Christ. Iames. 3. to wit that hee was borne, that hee dyed, and ascended into Heauen: but none of vs receaueth any benefit from him, as from our sauiour: but wee dread him, as à most rigorous Iudge. The like faith hast thow: for all of yow forsake Christ, and approach to Marie, and the Saintes: them in steed of Christ, do yow implore, as yf they were your Protectors and defenders. This nether thow, nor any of the Papists can deny. To this end*

k *Luth. li de Missa angulari, & consecrat. Sacerdotum. qui extat tom. 6. Ger. Ienensi fo 28 & tom. 7 VVittemberg fo 443.*

l The Diuell disputeth against the Masse.

m Further experience hee had, vvhen he himself vvas found suddainly dead in his bed one morning in like sort.

See hereafter in our disputation of the Real presence. Last section.

Was

was thow ordayned Prieſt, and thow haſt celebrated thy Maſſes lyke an Infidell, and not lyke à Chriſtian. How then couldeſt thow Conſecrate, when thow waſt not à Perſon apt, nor able to Conſecrate? Secondly thow waſt ordayned Prieſt, and haſt conſecrated other wiſe then Chriſt ether willed, or Ordayned: For Chriſt would that the Sacrament, or Maſſe ſhould bee adminiſtred in ſuch ſort that it bee imparted to Chriſtianes, and to others: For the Prieſt that doth Sacrifice, is the miniſter of the Church, to diſtribute the Sacraments, and to preach, as the verie wordes of Chriſt in the lords ſupper, and in the 11. *chap. of the firſt to the Corinthians do expreſſly require: whence by the ancient fathers it is called à Communion, for as much as the Prieſt ought not to receaue it alone, but others alſo ought to receaue it with him.* Now thow haſt all wayes for thees 15. *yeers, Contrarie to the will of Chriſt, receaued this Sacrament alone, without giuing it to any other.* Nay thow haſt beene forbidden, nether was it allowed vnto thee to miniſter it to others. *VVhat à manner of Ordination, and Conſecration is this? what kind of Prieſt haſt thow beene, who haſt miniſtred to thy ſelf alone, and not to the Church? The lyke Ordination truly is vnknowen to Chriſt. Thirdly Chriſt his will is that in preſence of the Sacrament, à Sermon bee made of him, and of his death,* n *according to that* Doe this in remembrance of mee: *that is,* Denounce (*as Paul ſpeaketh*) my death vntill I come. *But thow, ô Corner Prieſt, haſt neuer preached one word, nor euer yet haſt thow Confeſſed Chriſt, in all thy Corner Maſſes; thow haſt receaued alone, thow haſt mumbled alone: is this the way to fullfill the will of Chriſt? is this it to bee à true Prieſt? is this thy holy ordination? haſt thow in this manner receaued thy Church dignitie, and promotion to holy orders. Fourthly Chriſt will haue it to bee à common Sacrament, and to bee communicated to other Chriſtians: but thow haſt receaued Orders to offer to God: nether waſt thow ordayned* à Prieſt of the Sacrameut, *but* à Prieſt of the Oblation: *according to the ſignification of the words ſpoken by the Suffragan Biſhop, when hee deliuered the Challice to thee into thy anointed hands, ſaying:* Receaue thow power to conſecrate, and to offer for the quick and the dead. *Is this thy peruerſe ordination, wherby thow, as à priuat Perſon, doeſt make an oblation to God of that, which God hath ordayned to bee imparted by the miniſterie of the Prieſt as common food vnto Chriſtians? ô Abomination of Abominations! Fifthly Chriſt, as hath beene ſaid, will haue this Sacrament to bee diſtributed, to the end that Chriſtians therby may bee ſtrengthened in faith, and may openly prayſe him: but thow haſt made it à priuat worke to thy ſelf, which thow haſt performed without the miniſtrie of others: and this worke thow haſt applied to others, and haſt ſould it for mony. VVhich of thees thinges canſt thow deny? How waſt thow made Prieſt now? thow who diddeſt lack true faith, who, contrarie to Chriſt his will and ordinance, haſt beene made à priuat Sacrificer, not à publick Prieſt of the Church: who neuer diddeſt miniſter the Sacrament to others, neuer diddeſt preach in his preſence: neuer diddeſt performe any work:*

n The Diuell alleadgeth ſcripture.

who

who only hast receaued orders against Christ, that thow mightest doe what was cõtrarie vnto him? And yf thow wast made Priest against Christ his Ordinance, thy Ordination was false, Antichristian, and, indeed, of no valour. And therfore thow neuer diddest truly consecrate, but only diddest offer bare bread and wine, which thow hast receaued, adored, and shewen to others that they also might adore it. Doest thow see now how in thy Masse first ther is noe Person that either ought, or is able to Consecrate, I say, no Christian, nor faithfull man. Secondly ther is none to whom thow mayest impart the Sacrament, but thow wicked and faithlesse Priest here remaynest alone, thinking that Christ hath ordayned all for thy sake only, that thow by thy self shouldest consecrate his body and blood, when as in verie deed thow art not any member of his, but his vtter enemie. Thirdly ther is not to bee found that intention, fruit, and vse, which Christ requireth. For the Sacrament was instituted, that Christians therby might bee fed, and Confirmed, and that they might preach and prayse Christ: Now adayes Christian people Know nothing of the Masse, they heare nothing that thow sayest, they receaue nothing at thy hands: thow art silent ther in a Corner, thow deuourest all thy self alone: and thow that art faithlesse, and vnworthie doest feed none therwith, but doest sell it as a work of Supererogation. Seeing then ther is none that may Consecrate, nor any to receaue, and the will of Christ is altogether turned vpside downe, and thow art made such a wicked and vntoward Priest, thy Ordination and Consecration is nothing ells, but a temptation, and blasphemie against God: nor art thow a Priest, neither is the bread in thy Masse changed in to the body of Christ, &c. Finding my self in this Anguish and perplexitie, I thought to driue the Diuell away from mee, by laying hould on that ould buckler or target, which had beene taught mee in the Papacie, to wit the Intention, and faith of the Church: for though I had not beleeued as I ought, nor had not had a right intention, yet the faith, and Intention of the Church was good, and therfore I supposed that my Masse, and Ordination was good. But here the Diuell made resistance in thees wordes. Tell mee, I pray thee, in what place is it written that a wicked and faithlesse man may Consecrate in the faith, and intention of the Church? where did God euer teach or Cõmand any such thinge? with what authoritie doest thow proue that the Church affordeth thee any such Opinion, to performe any such Corner worke? If men haue taught it without the expresse word of God, it is altogether vntrue: But in this sort are yow accustomed to doe all thinges in the dark, vnder the name of the Church, and to sett to sale your owne Abominations for Ecclesiasticall doctrine, &c.

Loe here the Diuells disputation against the Priuat Masse which I thought good to lay downe thus at large, that my poore deluded Cõtriman may vnderstand whither his new masters doe lead him. The holy Sacrifice of the Masse hath triumphed in the Church of God euen from the beginning, and shall Continue, maugre all Oppossers,

vnto the end. It is maintayned by the Ancient Holy Fathers, ſuch as were Diſciples vnto the verie Apoſtles themſelues, as our Aduerſaries, o do Confeſſe, and by the reſt of the Doctours, and Saints of God Church in following ages: Nether haue wee ether hard or red of any Chriſtian man, who euer yet preſumed to oppoſe the ſame, vntill ſuch tyme as the Diuell began to ſchoole Luther, in the manner aboue rehearſed And ther fore, as I can not chooſe but wonder greately at the learnedder ſort of Proteſtants, who knowing this to bee moſt true, as Confeſſed by Luther him ſelf, and recorded in his workes, yet are noe whit abashed in their bookes, and diſputations, to make vſe of the ſelf ſame arguments, deliuered thus vnto them by Sathan, againſt that Dread Myſterie: So alſo am I moued with great Compaſſion, to behould ſo many ſeelie ſoules infected with that *Doctrine of Diuells*, indeed: the which can guide them noe other way, but ſtreight to him, who is Confeſſed to bee the Author therof. *A nation it is vvithout good Councell, and without vviſdome. O that they vvere vviſe, and did vnderſtand this vell, and, that they vvould prouide for their laſt?*

Thus much for our Anſwerers inſtance concerning the Originall of our priuat Maſs, which by his owne rule being deriued (as yow ſee) from the verie Apoſtles tyme, is therefore impertinentlie by him alleadged. yet farr more idlelie doth he range from the matter, in his next inſtance concerning the tyme when people fell firſt from their vulgar languadges. For that chāge (in aſmuch as it belongeth not to any point of Religion) was as vnaduiſedlie brought in by him for an example, as it was vntruelie affirmed that the Latine tongue in the beginning of the Church, *was comonlie vnderſtood of all in Italie, France, and Spaine*: for the two laſt had theire proper vulgar languadge, farr differing from the Latine, as euerie one that is but meanelie ſeene in auncient hiſtories, cann tell. But when he graunteth that the Latine Seruice was vſed in thoſe countries from the beginning, and that how ſoeuer afterward the languadge of the people was altered, *yet not the languadge of the Service:* full well and friendlie doth he iuſtifie our vſe of the Latine Seruice, as agreeing not onelie with the primitiue tymes, but alſo with other ages following, euen then when, by his owne confeſſion, the languadge of the people was differēt from the Latine. And thereby alſo he miniſtreth vnto vs iuſt occaſion to require of him, by what authoritie haue they brought in the vſe of theire publique ſeruice in à vulgar tongue, which neither primitiue tymes, nor any ages following did euer vſe before them.

But wee are beſt not to trouble him with any more demands vntill ſuch tyme, as he ſhall haue thought vppon ſome better Anſwere to my challendge. for as wee haue ſeene hether to he hath well plaied the

Anſwerleſs

• *Magdeburgenſ. cent 2 c 4. col. 63. Caluin. lib. de vera Eccleſiæ Reforma. extat in Tract. Theolog. Caluini &c. pag 389. Ite Idem Caluin. in omnes Pauli epi. in Hebr. c. 7. v. 9. pag. 924.*

Deuteron 32. v. 28.

Anſvv. pa. 5.

Anſwerleſs Anſwerer indeed, concluding at laſt out of Arnobius, thus, *if I be not able* (ſaith he) *to declare vnto yow by what Bishop of Rome, and in what Popes dayes the ſimplicitie of the auncient faith was firſt Corrupted it will not preſentlie follow, that what was don muſt needs be vndon.* ANSWER.

Indeed I graunt, that, if wee had agreed that it was don, wee ought not to poſe yow about the tyme when it was don, but wee denying that it is don, and haueing already proued that vnleſs it be shewen when it was don, it muſt needs follow that it was neuer don, without doubt when yow confeſs that yow are not able to shew when it was don, yow declare plainelie that it is not aſyett don. Whereby alſo it appeareth how farr that parable of the good and badd ſeede by yow alleadged, is from furthering of your cauſe; for there the demanders acknowledged the badd ſeede, and with all the Maſter tould them the partie by whom it was ſowen, and by the text wee learne when it was ſowen, to witt, when men were aſleepe. REPLY.

Well then our Anſwerer telleth vs, that in the tenth age men not onely *ſlumbered, but ſnorted alſo*, euen, by the teſtimonies of our owne Authors *Genebrard, Baronius, & Bellarmine*, and what then? *muſt this* (ſaith he) *inforce me to yeald that the Diuell brought in noe tares all that while, but lett ſlipp the opportunitie of ſoe darke anight, and ſlept himſelfe for company?* noe ſir, the caſe is cleare, he did not ſleepe, but beſtirred himſelfe moſt buſilie, in ſowing then his tares abundantlie. Then brought he in all thoſe vices, which at that time raigned both in Princes and Prelats, and made that age ſoe *vnhappie*, p *yet Gods deuine prouidence* (ſaith Bellarmine in the verie place by yow alleadged) *did ſoe worke, that noe new Hereſies did then ariſe*: and ſoe this your argumēt produced from the ſlumbering age, may ſleepe for euer, languishing with all the reſt which hetherto yow haue ſaid, to proue the vanitie of my demand; in the meane tyme wee will proceede to diſcouer.

p Diuina tamen prouidentia fecit vt nullæ furgerēt Hæreſes nouæ. *Bellarm. in Chronolog. An. 970.*

HOVV vaynelie our Anſwerer betaketh himſelfe to the ſcriptures.

SECT. III.

TO this ſeelie ſhift is our Anſwerer driuen, when haueing run on thus farr Anſwerleſs, he ſuddenly, abandoning all that he hath ſaid, telleth vs, that though he cannot this way giue vs ſatisfaction, yet ſaith he, *there are other meanes left, whereby wee may diſcerne the tares brought in by the inſtruments of Sathan, from the good ſeede which was ſowen by the Apoſtles of Chriſt, beſids the obſeruation of tymes and ſeaſons, which* Anſw. pag. 7.

will often faile vs. And what other meanes are theis that yet remaine? mary, saith he, out of *Tertullian, their very doctrine it selfe being compared with the Apostolike, by the diuersitie and contrarietie thereof will pronounce that it had for Author, neither any Apostle, nor any man Apostolicall.* Well I am content, to winke à little, for this tyme, at his conueighances herein, and to accept of his motion of comparing our doctrine with the Apostolike, vppon this condition, that, if he come short of proueing this way that à change hath beene made, that saying of *Tertullian* shall point at him and his doctrine, and all the rest which he casteth at vs, shall fall vppon his owne head.

Answv. pag. 8. *In the Apostles tyme* (saith he) *when à man had examined himselfe he was admitted vnto the Lords table, there to eate of that bread and drinke of that cupp, as appeareth plainely. 1. Cor. 11. 28. in the Church of Rome at this day the people indeed are permitted to eate of the bread (if bread they may call it) but not allowed to drinke of the Cupp, therefore à change hath beene made, for asmuch as it is not with them sicut erat in principio & nunc: as it was in the beginninge, so now:* How weake an argument this is, may appeare by thes like, which follow.

q 1. Cor. 11. 21. In the Apostles daies the faithfull receaued the Sacrament q after meate in the eueninge, in the Protestants Church at this day, it is commonlie receaued fasting, and in the morneing, therefore it is not with them *sicut erat in principio, & nunc.*

r Marke 6. 13. Iacob. 5. 14. Againe in the Apostles dayes the sicke were r anoynted with oyle, and à commandment giuen soe to doe; the Protestants now à dayes practise noe such thinge, therefore it is not with them *sicut erat in principio & nunc. As it was in the beginning, soe now.*

s Act. 15. In the Apostles dayes the faithfull were cõmanded to abstaine from eating of blood s and strangled meates: amonge the Protestants there is noe such abstinence obserued. Therefore it is not with them, *sicut erat in principio, &c.*

t Math. 26. 26. Christ when he ministred the sacrament said, t *Take, eate: this is my bodie,* the Protestants now adayes, say not soe, but *take, eate this in remembrance, &c.* Therefore it is not with them *sicut erat in principio, &c.*

Now if our Answerer thinketh that he doth Answere sufficiently to theis, and the like obiectiõs, by saying that theis were but Ceremoniall Obseruances left to the Churchs discretion, to alter them according to the exigents of tymes; what force leaueth he to his owne argument made against vs in a matter of the like indifferencie, wherein neither was there any commandment euer yet giuen, as wee see in some of those, which wee euen now alleadged against him; nor yet was the vse thereof soe generall in the Apostles tyme, but that wee finde euen then also the contrarie to haue beene practised, as our *Valentia* in his. Treatise

tise *of the lawfull vse of the Eucharist*; doth largelie shew, and Cardinall *Peron* in the sixt booke of his Reply to the King of Greate Brittaine, cap. 9 *seu* vlt. Wher he handleth this matter against *Cansabon*, vndeniablie proueing that vppon iust cause, the Church might change the Communion of both kinds, into one; forasmuch as one kinde is sufficient for the nature and substance of the Sacrament, though both be requisit for the full and perfect signification: the which he confirmeth by a most apt instance of that which the Church confessedlie hath don in the Sacrament of Baptisme, changing Immersion into Aspersion, to auoyd both the danger, which might ensue by plunging vnto the infants, and other inconueniences also, rethearsed by S. Chrisostom. And yet Christ seemeth to haue commanded a plunging, as the greeke woord βαπτίσοντες doth declare, and the Apostles, and after them the auncient Church long tyme vsed the same, and withall it was necessarie to the perfect signification of our death and buriall with Christ. All this notwith standing the Church vppon iust causes, did change Plunging into Sprinkling: which she might safelie doe, without any iniurie to the Sacrament, forasmuch as Plunging or Immersion was not necessarie to the substance and Essence of the same. *Chrisost. epist. 1. ad Innocent.*

Most largelie also doth Cardinall *Bellarmine* dispute hereof in his fourth booke of the Eucharist, from the twentieth Chapter forward, where he cleerely proueth, First that Christ in the Sacrament is wholie contained in one kinde. Secondlie, that vnder one kinde also there is found the full substance, and vertue of the sacrament. Thirdlie that there is noe diuine precept commaunding the vse of the Cupp. Fourthlie and lastlie, that the Church had many iust, and lawfull causes to establish that this Sacrament should be ministred vnto the Layetie, vnder one kinde onelie. All which the Learned Cardinall there proueth both out of Scriptures, Fathers and the Practise of the primitiue Church; whom when our Answerer shall disproue, then will wee allowe vnto him and his there Cupping Ministry.

But if perhaps any Good fellow Protestant should be the loather to embrace our Religion for being soe scant of the Cupp; wee giue him to vnderstand, that with vs also he shalbe partaker of as good a cupp euerie way, as that is which the Ministers affoord them in theire Communion, for wee present vnto euerie one of the layetie, at theire receauing, a Cupp of the best wyne, towit the Ablution, and the Protestants confess theires to be noe more then meere wyne, how then can they charge vs with *Sacriledge*, For withholding the Cupp from the people, when as they themselues allow noe better a Cupp vnto theire Communicants, then wee doe vnto ours? But if wee speake of the *Cuppu of blessing, which wee bless*, and which is, according to the Apostle, 1. *Cor.* 10. v. 16.

the Communion of the blood of Christ, indeed; surelie not wee but our Answerer and his Symmists, haue most sacriledgiouslie defrauded Gods Church thereof; for neither doe they giue any sacramentall *blessing* to theire Cupp, neitheir will they haue it to be the *Communion of the true blood of Christ*, as it was in S. Paules dayes, and therefore with good reason may wee say vnto them, that herein it is not with them *sicut erat in principio & nunc, as it was in the beginning soe now*. His second argument he frameth thus.

ANSVVER. pag. 8. *By S. Paules Order, who would haue all thinges done to edification, Christians should praie with vnderstanding, and not in an vnknown language, as maie bee seene in the fourthenth Chapter of his first epistle to the Corinthians. The case is now soe altered, that the bringing in of a tongue not vnderstood (which hindred the edifying of Babel it selfe, and scattered the builders thereof) is accompted a good meanes to further the edifying of your Babel, and to hold her followers togeather: is not this then a good ground to resolue a mans iudgement, that things are not now kept in that order, wherein they were set at first by the Apostle?*

REPLY. I haue alwayes esteemed our Answerer soe both for learning, and sinceritie, that I preferr none of his ranke before him, yet doe I not see, how in this obiection he can escape a blemish, in one of them at least. For where he saith that by S. Paules Order Christians should praie with vnderstanding and not in an vnknown language, alleadging for the same the: 14. Chapter of his first to the Corinthians, it is most certaine that neither in that fourteenth Chapter, nor yet in all S. Paules epistles, there is any such order (as he meaneth) to be found, which if he knew not, his ignorance is to be wondred at: if he knew it, his integritie must be stayned, for wronging the Apostle, and deluding his Reader. For I demand of him, when he saith that by S. Paules Order Christians should praie with vnderstanding, what kinde of praier doth he meane? if priuat prayer, such as Christians by themselues doe exercise, cleere it is that the Apostle in that fourteenth Chap. speaketh of none such: and saie he did, it is well known that amongst vs the vse of praying in a vulgar tongue, is left as free to each one, as amongst the Protestants themselues. If he meane the Publique Praier and Seruice of the Church: certaine also it is, that the Corinthians had theires in the Greeke, and not in any vnknown language, and therefore the Apostle speaking of praier in an vnknown tongue, cannot be said to meane the publique Seruice of the Church, or that giueth any Order concerning the same, as is most plaine euen by the text it selfe, and may yet further be discerned, if wee obserue how the Apostles Doctrine in that Chapter runneth altogeather vppon such a praier, as is directed to the edifying, and instruction of the hearers: and the like praier (indeed)

(indeed) by S. Paules Order ought not to be made in an vnknown tongue; but our publique Church Seruice cannot any way be said to be such: forasmuch as it is directed principallie to the woorshipp of Almightie God, and not to instruct and edifie the hearers.

Moreouer when S. Paule in that Chapter speaketh of *a strange Tongue*, certaine it is that he meaneth an vnknown languadge, miraculouslie imparted to the speaker by the *gift of Tongues*; but the Latine, as wee vse it in our Church Seruice, is none such, therefore most vainelie doth our Answerer argue against the same out of this fourteenth Chapter: the contents whereof is truely and pithilie laid downe in the Rhemish translation, where it is declared, *how in this Chapter the Apostle writeth against theire vayne childishnes, that thought it a goodlie matter to be able to speake by miracle, strange languages in the Church; preferring suth theire miraculous languages before prophesying, (which is a gift of opening of mysteries) the Apostle then declareth that this gift is inferior to the gift of prophesie; giueing order also how both gifts are to be vsed, to witt, the Prophett to submitt himselfe to other Prophetts, and the speaker of languages not to publish his Inspiration vnless there be an Interpreter.*

By all which thow seest (gentle Realder) how by S. Paules order nothing is proued against vs at all, and yet our Answerer hath the face here vppon to inquire thus, *is not this then a good ground to resolue à mans iudgment, that things are not now kept in that order wherein they were sett at first by the Apostle?* Indeed it is, I beleeue, the best ground he hath, but how vnsteedy both that ground and the iudgment there vppon settled, doth remaine is sufficiently declared; and doth further appeare when he twitteth vs with *vnitie and Concord*, the Confessed Marke of Gods true Church in theis woords, *the Case is now soe altered, that the bringing in of a tongue not vnderstood, which hindred the edifying of Babel, it selfe, and scattered the builders thereof, is accompted a good meanes to further the edifying of your Babel, and to hould her followers together.*

Answer. pag. 8.

How many absurdities are couched in theis few words, vnworthy truely of such a penn? For first those words (*the case is now soe altered*) as charging vs to varie from S. Paules Order, are most vaine, to tearme them noe worse, seeing that wee finde noe such order at all; Secondly those others, *that the bringing in of a tongue not understood*, contayne two gross mistaks: For neither is the Latine a tongue not vnderstood, chiefflie such a one as S. Pawle speaketh of; neither was it *brought in* by vs, but by our Answerer himselfe [x] confessed to haue beene from the beginning, and to haue remained without alteration, euen, when the people in theire vulgar speech departed from it. Thirdlie the words following, (*which hindred the edifying of Babel it selfe and scattered her builders*) are of the like nature, for it was not one onely tongue, that hindred

Reply.

x Pag. 5.

dred the edifying of Babel, as it is well known, but many; Finally he absurdlie concludeth with manifest Contradiction; for if Babel, was called, *Confusion*, and her builders scattered by a multiplicity of differe Tongues; whilest wee in one Tongue, and faith hould vnited together, cann any wise man saie that wee build confused Babel? Or may not Protestants be rather tearmed *Babelists*, whose diuersitie of languages, and dayly Iarrs amongst themselues, guie good testimony that theire ambitious toure of Protestancy built against the true Church, the Saincts, and Sacraments, the topp thereof aymeing at heauen it selfe, will soone be dissipated, and left desolated. And if the bringing in of [illegible] seuerall tongues gaue there the shamfull name of Confusion vnto theire insolent indeauours, by what other name (trow wee) may Protestancy be better made known to future ages, being by a spirit of giddines deuided, euē, in its verie ofspring, y into aboue a hundred seuerall sects and varying opinions. Whereas our Catholick Roman Church extended throughout all nations, keepeth her followers happilie vnited together in one and the same language, of faith, and Christian doctrine: declaring there by the vertue of S. Paules blessing giuen vnto her in thees words. *And the God of Patience and Comfort giue yow to be of one minde one towards another, according to Iesus Christ, that all like minded, with one mouth, yow may glorifie God, &c.*

y Lauatherus a Protestant ep. de sua visitatione affirmeth that in his visitations hee found 180. sects. *See Genebrad. chron. l. 4. pag. 526 and Staphylus in Apolog. Rom. 12.*

This miraculous Harmony of minds, and tongues, at which our Aduersaries doe barke, like doggs at the Moone, and which hath beene alwayes a most certaine, and reprochlesse marke of Gods true Church amongist vs, may sufficiently retort the tearme of *Babel*; vppon our Answerers head, and proclayme him and his, for scattered wights, whilst theire fatall disagreement is plainelie confessed by them selues. For first *M. Perks* in the Epistle dedicatory before his *Apology*, &c. discoursing of the contention found in England concerning Religion, saith, that *by it, settled minds are distracted, the parts of the same body dismembred, and Religion it selfe brought to be a matter of meere dispute, and altercation, not without feare, that it befall vnto vs as it did to the builders of* Babel, *or to the Brecthren of Cadmus. Theis contentions are noe smale preparatiues to* Atheisme, *in that wee may say, as Hilarie said of his tyme, that there are soe many Faithes as wills, and soe many doctrines as names of men, whilest either wee write them as wee list, or vnderstand them as wee please: in so much as many are brought to theire witts end, not knowing what to doe. Amidst all which miseries, and mischiefs, the Papists insult, and triumph, to see those that profess themselues Brecthren, to be at such deadly Iarrs amongst themselues.* Soe M. Perks.

See more here of pag. 63.

Sr. Edwyn Sands in his relation of religion makes the matter yet worse, by houlding all those Miseries, and Mischiefs, which Perks complaineth

complaineth of, to be past all hope of remedy. *The Protestants* (saith he) *are as scattered and seuered troups, Each one drawing à diuers way, without any meanes to take vpp their Controuersies*. All which theire Learned Bishop of Wyncheſter Doctor Bilſon confirmeth to be moſt true; ſaying that *if Proteſtants ſhould meete in à generall Councell to eſtablish matters of religion, z there would be more neede of officers to keepe peace, and parte fraies, then Notaries to write theire Acts*. Loe then how our Anſwerer hath brought downe *Babel* vppon his owne head, and how taking vppon him to diſproue our Catholike Doctrine, he hath found noe more but theis two miſconceaued inſtances to helpe himſelfe with all: and they faileing him, as wee ſee, it is worth the marking to obſerue.

z Pluribus certe opus erit pacis cuſtodibus ad pugnas præuenien-das, quàm Libra-riis, ad decreta eo-rum præſcribēda. *Bilſon. de perpetua Eccl Chriſti gu-bern. ca. 16. fins.*

How vaynely from the Apoſtles he ſlydeth to the midle ages.

Sect. IIII.

As wee may thus diſcouer Innouations (ſaith our Anſwerer) *by haueing recourſe vnto the firſt, and beſt tymes; ſoe may wee doe the like by Comparinge the ſtate of things preſent, with the midle tymes of the Church.* Answer. pag. 9.

As yow may *thus* diſcouer Innouations? why vnleſs yow performe it better then *thus*, I ſee not but your ſelfe may be crowned an Innouator of idle argumēts: For what haue yow ſaid, or proued that yow make ſuch à lowde reporte with that worde, *thus*, is not all that yow haue hetherto ſaid *thus* in diſcouering Innouations, diſcouered to be vayne, and of noe force againſt vs? yet *thus* alſo, and noe better, proceedeth he on, by compareing the ſtate of things preſent, with the midle tymes. Reply.

I finde by the conſtant and approued practiſe of the ancient Church, that all ſorts of people, men, women, and Children, had free libertie to reade the holy ſcriptures, I finde now the Contrary amonge the Papiſts, &c. therfore they haue remoued the bonds, which were ſett by the Fathers. Answer.

As he layeth not downe here, where amongſt the ancient, any ſuch practiſe is teſtified to haue beene; ſoe neither doth he ſhew where amongſt vs he finds the contrary: and therefore wee muſt tell him, wee finde noe truth in this his ſaying, for that Scripture, which thoſe of the anciēt Church had free libertie (as he ſaith) to reade, was onely ſuch as was approued to be true, and lawfull by the ſame Church; the reading whereof amongſt vs at this day, is as free, as euer it was amongſt our forfathers. wherefore not wee, but our Aduerſaries haue remoued thoſe bonds, which were ſett by the Fathers in this pointe, leading, yea, and driuing Chriſt his flocke out of the wholſome paſtures, Reply.

wherein formerlie they were fead vnto Saluation, into the marish, weedie, and poiſoned grounds of theire new fangled vulgar Bibles, which indeed deſerue not the name of holie Scripture, not onely becauſe they are not approued for ſuch by the Church of God, but alſo for that they are diſproued, and condemned by Proteſtant Doctors themſelues, and are confeſſed to haue the ſenſe depraued, obſcured, and detorted from the right: in ſoe much that they deceaue the ignorant, ſupplant the ſimple, peruert the text, in ſuch ſorte, that by them Millions are damned. Witnes firſt M. Reynolds, who diſputed againſt the ſame vulgar Bible before his [a] Maieſtie at Hampton court. witnes his Maieſtie himſelfe, who truely affirmed that at his commeing to the Crowne of Englaud, there was not one true trāſlation to be found. Witnes M. Burges [b] affirmeing that the approued English Proteſtant Tranſlation hath *many Omiſsions, many Additions, which ſome times* (ſaith he) *obſcureth, ſometyme peruerteth the ſenſe, makeing it ſometymes ſenſeleſs, ſometyme contrary, &c.* Witnes [c] M. Carleile who ſaith, that the English Proteſtants *in many places, detorte the ſcriptures from theire right ſenſe, and ſhew themſelues to loue darkenes more then light, and falshood more then truth, for they haue Corrupted and depraued the ſenſe, obſcured the truth, deceaued the ignorant, and ſupplanted the ſimple.* Witneſs laſtly M. Broughton their great linguiſt, in his epiſtle written to the lords of the Councell for diſpatching of a new Tranſlation; *Becauſe* (ſaith he) *that, which is now in England, is full of Errors.* And againe in his *Aduertiſment to the Proteſtant Biſhops* he denounceth that theire publique Tranſlatiō of ſcripture into English, is ſuch, *as it peruerteth the text of the old teſtament in 848. places, and that it cauſeth Millions of Millions to reiect the new teſtament, and to runn to eternall flames.*

a *Conference at Hampton court pag. 45. 46. &c.*

b *Burges in his Apolog. ſect. 6.*

c *Carl. in his booke that Chriſt vvent not dovvne to hell. p. 116. & 144.*

Hieron. li. 1. in cap. 1. epiſt. ad Gall.

Now if (as S. Hierome ſaith) *the Ghoſpell of Chriſt, by peruerſe interpretation, is made the Ghoſpell of man; or, which is worſe, the Ghoſpell of the Diuell:* whoſe Ghoſpell (thinke yow) muſt that be, which our poore deluded Proteſtants are taught now adayes, ſoe much to doate vppon; when it is confeſſed ſoe plainelie, euen by theire owne Doctors, to be noe better then a moſt peruerſe Tranſlation? and therefore wee ſee what reaſon Caluin had to ſaie of the like that [d] *Sathan hath gayned more by them, then he did before, by keepeing the word from the people.* And what wonder when (as wee haue hard M. Broughton) *they cauſe millions of millions to runn to eternall flames?*

d *Calu. in præfat. noui teſtam. gallici ann. 1567.*

Hath not then our holie mother the Catholike Church good reaſon to barr her Children from the reading of ſuch dangerous books, as leade theire Readers headlong into perdition? and doth ſhe not hereby regard that Chriſtian reuerence and reſpect, which is due vnto the Maieſtie of Gods ſacred word, more by keeping it from defyled

hands,

hands, then our Aduerſaries doe, by caſting that priceleſs Pearle before ſuch ſwyne, as know not how to make any other vſe thereof, then to abuſe it? and haue wee not ſeene, euen ſince our Anſwerer wrote this pointe, an example amongſt our ſelues, which might ſufficiently condemne this theire pernitious licencing of euerie giddie braine to read theire Bibles. I meane of *Gray*, who not long agoe, [e] haueing inhumanlie murthered his owne ſonn, excuſed his bloodie fact by the example of *Abram*, whom God commãded to ſacrifice his ſonn *Iſaac*? In like ſorte doth *Franciſcus Coſterus*, in the Preface before his Dominicall Sermons, produce examples of groſſe enormities proceeding from this libertie. Firſt of à certaine painter in *Pruſſia*, who haueing read how *Lott* lay with his daughters, learned thereby to defyle his owne daughter alſo. Secondlie of one *Iohn* à Taylor of *Leyden*, who found out in his Bible that he ſhould be à king, and that he might lawfullie haue two wiues at once, and that all temporall goods ought to be cõmon amongſt men. Thirdlie *Dauid George* by the ſame reading was bould to affirme, that he was the ſonne of God. Fourthlie another in Germanie, at my being there (ſaith *Coſterus*) reading the manner of Baptiſme preſcribed by Chriſt vnto his Diſciples in the 28. of Mathew, thought him ſelfe obliged in conſcience to baptiſe ſuch young doggs, as his Canet had lately whelped. Finallie the welknown Abomination of the *Anabaptiſts*, exerciſed in darknes at theire publique meetings, vnder pretext of à cõmandment giuen them in thoſe words, *Creſcite & multiplicamini, &c.* with many others the like, which modeſtie cauſeth vs to omit, hapening amongſt our hoat ſpirited Biblers, declare ſufficiently how this Ghoſpelling libertie not onely ſerueth for à cloake of malicioufnes, but begetteth alſo moſt horrible Impieties; ſhewing how truelie S. Peter affirmed that *vnlearned and vnſtable ſpirits peruert the ſcriptures to theire owne deſtruction.*

[e] *October* 1621.

2. *Pet.* 3.

To conclude then with this matter, if our Anſwerer cannot proue (as ſure he cannot) that euer any ſuch libertie was granted to the people, to reade ſuch like ſcripture, as is allowed amongſt them at this day, lett him tell vs him ſelfe, how farr he is from agreeing with the practiſe of either firſt, or midle ages of the Church, wherein noe ſuch Bibling, nor Babling amõgſt the cõmon people was euer heard, or dreamed of.

By another inſtãce yet, noe leſs vaine thẽ the former, he endeauoureth to tell vs againe, how wee differ from the midle ages of the Church. *I here* (ſaith he) *S. Hieromſay, the Church doth reade indeed, the bookes of Iudith, and Tobie, and the Machabees, but doth not receaue them for Canonicall ſcripture. I ſee that at this day the Church of Rome receaueth them for ſuch: may not I then conclude that betwixt S. Hieromes tyme and ours, there hath bene à change, and that the Church of Rome now is not of the ſame iudgment*

Anſvv. pag. 9.

with the Church of God then; howſoeuer I cannot preciſely lay downe the tyme? &c.

Here our Anſwerer playeth, *Bopeepe*, with his Reader, affecting ignorance to wronge the truth; for well he knoweth, that the ſame *S. f Hierome*, not longe after, did teſtifie vnto the world, that the firſt Nicen Councell declared the booke of Iudith for Canonicall, which he had not heard of, whē he wrote the former words alleadged by our Anſwerer. In like ſorte were the other books of Toby and Machabees receaued by the auncient Church for Canonicall, as appeareth in the third Councell of Carthage Can. 47. and by the teſtimony of g *Innocentius* the firſt who was Pope euen in S. Hieromes dayes, and of * *Gelaſius* the firſt, S. Auguſtin in his ſecond booke of Chriſtian doctrine c. 8. Iſidorus li. 6. Etymol. cap. 1. Caſſiodor. *libro primo diuinarum lectionum.* Moreouer S. Cyprian ſerm. *de Eleemoſyna*, calleth the booke of Tobie, *Holy Scripture, in which the holy Ghoſt ſpeaketh*. The like doth Calixtus the firſt in his ſecond Epiſtle. S. Ambroſe tearmeth it *Prophetical Scripture*, S. Baſil, *à deuine precept*, S. Auguſtine *deuine Scripture*.

And for the books of Machabees, firſt they are alleadged as other Canonicall books of Scripture are, without any difference, by h Cyprian, i Nazianzen, and k Ambroſe, yea, S. Cyprian li. 1. Epiſt. 3. ad Cornelium, expreſsly calleth them, *diuine Scripture*. Soe doth Iſidorus aboue alleadged, and S. Auguſtin lib. 18. de ciuit. Dei ca. 36. *The books* (ſaith he) *of the Machabees are held for Canonicall, not by the Iewes, but by the Church*; what wonder then if the Church of Rome at this day receaueth them alſo for Canonicall? whence wee may gather how vnconſcionablie our Anſwerer chargeth her with à change herein, whereby she should differ from the Church of God then, by holding theſe books for Canonicall now: for he, with all his skill, shall neuer be able to proue that euer the ancient Church of God did giue iudgment, or ſentence contrary to that which the Church of Rome now profeſſeth cōcearning the Canonicall Authoritie of the forſaid Books; howſoeuer there might haue paſſed ſome time, before the Church declared them for Canonicall by publique authoritie; in which tyme ſome particular Fathers might well haue doubted of theire authoritie, without any preiudice to the ſame, euen as l Euſebius, and S. m Hierom doe affirme the like doubt to haue beene held ſometymes of the Epiſtles of Iames, Iude, the ſecond of Peter, and others; which at this day neuertheleſs our Anſwerer holdeth to be Canonicall Scripture: yet will not graunt that there in his iudgment varieth from that of the ancient Church, or that he holdeth himſelfe therein wiſer then his forfathers. But now haueing ſeene how vaynely he deſcended from the Apoſtles tyme to the midle ages of the Church, wee muſt examine.

How

f *Hiero. in Prolog. ad lib. Iudith.*

g *Innocent. in ep. ad Exuperium.*
**Gelaſ. in decret. de libris ſacr. & eccl.* *cum* 70. *Epiſc.*

Ambroſ. li. de Tob. cap. 1.
Baſil. orat. de auaritia.
Auguſt. in ſpeculo, initio.
h *Cyprian. l. de exhortat. Martyrij cap.* 11.
i *Nazianzen. in orat. de Machabæis.*
k *Ambroſ. li.* 2. *de deb. ca.* 10. *&* 11.

l *Euſeb. li.* 3. *hiſt. cap.* 25.
m *Hieron. de viris illuſt. in Iacob. Iud. Pet. & Ioan.*

How vaynelie our Answerer betaketh himselfe to the scriptures againe.

Sect. V.

IN my demand I laid downe certaine articles, wherein the Protestants and wee doe varie; wee affirmeing, the Protestants denying them: I affirmed also that the Church of Rome for the first fiue hundred yeares, did mentaine and profes the same articles, *as may be shewen* (said I) *by the expreſs testimonies of the Fathers of the same Church*, if that will serue the turne; if not, I said further that *wee had good and certaine grounds out of sacred Scripture for confirmation of the aboue said Articles.* What then saith our Answerer to this? Marie, that the Fathers authoritie will not serue, and therefore by Scripture onely will he, that the triall be made, For, saith he, *alleadge what authoritie yow list, without Scripture, and it cannot suffice.* *Answ. pag. 10.*

But by his leaue he forgets himselfe, for it being once graunted that the Church of Rome held the true Religion of Christ for the first fiue hundred yeares (which our Answerer will not deny) it must needs follow that, if the Fathers of that Church be found to allow generallie the aboue said points, they must be points of true Religion: and to affirme that theire owne sayings and authorities are not sufficient to proue, what theire opinion was herein, is most idle; and withall the pretence of Scripture onely in such a matter of *Fact* as this, is but a meere shrinking from the question in hand, neither doth S. Augustin [n] alleadged warrant our Answerer herein, when omitting the Fathers, he prouoketh the Donatists, and Pelagians, to the triall of Scripture, forasmuch as he then disputed of a point of *Doctrine* onelie, whereas our controuersie consisteth wholie in a matter of *Fact*, to witt, whether the Fathers of the first fiue hundred yeares, did profes, and mantaine generally theis points in cõtrouersie, as wee doe, yea or noe? In which, it is plaine, that human writings, I meane the Fathers authorities must be sole vmpier, seeing that by Scripture this question cannot possiblie be decided. If wee shew then out of the Fathers writings, that they generallie allowed of the said points disallowed by our Aduersaries, without doubt wee make it euident, that our Aduersaries hould not the right, whilst they agree not with those, who (by theire own confession) were Professors of the true faith of Christ, and Pillars of his Church. But supposing that our Answerer will not be satisfied herewith (though in reason he ought to be) wee offer further to establish, *n Answ. p. 10.*

as I ſaid, euerie one of the points mentioned, by good and certaine grounds ont of Sacred ſcripture, which (by Gods grace) ſhall hereafter by duely performed. Now our Anſwerer diſtruſting (as it ſeemes) in the former, ſnatcheth greedilie at this other way of triall by ſcripture, declaring it abſolutelie to be *the rocke vppon which alone he builds his faith, and from which noe ſleight that wee cann deuiſe, ſhall euer drawe him.*

Anſvv. pag. 11.

And if it be demanded, to what purpoſe then doth he fill vpp whole volumes with the Fathers ſayings, if nothing but onelie Scripture may ſuffice: he Anſwereth, that he doth it to the end wee ſhould not thinke, he is any whit affraid of all whatſoeuer wee cann produce againſt him out of the Fathers; and noe wonder he ſhould be ſoe confident herein, when as he hath laid this ground for him ſelfe, that though the Fathers ſpeake neuer ſoe plaine againſt him, (as hereaftet ſhall appeare they ſpeake moſt plaine) yet theire authoritie muſt not be ſufficient: For (ſaith he) *Noe father but God, doe wee know vppon whoſe bare Credit wee may ground our Conſciences in things that are to be beliued*, and ſoe, though the auncient Fathers allow of Traditions, Reall preſence, Praier for the dead, and the like; with this man it cannott ſuffice, foraſmuch as he will not build, nor reſt himſelfe vppon theire iudgmēt, but vppon the ſcripture onelie; as who ſhould ſay, for ſowth, the holy Fathers mentained theire doctrine, without ſufficiēt ground receaued from the word of God.

Anſvv. pag. 10.

But in diſclaymeing thus from the Fathers authorities, and appealing to ſcripture, he both diſagreeth with thoſe of his owne profeſſion now, and agreeth with all ancient, and moderne Hereticks. For firſt of all, there be many points of faith, which are not expreſſed in ſcripture, as hereafter ſhalbe more at lardge declared: At this tyme, our Anſwerer ſhalbe pleaſed to be ſaid by a brother of his owne, to witt, by Doctor ○ Hooker who will tell him that *of all things neceſſarie, the verie chiefeſt is, to know what books wee are bound to eſteeme holie, which point is confeſſed impoſsible for the Scripture it ſelfe to teach, for if any booke of Scripture did giue teſtimony vnto all: yet ſtill that Scripture which giueth credit vnto the reſt, would require another Scripture to giue credit vnto it: neither could we euer come to any pauſe, whereon to reſt our aſſurance this way; ſoe that vnleſs beſids Scripture there were ſomethinge which might aſſure vs that wee doe well, we could not thinke wee doe well, noe not in being aſſured that Scripture is a ſacred and holy rule of weldoeing.* Here our Anſwerer would finde himſelfe hard ſett to, if he were poſed, vppon what doth he build his faith in this neceſſarie and chiefeſt article, which his fellow telleth him cannot poſſiblie be taught him by Scripture; and if Scripture (as he ſaith) be the onely rocke, vppon which

○ Hooker in his treatiſe of Eccleſiaſticall pollicie.

which alone he builds his faith, vppon what is his faith grounded herein, when as it is confessed that he hath noe Scripture at all for the same? But if he want an Answere herein, (as needs he must) wee maie finde him out another fellow of his owne, who will tell him what he ought to Answere. p *The Consideration of the vnhappy diuisions of the Christian world,* saith D. Fild, *and the infinit distractions of mens minds, not knowing in soe great variety of opinions what to thinke, or to whom to ioyne themselues &c. hath made me, euen, to thinke that there is noe parte of heauenlie knowledge more necessarie, then that which concearneth the Church; for seeing the Controuersies of Religion in our tyme are growen in number soe many, and in nature soe intricat, that few haue tyme and leysure, fewer streignth of vnderstanding to examine them, what remaineth for men, desirous of satisfaction in things of such consequence, but diligentlie to search out, which amonge all the societies of men in the world is &c. that spouse of Christ, and Church of the liueing God, which is the Pillar and ground of truth, that soe they may embrase her Communion, follow her direction and rest in her iudgment.*

p Fild in his epistle dedicatory to the lo: *Archb. before his booke of the Church.*

Yf yet for all this our Answerer will not be brought to build his conscience vppon any other authoritie; another of his owne, and he agreat one too (to whom perhaps hee will beare more respect, then vnto the former) shall schoole him à little better, telling him out of Lirinensis, that *the ancient consent of godlie Fathers is with great care (not onely) to be searched (but also) to be followed of vs, chieflie in the rule of Faith.* And againe els where, *weerest* (saith he) *vppon the Scriptures of God, vppon the authoritie of the ancient Doctors, and Councells.* Behould here other authoritie with this man is sufficient beside Scripture, whereas our Answerer will rest vppon none, but Scripture onelie, yet his forsaid Companion will shew him that therein nether he, nor any els, is to be allowed, *Least euerie man* (saith he out of Lirinensis againe) *should wrest the Scriptures to his fancie, and sucke thence, not the truth, but the patronage of his error.* Yea, he will tell him that *S. Augustin himselfe euer gaue this respect, not onely to Generall Councells, but also to the testimonies of particular Fathers Iræneus, Cyprian, Hilarie, Ambrose, Gregorie, Chrisostom, Basil, and others.*

Bilson in his surueigh. p. 8.

Bilson ibid. p 82.

q *See Irenæus li. 3. cont. Hæreses. Tertull. lib. 8. de præscript. ca. 8. Basil. lib de Spiritu sancto ca. 17.*

Moreouer in this appeale to sole Scripture, our Answerer not onelie disagreeth from his owne Companions, but also agreeth with ancient Heretiks: q to witt, the *Valentinians, Eunomians, Marcionists, Arians*, and others, who, as it is well knowen, were accustomed to reiect all other authorities, and to fence with scripture onelie. Listen à while vnto the saying of the Arian Bishop *Maximus* to S. Augustin, and yow maie perchance suppose that our Answerer himselfe speaketh, theire agreement herein is such. r *If thow dost bring any thinge out of holie*

r Si quid de diuinis scripturis protuleris, quod cõmune est cum omnibus, necesse est vt audiamus, hæ verò voces quę extra scripturã sunt, nullo casu à nobis suscipiũtur. *Aug. cont. maximum. l. 1. initio.*

of holie ſcriptures, which is common to all, wee muſt of force giue eare vnto it: but theis ſayings, which are not ſcripture, wee regard not à whitt. If thow alleadge me any thinge out of ſcripture, if thow ſhew vs where it is written, wee are willing to be found ſchollers of the diuine ſcripture: is not this the verie language of our Anſwerer, when he ſaith: *Alleadge what authoritie yow liſt without ſcripture, and it will not ſuffice?* but as S. Hierom Anſwered the Luciferians, when they boaſted of Scripture, ſoe Anſwere wee him, [t] *Neither lett them flatter themſelues too much, becauſe they ſeeme to haue Scripture for what they affirme: for euen the Diuell hath alleadged Scriptures, which conſiſt not in reading, but in vnderſtanding:* and becauſe the Scriptures may be vnderſtood diuers wayes, hence is it that Hereticks will haue noe other Iudge but them, thereby to cloake theire Erron with à ſhew of Pietie, and, indeed, to auoid therby all triall, and not to be ſubiect to the ſentence of any Iudge what ſoeuer.

[ſ] Si affirmaueris de diuinis ſcripturis, ſi alicubi lectionem protuleris, nos diuinarū ſcripturarū optamus inuenīri diſcipuli. *Ibidem ſub finem libri.*

[t] Nec ſibi blandiantur, ſi de ſcripturarū capitulis videntur ſibi affirmare quod dicūt, cū & diabolus de ſcripturis aliqua ſit locutus. Et ſcripturæ non in legendo, ſed in intelligendo conſtant *Hieron to. 3. aduerſ. Lucife fine. Ariſtot. li. 5. Ethic. & li. 4. politic. Plato li. de republica & de legib. See alſo Philo Iudeus li. de legatione ad Caium propè finem.*

For wee ſee in the temporall Courts, beſids the lawe there muſt needs be à Iudge, who muſt declare the true meaneing of the lawe, and pronounce his ſentence in matters of Controuerſie according to the ſame, who therefore is called by Ariſtotle, the *liueing rule, or ſquare of Iuſtice*; for, as Plato ſaith, good Gouernors are more to be regarded, and accounted of then good lawes, becauſe à good lawe without à good Iudge which maie execute *it, is à dead lawe*. Which truelie with great reaſon muſt needs be graunted in the written lawe of God, which (as wee haue heard S. Hierom ſaie) *conſiſteth not in reading, but in vnderſtanding*, and being eaſilie vnderſtood amiſs of force it requireth à liueing Iudge to declare, which ſide vnderſtandeth it à right. And as that man is not to be allowed, who taketh vppon him to expound the lawes, and ſtatuts in his owne cauſe, as pleaſe himſelfe, without any regard or reſpect to the Iudge, foraſmuch as in ſoe doeing he maketh himſelfe Iudge; ſoe truely that man may well be thought farr more vnreaſonable, who wilbe tried by nothing but by Scripture, and withall wilbe the expounder of the Scripture himſelfe, for thereby he not onelie refuſeth all lawfull iudgment, but, againſt the rule of equitie, maketh himſelfe Iudge in his owne cauſe.

It will be woorth the marking alſo to obſerue, how this manner of triall by onelie Scripture, hath euer beene pretended by ſuch, as not onelie interpret the ſame to theire owne luſt, but alſo reiect what parcells or books they pleaſe; ſoe did the *Marcioniſts* reiect the ould Teſtament, the *Manichees*, the new; *Tacian*, and *Cerinthus* the Acts of the Apoſtles, the *Ebionits* the Epiſtles of S. Paule; *Luther*, that of S. Iames &c. Yet would theis men be tried by none but by the Scriptures, when as (forſowth) they had diſcarded all ſuch Scriptures, as were found any way to make againſt theire Errors. In like ſorte deale our Aduerſaries at this

at this day with the same Scriptures, admitting what they like of, and casting out what displeaseth them. *Ecclesiasticus* with them is noe true Scripture, and why? it approueth Free will too much. u *That place of Ecclesiasticus I little regard* (saith Whitaker) *neither will I believe the libertie of free will albeit he affirme it a hundred tymes*, yet x Cyprian, y Ambrose, z August. a Clemens Alex. and other holie Fathers, account *Ecclesiasticus* to be holy Scripture. Soe the *Machabees*, soe *Tobie*, *Iudith*, and the like, though by auncient Fathers, and Councells held for diuine Scripture, (as before) must not be admitted far Iudges in this their triall: but fot what cause, I neede not stand here to declare. This manner of proceeding *Tertulian* doth discouer in those Hereticks of his tyme, and with all will teach vs how wee are to proceede with those of our daies, who tread soe right the stepps of their Forfathers. b *The Conflict* (saith he) *with the Scriptures, is good for nothing, but to turne either the stomacke, or the brayne. This heresie receaueth not certaine Scriptures: and that which it receaueth, it draweth to her owne purpose, by additions and substractions: and if it receaue the whole Scriptures, it depraueth them by diuers expositions. Whereas the adulterous sense doth no less destroy the truth, then doth the corrupted letter. What wilt thow gaine that art cunning in Scriptures, when that which thow defendest is denyed, and that which thow denyest is defended? thow shalt indeed loose nothing but thy voyce with contending, nor shalt thow gaine any thinge but choler heareing blasphemies. The Hereticks will say that wee adulterate the Scripture, and bring lying interpretations, and that they defend the truth. Therefore must not appeale be made to Scriptures, nor must the conflict be in them, by wheih the victorie is either vncertaine, or little certaine, or none at all.* Thus wee maie easelie espie the reason why our Answerer refuseth to stand to the veredict of either Church, Councell, or Fathers, admitting onelie Scriptures for the iudge of his cause. And what wonder? when as by the Confession of his owne forFathers, Masters, and fellow Protestants they were noe better then meere Papists, as ells where is layd downe; which he also perhaps considering, howsoeuer he ventureth to lett vs know, how diligentlie he hath laboured in reading their woorks, yet he forgetteth not to forwarne vs how little he respecteth their authoritie; and how, not withstanding that he Confesseth they had generallie the true Religion, yet he will not stand to the triall of their sayings, nor will he build his conscience vppon their bare credit, but onely vppon *the rocke of Scripture, from which noe sleight that we can deuise shall draw him:* Letting him therefore sitt, as wee haue alreadie declared how well belike the ancient Hereticks he seateth himselfe, wee will now discouer for conclusion of the whole, how farr herein he differeth from those Fathers of the ancient Church of God, with whom he pretendeth to haue soe

u *Whitak. in resp ad rat. 1. Camp.*
x *Cyp li. 3. ep 9.*
y *Ambr. li. 4. de fide c. 4.*
z *Aug li ad orosiū.*
a *Clem. Alex. ca. 7. strom.*
b Nihil proficit cōgressio scripturarū, nisi planè vt aut stomachi quis ineat euersionem, aut cerebri. Ista Hæresis nō recepit quasdā scripturas: & si quas recipit, adiectionibus & detractionibus ad dispositionem instituti sui interuertit: & si recipit, non recipit integras: & h aliquatenus integras præstat, nihilominus diuersas expositiones commētata cōuertit. Tantum veritati obstrepit adulter sensus, quantū & corruptor stylus. Quid promouebis, exercitatissime scripturarum, cum si quid defenderis, negetur: ex diuerso, si quid euaueris, defendat r. Et tu quidē nihil perdes, nisi vocē in cōtentione: nihil cōsequeris, nisi bilem de blasphematione. Ergo non ad scripturas prouocandum est. *Tertul. li. de Præscrip. inuio.* *See hereafter sect.* 10.

ue soe

ue soe great affinitie. And this wee will declare by the expres wor
of an ancient Learned Father, who liued within the first fiue hundre
yeares, and seemeth to be of credit with our Answerer, by his often, and
respectiue alleadging of his auctorities.

This ancient Doctor (*Vincentius Lirinensis* I meane) in his golden
briefe treatise against Heresies, haueing worthilie declared, how He-
reticks alwayes vse to reiect Antiquitie, and to bring in Noueltie, ma-
Vincent. Lirin. c. 34 keth this collection out of his owne discourse. *By all which it is euident
inough, and clearelie enough declared, how it is the solemne custome, and practise
of Heresies, to delight alwayes in prophane Noueltie, to loath the Doctrine of
Antiquitie, and, by pretending à false name of knowledge, to fall into the ship-
wracke of Faith. On the Contrary side, it is the ordinarie propertie of Catho-
licks, both to obserue what they receaued from the holie Fathers, and to detest
prophane Noueltie, and with all, as the Apostle said againe and againe, if
any one teach besids that which hath beene receaued, to hold such à one
accursed.*

And because Hereticks, (not withstanding that they teach things
neuer heard of before) endeauour to authorish theire Doctrine with
Scripture, there by to couer the infamous note of Heresie, he layeth
Idem ca. 35. theire shame broad open to the world, in theis words. *Here some one or
other may perchaunce inquire, whither Hereticks make vse of the Testimonies
of diuine Scripture, or no? they doe truely, and that verie earnestlie, for yow
shall see them range through euery volume of the holie lawe, through Moy-
ses, through the booke of Kings, the Psalmes, the Apostles, the Euangelists, the
Prophets. For whether they be amongest theire friends, or amonge strangers,
whether in priuat, or in publique, whether in speech, or in books, or at table, or
in the streets, scarce will they say any thinge, that shall not be trimely set
forth in words of the Scripture. Read the works of Paulus Samosatenus, of
Priscillian, Eunomius, Iouinian, and the rest of those Contagious Rakkells, and
yow shall finde an endless heape of examples, euerie page being coloured, and
painted with frequent sentences of both the new and ould Testament. But so
much the more are they to be heeded, and feared, by how much the more secre-
tly they lurke in the shade of Gods diuine word; for knowing full well that the
stench of theire Errors would not be pleasing, if nakedlie, & plainelie they we-
re breathed forth, therefore they season them soe carefullie, as it were, with the
spice of holy writt, to the end that he, who would easilie detect, and detest hu-
maine error, may be affraid to contemne the diuine Oracles, like those who gi-
ueing à bitter draught to little Children, doe first relish the brim of the Cup
with hony, that the infant feeling the sweetnes thereof may the less feare the
bitternes of the potion.*

Matt. 7. *Our sauiour proclaymed the same vnto vs: take heede (saith he) of false
Prophets which come vnto yow in the rayment of sheepe, and in wardlie are-
uene*

ravenous wolues. VVhat is this rayment of sheepe, but such sayings as the Prophets, and Apostles, in their innocent sinceritie did weaue, like fleeces vnto that immaculat lambe who taketh away the sinns of the world? VVho are the rauenous wolues, but the wild and brutish Interpretations of the Heretieks, which continuallie molest the Fould of the Church, and, when possiblie they may, teare in peeces the flocke of Christ, and inuade with more suttletie the harmeless sheepe, putting of the shape, and retayning the fiercenes of the wolfe, they wrapp them selues in sentences of the diuine lawe, as it were in certaine fleeces, that a man feeling the softnes of the wooll, maie not dread the sharpnes of theire teeth. But what saith our Sauiour? yow shall know them by theire fruite; that is, when they beginn not onelie to produce the sayings of Scripture, but also to expound them; not onelie to glorie in theire allegation, but also in theire Interpretation; then presently appeareth that bitternes, that gale, that woodnes; then that new sprung poyson is belched forth, and theire prophane Nouelties are laid open: then maist thow see the hedge first broken, the bonds of the Fathers remoued, the Catholike Faith wounded, and all Ecclesiasticall Doctrine torne a sunder.

Such were they, whom the Apostle S. Paule doth smite, in his second to the Corinthians, saying, that such like false Apostles are deceiptfull workers, transfiguring them selues into Apostles of Christ. VVhat is that to say, transfiguring themselues into Apostles of Christ? the Apostles produced examples out of the diuine lawe; and soe did they: the Apostles alleadged Authorities out of the Psalmes; they alleadged the like: the Apostles brought the sentences and sayings of the Prophets: they also did the same: but when as they begann to interprete, and expound not alike, that which a like they alleadged: then were the simple discearned from the fraudulent: the plaine from the dubledealer, the vpright from the peruerse, and the true Apostle from the false. And noe maruaile (saith he) for euen Sathan transfigures himselfe into an Angell of light, and therefore it is not much, if his Ministers transfigure themselues, like vnto the Ministers of iustice. According then to S. Paules instruction, when either false Apostles, or false Prophets, or els false Doctors produce sentences of the diuine lawe, and by sinister interpretations goe about to giue credit to their Errors; without doubt they practise then the subtile pranks of theire master, which he would neuer haue inuented, if it were not, that he knew full well, that when wicked Errors are to be brought in, the easiest way to deceaue, is, to alleadge stiflie the authoritie of diuine Scripture with all; what then shall Catholike men, and Children of our mother the Church doe? lett them interprete the diuine Canon, according to the Traditions of the Church vniuersall, and according the rules of Catholike doctrine. For truely it behooues all Catholiks who are desirous to proue themselues legitimat Children of theire mother the Church, alwayes to be fast glewed vnto the sacred faith of the holie Fathers. And he who in a matter of Catholike doctrine contemneth the Consent of such

Idem cap. 37.

Idem cap. 38.

Idem cap. 40. *Fathers, as haue beene in the Church of God in seuerall tymes, and places; contemneth not man, but God himselfe.*

I haue thus at large layd downe the Doctrine, which with the Primitiue Church, this ancient Father did professe, that therby the Reader may vnderstand how il it agreeth with that of our Answerer, who will not in any sort submitt the tryall of his cause to any other authoritie, but to that of the Scripture alone, and therfore disclaymeth from the Fathers: but lett vs now proceed to take a vewe.

How vainly our Answerer excuseth his disclayme from the Fathers?

SECT. VI.

HEre our Answerer meeteth vs with the same auncient Father Vincentius Lirinensis who though a great Cõmender of the methode of confuting Heresies by the consent of holie Fathers, yet is carefull herein tó giue vs this *Caueat*, that *neither alwaies, nor all kinde of Heresies are to be impugned after this manner, but such only as are new and lately sprung, namelie when they doe first arise, while by straitnes of the tyme it selfe they be hindred from falsifying the rules of the auncient faith, and before the tyme that theire poyson spreading farther, they attempt to corrupt the writings of the auncient. But far spred and inueterate Heresies are not to be dealt withall this way, forasmuch as by long continuance of tyme à longe occasion hath lyen open vnto them to steale à way the truth.* Answ. pag. 11. Out of which saying our Answerer inferrs that our Heresies being farr spred, and of long continuance, haue had tyme enough, and place to coyne, and clipp, and wash the monuments of antiquitie, *wherein* (saith he) *they haue not beene wanting*, and therefore must not be impugned by consent of holie Fathers.

Thus argueth our Answerer out of *Lirinensis*, to excuse his refusall of the Fathers authoritie; But first I espie manifest contradiction in his words against himselfe; for aboue he more then once, tearmeth our opinions *prophane nouelties, and hereticall nouelties*. pag. 2. & 7. If *Nouelties*, how are they now become *Heresies farspred, and of soe long continuance*, that wee are bould to make *Duration* the marke of our Church? if prophane nouelties, then euen by the rule of Lirinensis himselfe in the same Chapter, they ought to be impugned *prolatis atque collatis veterũ magistrorum concordantibus sibimet sententijs. By produceing and conferring the agreeing sentences of ancient Doctors*. Lirinens. c. 39. Secondlie *Lirinensis* in this place, by our Answerer alleadged, calleth the consent of ancient Fathers, *the*

Rule

Rule of the ancient Faith; but our Answerer cannot, nay will not square his Faith by this Rule; therefore I say, it leuelleth not with the ancient Faith: but is new, and latelie sprung, and therefore of right, ought to be impugned by the consent of holie Fathers, and not by onely Scripture, vnderstood according to the fantasticall sense of our Aduersaries.

For this allwayes hath beene (saith the same c Lirinensis) *and now is, the custome of Catholiks, to try their faith by two wayes; first by the authoritie of the diuine Canon, next by the Tradition of the Catholike Church. Not for that the Scripture is not sufficient in it selfe, but because that verie many, interpreting the diuine word at their pleasure, doe conceaue varying opinions, and Errors: in so much that therefore it is requisit that the vnderstanding of heauenlie Scripture, be squared by the Rule of the Churchs sense, and meaning: especiallie in these questions, whereon are layd the grounds of Catholike Doctrine. In the antiquitie of the Church two things are constantly, and with great care, to be obserued, to both which, all they that will not become Heretiks, must stedfastlie adheare: the first is what soeuer is auncientlie decreed by all the Priests of the Catholik Church in a generall Councell; Secondlye of any new question doth arise, concerning which there is noe such decree to be found, then must recourse be made to the sayings of the holy Fathers, I say, of those onelie, who euerie one in their owne time, & place, were found to be approued Masters, continning still in the vnitie of Communion and faith; and what soeuer they are found to hould with one, and the same meaneing, and consent, that, without all scruple, & doubt, must be the true and Catholik Doctrine of the Church.* c Cap. 41.

Thirdlie *Lirinenses*, as wee see, doth not soe with draw the triall of inueterated Heresies from the consent of holy Fathers, that he wil haue it brought to Scripture onely, as our Answerer pretendeth; but giueth vs to vnderstand that when they cannot be sufficientlie conuinced by holy writ, then the authoritie of generall Councels (*Wherein by the consent of Catholiks Priests, and Prelats of the Church they haue beene condemned*) should suffice vs to auoyd and detest them; but wee are as free from the imputation of Heresy, as our Aduersaries are farr from finding out any such generall Councell, in which wee haue beene condemned. And they are as surelie branded for *Nouelists*, and *Sectaries*, as their opinions haue beene certainlie condemned by many the like vniuersall Councells. And as they neuer yet assembled any generall Councell of Catholike Priests, and Prelats of that Church which is dispersed through many nations, neither by reason of their fatall discord amongest themselues will euer be able to assemble the same, (as formelie wee haue obserued) soe wee may for euer liue secure, and without all feare of being conuicted, and condemned for such inueterated Lirinens. cap. 37.

rated Heretiks, as our Answerer, out of Lirinensis, would faine conclude vs to be.

Finallie the reason of this his tergiuersation from the Fathers Authoritie is vayne and idle, when he saith that wee haue *coyned, clipped, and washed theire monuments*. For though he endeauour to proue this by seuerall instances, yet not one doth he produce, which may serue his turne, as here wee will declare. Firſt he bringeth in *Isidorus Mercator* as a forger of decretall Epistles. Secondlie certaine welwillers of the Roman Church, without name, who haue forged Canons of the Councell of Nice, and sett them out in the name of the good Fathers that neuer dreamed (if our Answerer may be belieued) of any such busines. Thirdlie two suborned Councells, Consisting of soe many *imaginarie and buckeram Bishops*. (as he in his wisedome tearmeth thē) Foutthlie à framed donation in the name of *Constatine &c.* Lastlie he concludeth with tractats, which haue beene baselie bread amongst vs, and fathered vppon the ancient Doctors; yea, and theis soe many that *it would require à whole volume* (quoth he) *to rehearse them.*

Answv. pa. 12.

Answv. pa. 13.

Thow seest here (good Reader) how our Answerer, excusing himselfe, hath charged vs most heauelie, wherefore in conscience he is bound to bring forth sounde proofe of this his accusation, vnder paine of incurring the brand of forgerie, and spitfull calumnie himselfe. Without doubt his grauitie, his sinceritie, puritie, and learneing will neuer affirme soe prodigallie, without laying downe forcible proofes for the same. How then doth he proone, that wee haue forged theis soe many base tractats, decretalls, and Councells, as to name them onelie would require à volume, and haue Fathered them vppon the ancient Doctors of the Church? *Mary*, saith he, *the ancient Doctors themselues, if they were now aliue would be deposed that they were neuer priuie to theire begettings:* and this is all the reason he doth produce at this tyme. To the which might it not with as good reason be replied, that the same ancient Doctors, if they were now aliue, would laugh at this imaginary Reason of his, as proceeding from *à buckram Bishop* indeed. But whilest he auouched soe stoutlie, and proueth soe feebly, he maketh me remember what S. Augustine saith of his like; *They seeme* (saith he) *to thinke that they haue not to doe with men, but as if they were meere beasts, who heare them, or read theire writings they abuse the ignorance or dulnes of them, or rather theire blindnes of minde*. And soe I neede not to stand longer without Answerer in this pointe, for as the same holy Father said, to such another, *why should I labour to make good my excuse, when he endeauoureth not any way to proue his Accusation*. Yet putting on à brazen face, and carried away with the spirit of *Calumnie*, he saith further, thus, *neither hath this corrupting humor stayed it selfe, in forging of whole Councells,*

Answv. pag. 13.

Augustin. contra Adimant. ca. 4. Quid laborē probare defensionem meam, cū ille nec tenuiter probare conatus sit accusationem suam.

Aug. de vnico Baptis. cont. Petil. c. 6.

Answv. pag. 13.

Councells, and intier treatiſes of the ancient writers, but hath, like à Canker, fretted away diuers of theire ſound parts, and ſoe altered theire complections, that they appeare not to be, the ſame men they were. As he forced me to ſtorme à lilte at his vanitie when, without proofe, hee charged vs with forgeing of whole Councells, and intier treatiſes; ſoe now I cannot chooſe but ſmile to ſee what ſimple proofes he bringeth for this his charge of cankering, and fretting, the monuments of the ancient.

To inſtance (ſaith he) *in the great queſtion of Tranſubſtantiation, wee were wont to reake in the books attributed vnto S. Ambroſe de Sacramentis li. 4. c. 4. Si ergo tanta vis eſt in ſermone Domini* IESV, *vt inciperent eſſe quæ non erant, quanto magis operatorius eſt, vt ſint quæ erant, & in aliud commutentur? If therefore there be ſoe great force in the ſpeech of our lord* IESVS, *that the things which were not, begann to be, (namelie at the firſt creation) how much more is the ſame powerfull to make that things may ſtill be that which they were, and yet be changed into an other thinge? It is not vnknown, ſaith our Anſwerer, how much thoſe words,* vt ſint quæ erant, *haue troubled theire braines, who maintaine that after the words of Conſecration, the elements of bread and wyne be not that thinge which they were, and what deuiſes they haue found to make the bread and wyne in the Sacrament to be like vnto the Beaſt in the Reuelation, that was, and is not, and yet is. But that Gordian knott which they with theire skill could not ſoe readilie vntie, theire Maſters at Rome* (Alexanderlike) *haue now cut à ſunder; paring cleane à way in theire Romane edition* (*which is alſo followed in that ſet out at Paris anno* 1603.) *thoſe words that ſoe much troubled them, &c.*

Answver. pag. 13. Apoc. 17. 8.

In this inſtance of our Anſwerer, it is eaſie to eſpie how wilfull ſpleene, and affected ignorance doe tyrannize his minde, and penn. For firſt of all, this saying of S. Ambroſe giueth him à shrode bobb, in thoſe words, *& in aliud commutantur: and are changed into an other thinge*; manifeſtlie teſtifying à Tranſubſtantiation, and Change of the bread into the bodie of Chriſt, which there the holie Father proueth to be performed by vertue of the words of Chriſt in the Conſecration, as hereafter shalbe more at lardge declared. Secondly he tranſlateth not ſincerelie thoſe words, *vt ſint quæ erant*, when he Engliſheth them thus, *that things may ſtill be that which they were*, whereas they importe noe more then this. *That things which were, may be*, or *may haue à being*, not that *being* which they had before, to which our Anſwerer moſt groſely wreſteth the ſenſe of the Latine worde, but à *being* different from that which formerlie they had, as S. Ambroſe himſelfe ſufficientlie expreſſed, by the words following, *& in aliud commutentur, and be changed into another thinge*. The whole saying then runneth plainelie thus. *If therefore there be ſoe great force in the ſpeach or word of our lord* IESVS

Reply.

CHRIST,

CHRIST, *that things which had noe being, began to haue à being* (to witt in the creation when God made things of nothing) *how much more is the same powerfull to make, that things which were, may haue à being, and be changed into an other thinge* (to witt in the Sacrament of the Altar, wherein by vertue of the words of Christ pronounced in the Consecration, that which had the being of bread, is changed into another thinge, to witt, into the bodie of Christ) as the same Father presently after, expoundeth himselfe in theis words. *Therefore that I may giue thee an Answerer, before Consecration there was not the bodie of Christ* (meaneing in the Sacrament of the Altar) *after Consecration, I tell thee plainely, that it is now the bodie of Christ.* His whole argument then proueing Transubstantiation is this in substance, If God by his worde could giue à being vnto things which had noe being before, much more is he able by the same worde, to change one being into an other; it being an easier worke to make à thinge of somwhat, then to make à thinge of nothing.

Ergo tibi vt respondeam, ante consecrationē nō erat corpus Christi: post consecrationem, iam dico tibi, quod est corpus Christi. *Amb. ibid.*

Thirdlie it appeareth out of that which wee haue said how ridiculous he sheweth himselfe, when he telleth his Reader that those words, *vt sint quæ erant*, troubled soe our braines, that wee sought deuises to be shutt of them; for (letting pass his blasphemy against the dread Sacrament, which euer proceedeth from à troubled braine indeed) if heretofore he was wont to reade those words in S. Ambrose his works, wee also at this day are euerie whit as wont to reade the same, other Editions which haue those words being more frequent amongst vs, and of à later date also, then that of *Rome* or *Paris*, which want the same; vainelie then doth our Answerer affirme that those words troubled soe our braynes, that wee sought deuises to bee shutt of them, whereas in verie deed being rightlie vnderstood, they establysh our Doctrine of transubstantiation, to the vtter confusion of all that gainsay the same. Now if he who, either at *Rome*, or at *Paris*, sett furth that worke, found not in the Exemplar, or manuscript, which he tooke in hand to print, those words, *vt sint quæ erant*; is that à sufficient argument (I pray yow) to chardge vs with. *Kankering, and fretting away any sownde parte of antiquitie*, when as wee other wise doo generallie hould to this day, the ancient reading? how cankered an illation this is, the Reader himselfe may easely obserue.

Answ. pag. 14.

His second instance is out of the imperfect worke vppon Mathew Hom. 11. where wee reade thus, *Si ergo hæc vasa sanctificata, ad priuatos vsus transferre sic periculosum est, in quibus non est verum Corpus Christi, sed mysterium corporis eius continetur, quantò magis vasa Corporis nostri, quæ sibi Deus ad habitaculum præparauit, non debemus locum dare Diabolo agendi in eis quod vult? if therefore it be soe dangerous à matter to transfer vnto priuat vses,*

eat vses, those holy vessells, in which the true bodie of Christ is not, but the mysterie of his bodie is contained, how much more for the vessells of our bodie, which God hath prepared for himselfe to dwell in, ought not wee to giue way vnto the diuell, to doe in them what *he pleaseth*? Here starts forth our Answerer verie peartly, and, as it were, shaking his fingar at vs, saith, *Those words, (in which the true bodie of Christ it not, but the misterie of his bodie is conteyned) did threaten to cutt the verie throate of the Papists Reall presence, and therefore in good pollicie they thought it fitt to cutt theire throate first, for doeing any farther hurt.* *Answ. pa. 15.*

It is à sporte to see, how our Answerer, whilst he toyeth about the cutting of others throates, is not aware (good man,) that the throate of his vnderstanding is cutt indeed, by the knife of wilfull blindnes; whilst he obserueth not how, as d *Sixtus Senensis* doth testifie, some ancienter coppies of that worke, haue not those words at all, as may appeare by the marginall noate of that verie coppie which our Answerer citeth. He then who thrust out those words, did not canker, frett, or corrupt the place, but restored it to the ancient puritie of its true and first reading, for if it be read with those words, our Answerer himselfe cannot free it from manifest Error, mention being made there of the vessells one lie of *Salomons* temple, which king *Baltazar* transferred to prophane vses, and therefore was punished with loss of life, and kingdome: and seing that in those vessells neither the bodie of Christ, nor yet the mysterie of his bodie was contained, those words are not one lie superfluous, but also erroneous, and false. And therefore theire crossing out, cannot with reason be attributed to à corrupting humor, as our Answerer in his surmising humor doth fondlie imagine. d *Sixtus Sen. li. 4. bibliothec. sanct.*

The truth is (as Bellarmine rightlie obserueth) that imperfect worke vppon Mathew, though it goe commonlie among the works of *Chrysostome*, yet is it none of his, for it abounds with errors, as both *Erasmus* in his preface, and *Peter Martyr* doe testifie, and euerie man that will peruse it, may easilie obserue; the which errors haue beene foisted in by diuers Hereticks, as the forenamed *Sixtus Senensis* proueth by à three fould coniecture: first because those Errors are not found in the more ancient coppies, as hath already bene said. Secondly because if they be left out, the text and sense remaineth full and true. Thirdlie because in that worke there be found, not onelie seuerall Heresies, but also Opinions contrarie one vnto another; which maketh it cleare, that one man alone was not Author of the whole booke; wherefore I doe not see, that any accompt ought to be made thereof at all: yet if worse it were, it might well enough serue our Answerers turne to fetch out such like vaine instances, in derision of the blessed Sacrament, and to *cut the throate of the Papists Reall presence*. But whilst *Bellar. li. 2. de Euch. ca. 22.* *Apoc. 13. 6.*

he, and his, with the *Beast* in the Reuelation open theire mouthes to blaſpheme God and his holy tabernacle, wee will take occaſion thereby to open our mouthes, and with Dauid, to ſinge vnto Chriſt our lord really preſent in the Sacrament of the Altar; *Thine hand ô lord ſhall finde out all thin enemies, thy right hand ſhall finde out thoſe that hate thee. Thow ſhalt make them as à firie ouen, in the tyme of thyne anger: the lord ſhall ſwallow them vpp in his wrath, and the fier ſhall deuour them; theire fruite ſhalt thow deſtroy from the earth, and theire ſeede from amonge the Children of men: for they intended euill againſt thee,* to cut the throate of thy reall preſence in the holy Eucharift *they imagined à miſchieuous deuiſe, which they are not able to performe.*

Pſal. 20.

See hovv fearefully God hath punished ſuch as oppoſed the real preſence hereafter. *diſp. de Euchar. ſect. vltim.*

His third inſtance out of the ſame booke, concerning the *Sacrifice of the body and blood of* IESVS CHRIST, put in for the *Sacrifice of bread and wyne*, is too too childish: for wee indifferentlie allow of both thoſe manner of ſpeeches, as ſignifying one and the ſame thinge, and therefore the changing of thoſe words could aduantage vs noe more, then it doth helpe our Anſwerer to proue what he intended, to witt, that wee haue hereby *ſoe altered the complections of the ancient writers, that they appeare not the ſame men they were.*

Two inſtances more in this matter doth our Anſwerer produce, ſtill ſtriueing to ſurpaſs himſelfe more & more in vanitie; for beſids that our queſtion is concearning the writers of the fiue firſt ages, he cometh out with *Fulbertus* and *Rabanus*, whereof the later liued in the nyntheage, the former in the eleuenth; ſoe farr is he euer from ſpeaking to the purpoſe: In the former, for want of ſounder matter, he fidles about à miſtake of two words: which though he confeſſeth himſelfe, to haue bene amended in the end, yet muſt it needs (ſuch is his diſtreſs) ſerue him for an inſtance to proue that wee haue corrupted the writings of the ancient. Much à doe alſo, God wot, about nothing. I ſay about à blanke, he maks, when with friuolous ſurmiſes he ſeeks to make his Reader belieue, that the Monks of Weingart ſhould haue thruſt ſomewhat out of Rabanus his penitentiall; but ſuch dribling obiections are worthie to be Anſwered with langhter; to ſee à man of his qualitie, haueing taken vppon himſelfe to proue that wee haue altered the verie *complection* of the ancient, by *freting and waſhing away the ſowndeſt parte of theire writings*, yet bringeth nothing, but ſuch pettie inſtances as theis, to make good ſoe ſtronge à charge againſt vs of diſhoneſt dealing. For it is well known how that *blancke*, which he obſerueth in the penitentiall published by *Steuartius*, is to be ſupplied out of *Paſchaſius Radbertus* whoſe Doctrine (as it ſeemeth) was there alleadged, who, if he were the firſt bringer in of the Carnall preſence, as our Anſwerer doth blindlie auouch, without doubt, his ſaying could

Anſvv. pag. 15.

Anſvv. pa. 17.

e Anſvv. pa. 18.

preiudice

preiudice nothing our cause, and consequentlie it is a fond imagination to thinke that the Monks of Weingart should haue clipped his words, for any aduantage in this matter.

But if our Answerer will allow others to build vppon surmises, but halfe as bouldlie as he presumeth to doe himselfe, and vppon grounds farr more likelie also, then he hath any; it may verie well be thought, that *Rabanus Maurus* that famous ArchBishop of *Ments*, whose commentaries for the most parte, are in the Ordinarie glose vppon the Scripture, of soe great request in the Church of God; who also, as it is well known, was neuer yet noted by any writer, before *VValdensis*, to haue mentained any point contrarie to the Catholicke faith of the then Romane Church, vnto which, it is most certaine, that he euer bore that respectiue and dutifull obedience, and subordination, which all Catholicke Prelats throughtout the world in those tymes did acknowledge; as appeareth by that his worke, which both in verse & prose, he wrote in praise of the holy Church vnto Pope *Gregorie* the fourth; after whose death he presented againe the same vnto his successor *Sergius*; it may well, I say, be thought, that this *Rabanus* was not Author of that penitentiall wherein our Answerer found the blanke; first because it is well known that *Rabanus Maurus* wrote one penitentiall worke before this, void and free from all such Error, and therefore it is not likelie that he would write another. Secondlie many Authors aswell Catholicks, as others, doe alleadge that booke, which *Paschasius* wrote *de Corpore Domini*, as if it had bene composed by *Rabanus*, whereby they declare that he was held to be of the same minde with *Paschasius* in this point of the Eucharist.

The Author then of this Penitentiall, written to Heribaldus, was either some other *Rabanus*, who fell with Heribaldus into the Error called by *Paschasius*, and *Algerus*, *Stercoranistarum*, who held that Christ in the Sacrament, being hypostaticallie vnited vnto the bread, and assumeing it into one person with himselfe, was therefore subiect to digestion, and auoidance: or els, if noe such other *Rabanus* there was, at least that Penitentiall, together with the libell writen to Abbot *Egilo*, was made by some erring spiritt or other, and to gett the more credit, fathered vppon *Rabanus Maurus*, who otherwise was farr enough from mentaineing any such like Error. And to say that *Bertram*, and *Rabanus* ioyned togeather in refuting of *Paschasius*, is most vnlike; forasmuch as *Bertram*, and that supposed *Rabanus*, were as farr different in theire opinions concerning the presence of Christ in the Sacrament, as *Bertram* and *Paschasius* himselfe; for they Author of that Penitentiall erring with *Heribaldus*, held that Christ was soe reallie present in the Sacrament that there was noe figure at

all, whereas *Bertram* made it but à sole figure, without any reall presence of Christ his bodie. Now *Paschasius*, who mantained the Catholicke meane betwixt theis two extreames, defended that there was à figure indeed, but soe as there was really present also the verie body of Christ, in à Sacramentall manner.

And following such probable coniectures, concerning the aboue said *Bertram*, with whom our Answerer both here, and elswhere, often tymes keepeth such à stirr, why may not *Claudius Sanctesius*, and others moe, be thought to gues à right when they thinke that *Bertram* was truelie à Romane Catholicke, free from that Error contained in the booke supposedlie dedicated vnto the Emperour *Charles*, seeing that in proofe thereof, there be not wanting many presumptions, stronger farr then those are, which are brought in by our Answerer to the contrarie?

Sanctes. Repet. 2. en. 14.

For first of all, neither *Paschasius Radbertus*, who defended our Catholicke Doctrine at that tyme, nor yet any other writer of those dayes, maketh any mention either of *Bertram*, or of any such Erroneous opinion, as is attributed vnto him in that booke. Secondlie the opiniõ against which *Paschasius* disputed, was that onely of *Heribaldus*, which our Protestants themselues confes to be noe better then à most gros Error; Thirdly the said *Paschasius* doth testifie, that in his tyme noe man was found, who did publiquelie maintaine any such Error, contrarie to that Catholicke Doctrine, which he with the whole Church professed and defended; which surely he would not haue said, if any such booke had bene written by *Bertram*: for that booke must needs haue beene much talked of, and the Author verie publique, seeing that he wrote it at the Emperours request, & also dedicated the same vnto his Maiestie. Fowrthlie it is well known, that the Church of Rome, with all Christian Churches adhearing vnto her at that tyme, did profes the same Doctrine concerning the Reall Presence, which *Paschasius* then laid downe, and which to this day she hath alwayes beleeued: Is it likelie thẽ, that such à booke being written euen by the Emperours appointment, not one man in all the world shoulde bee found to answere the same, and to gainesay that Author, & his opinion soe repugnant to that which was publiquely and generallie mantained? Fiftlie when *Berengarius*, some 200. yeares after *Bertram*, bread that vproare which is known, by bringing in the same opinion with that which is Fathered vppon *Bertram*, when there was soe much writing and disputing against *Berengarius* his sentence, and for it, how came it to pas that there was not as much as mention once made of this supposed booke, whose authoritie surelie might haue done good Seruice vnto the parte of *Berengarius*, and would, doubt les, haue bene produced

produced by them, if then it had had any being at all?

To this profound silence lett vs add what *Guitmundus*, writinge against *Berengarius*, doth testifie, f *It is most Notorious* (saith he) *that vntill Berengarius at this tyme began to rage, noe such madnes was euer hard of any where.* Ad moreouer that *S. Thomas of Aquin*, and the rest of the schoolemen doe agree all in laying downe Berengarius for the first Author of that Heresie which denyeth the Reall presence of Christ in the Sacrament, without asmuch as once dreaming of *Bertram*.

f Notissimum est hoc tẽpore priusquã Berengarius insaniisset huiusmodi insanias nusquam fuisse. *Guitmund. li. 3. de verit. corp & sang. Christi in Eu. ha.*

As for that Treatise, which our Answerer found in the librarie of *Sir Frances Cotton*, he cannot in reason expect that we should regard it, vntill such tyme as he proue vnto vs; first the antiquitie thereof. Secondlie that it is the same with that, which is to be seene in the Iesuits Colledge at *Louan*, and thirdlie that the said treatise at *Louan* is blindlie fathered vppon *Berengarius*, whereof (I trowe) he will giue vs leaue to doubt, seeing els where g he is bould to Father it soe himselfe; for will he confess that he did it blindlie also?

g *De Christianarum Eccles. sue. es. ca. 7. p. 199.*

Seeing then that wee finde soe litle, or noe knowledge at all, to haue bene of this said booke attributed to *Bertram*, vntill *Oecolampadius* (à prime preacher of the sacramentarie error in theis later tymes) did publish the same at *Basile*, why may it not well be thought that the said *Oecolampadius* was Author of the worke himselfe, and that to cloake his fraude, and to wynn the credit of antiquitie to his error, he framed à Dedicatory to the Emperour *Charles*, as to him, who had for spoken the same? or if any one had rather say, that *Bertram* indeed, at the Emperours motion, wrote à booke concerning the blessed Sacrament; why may he not also say that *Bertram* mantained our Catholike Doctrine, in this point, against *Heribaldus*, and the rest of the *Stercoranists*. Seeing it appeareth noe where, as formerlie wee haue obserued, that the said *Bertram* wrote against *Paschasius*; neither is there any likliehood thereof, he liueing vnder the gouernment of *Paschasius* in his monasterie of *Corbey* in *Picardie*? Which coniecture is stronglie confirmed by the great silẽce that following ages kept of this booke, which could hardlie hãue bene, if it had contained such Doctrine as *Oecolampadius* beslabered it withall at his publishing thereof. Neither may wee be soe assured of the tendernes of his conscience, that wee can rest vppon his bare word, when he saith that by chance it comeing to his hands, he sincerely published it in its owne cullors. And therefore what wonder that the Censurors of *Doway*, or any other, should endeauour to clense away such Errors, as haue bene, by the enemies of truth, foisted either into that, or into any other the like worke?

By all which it appeareth how insufficientlie our Answerer hath performed the taske which he tooke in hand, concerning the proofe

of our *dishoneſtie* (as he tearmeth it) *in waſhing the monuments of the Ancient*; and with all how that he excuſeth thereby his diſclayme from the Fathers authorities as vainelie, as he chargeth vs with diſhoneſt dealing wrongfullie. But here in requitall of his labour, I will take ſome paines to trie whether wee may not finde more eaſilie, ſuch like corruption and waſhing of Antiquitie amongſt his Fellows, as he would faine faſten vppon vs, though he hath failed in performance of the ſame, as hath beene ſeene. And to the end that all may cleerely appeare, wee will produce the verie teſtimonies of our Aduerſaries againſt themſelues.

h *VVillet. Antilog. pa.* 263.

It is well known what à glorious ſhew *D. Andrew VVillet* h maketh of the authorities and teſtimonies of the ancient Fathers, the which, if wee beleeue him, as one would thinke wee might when he *taketh God to witnes*, taught and confirmed the ſame faith, and Religion which he defendeth, yet *M. Parks*, à Fellow Proteſtant of his, diſcouereth his damnable forgerie, and peruers dealing with the Fathers writings in theis words: *He condemneth all the auncient Fathers for dreamers, condemneth all the Fathers, he condemneth all learned and Godlie Diuines for enemies of Chriſt his Croſs, and Blaſphemers of his paſſion, he iuſtifieth moſt wicked Heretickes, and condemneth moſt holy Fathers, he falſlie tranſlateth, corrupteth, indignelie handleth, greatlie abuſeth vntruely alleadgeth, miſcoateth, maymeth, miſtranſlateth, much abuſeth, noteablie corrupteth, &c. S. Auguſtine, Origen, S. Ambroſe, S. Chriſoſtom, S. Leo, S. Hierom, Tertullian, S. Bernard &c. fathereth falshoods vppon them, peruerteth theire true arguments, corrupteth theire words, &c.* Thus much *M. Parks* of *VVillets* wyles, in abuſing, fretting, waſhing, and corrupting the monuments of the ancient: and yet this man is held and accompted by moſt Proteſtants, for à Greate Maſter in Iſraël, yet *M. Parks*, as one of à sharper ſight then the reſt, deſerueth to be beleued, in this teſtimony, which he giueth of his behauiour, chieflie it being giuen in à booke dedicated to the ArchBiſhop of Canterbury himſelfe, to whom he would (I trowe) be afraid to giue any ſuch information againſt ſoe eminent à Doctour as *VVillet*, if all had not bene moſt true.

Parks againſt Lymbo Maſticks. pa. 170. *Defenc of* 3. *teſt. ſect. k. k. k. Defenc of* 1. *and* 2. *teſt. pa.* 2. *Sect.* 18. 21. *p.* 181. 166. 101. 100. *Defenc of* 2. *place ſect.* 10 11 20. *Defenc of* 3. *teſt. ſec.* 12 7 15. 16. *&c. p.* 7. 10. 19. 20. *&c.*

Yet if one Proteſtant chardging an other with ſuch diſhoneſt handling of the ancient Fathers, may be thought to proceede rather with malice, then with truth; we may produce one who will not ſtick to confeſs the ſame of himſelfe, to witt *M. Rogers*, who haueing tranſlated *S. Auguſtins* deuout booke of *Meditatiõs or Soliloquies*; and leaueing out many places, wherin that holy Father confirmeth diuers principall points of our Religion, he is ſoe farr from concealing his fact herein, that he maketh open profeſſion thereof in his Epiſtle dedicatorie, ſaluing this his ſhamefull practiſe, with this à more ſhamefulle excuſe.

It ſtood

It stood me vppon (saith he) *both for myne owne creddit, and for the behoofe of others, to leaue somewhat out, for had I not soe done, &c. I should haue said that the Angells, as for diuers other ends, soe for this, are sppointed, that they offer the praiers of the chyldren of God, in the sight of his Maiestie. Cap. 15. I should haue said that the same Angells doe bring our grones, and sighes to God that they may obtaine for vs the fauourable propitiation of his benignitie, and returne to vs the desired blessing of his grace. Cap. 25. I should haue said that our Sauiour descended into Hell, where our Forfathers sate in darknes. Cap. 32. Finally I should haue said, that wee ought to doubt, whether we shall ariue to the porte of saluation or noe, because all thinges are reserued vncertaine for the tyme to come.* What is impudencie (I pray yow) if this be not most plaine? and yet theis men haue the face, to lay *corruption, fretting and VVashing* of the ancient writings vnto our chardge, themselues being thus confessedlie burthened therewithall. Perhaps it may by Answered that in this manner of proceeding *M. Rogers* walketh alone, and that the sole abuse of one particular man ought not to be imputed vnto the rest. but theire prime Protestant *Zanchius*, will resolue this doubt at full, confessing most ingenuouslie, that all Protestant Writers doe treade the same path with *M. Rogers*, without declineing either to the right hand or to the lift; *I haue reade* (saith he) *the Latine Coppy of the Apologie, and dilligentlie reade it ouer, not with out choler, when I perceaued what manner of writing verie many, lett me not say for the most parte all doe vse in the Churches (as they are called) of the reformed Ghospell, who would seeme notwithstanding to be Pastors, Doctors, and Pillars of the Church. The state of the question, that it maie not be vnderstood, wee often of sett purpose ouercloude with darknes; things which are manifest wee impudentlie deny: things false without shame wee auouch: things plainelie impious wee propound as the first principles of faith: things orthodoxall wee condemne of Heresie: Scriptures at our pleasure wee detort to our owne dreames: VVee boast of Fathers when wee will follow nothing less then theire Doctrine; to deceaue, to calumniat, to rayle, is familiar with vs, neither doe wee thinks, or regard how much with theis our writings, the Current of the Ghospell is hindred, the Churches of Christ are ruined, Sectaries are streingthned in theire Heresies, Tyrants are incouraged to take armes against vs, and in fine, the kingdome of Sathan is furthered, and aduaunced, but soe as wee may defend our cause, good or bad, by right or wronge, all other things wee turne vpside downe: ô tymes! ô manners!*

Zanchius epist. ad Ioan. Sturmium & habetur in fine libri 7. & 8. miscellem.

And doth not our Answerer declare himselfe well to be one of those, whom *Zanchius* here pointeth at, that *Boast of the Fathers when they will follow nothing less thē theire Doctrine*? Otherwayes why disclaymeth he from theire authorities and Sentences? why refuseth he to committ the triall of his faith vnto theire sayings, seating himselfe vppon his

supposed

ſuppoſed rocke of Scripture, from whence he proteſteth that by no
Anſvv pag. 13. ſleight he wilbe drawen? Wee haue hard him indeed giue for reaſon,
VVhy he ſhould not be ſoe forward to committ the triall of his controuerſie to
the writings of the Fathers, becauſe they haue had ſuch ill happ to fall into ſuch
huckſters handling as wee, whoſe corrupting humor hath not ſtayed it ſelfe in
forgeing of whole Councells, and intier treatiſes of the ancient writers. but hath
Anſvv. 20. pag. *like a canker fretted away diuers of theire ſownd partes, and ſoe altered their*
complections, that they appeare not to be the ſame men they were. But how
vayne this reaſon is wee haue ſufficiently (I hope) declared not onelie
in diſcouering the weaknes of his ſeelie inſtances brought in to this ef-
fect, but alſo by the cleere confeſſion of thoſe of his ſide retorting the
ſtayne of ſuch like corrupting humor vppon his owne head.

And thus keeping footing with our Aduerſarie wee haue ſeene
how vaynelie he firſt betooke himſelfe to Scripture, and how vay-
nelie alſo he ſtided from thence vnto the Middle ages, & from thence
vnto the Scriptures againe, diſclayning from the Fathers; wee are in-
uited now by his inconſtant rouing to conſider

HoVV vainly our AnſVverer accepteth of the Fathers iugment againe.

SECT. VII.

NOtwithſtanding all that our Anſwerer hath ſaid hetherto,
playing (as it were) faſt and looſe, and by a doubtfull tergiuerſa-
tion keeping of, & on, with the Fathers, at laſt aſhamed of his incon-
ſtancy herein, he proclaimeth valorouſlie his finall reſolution in theis
Anſvv. pa. 20. words. *That yow may ſee how Confident wee are in the goodnes of our Cauſe,*
wee will not now ſtand vppon our right, nor refuſe to enter with yow into the
field, but giue yow leaue for this tyme, both to be Challenger, & the appointer of
your owne weapons.

Although wee haue alreadie shewen how little right yow haue to
ſtand vppon in this caſe, yet ſuch thanks, as this your curteſie doth de-
ſerue, wee willinglie returne, demanding yet a little further leaue to
queſtion with yow one word or two by the way. Wee hard yow ſay ere
Anſvv. 12. 13. whyle, that wee haue *had opportunitie enough of tyme, and place, to falſifie*
the Fathers writings, and to teach them the learneing, and tongue of the Chal-
deans; and that indeed wee haue performed it toe well, *by clipping, waſh-*
ing, cankering, &c. that thereby *theire Complections being altered, they*
appeare not to be the ſame men they were. If this be true, how can the good-
neſſe of your cauſe be proued by them? if not true, what ſatisfaction,

can

can yow make vs, for your vncharitable slaunders? If the Fathers be corrupted, how dare yow enter into this field? if not corrupted why did yow chardge vs wrong fullie? Againe, yow haue giuen vs flatlie once to vnderstand, that the Scripture was *the rocke*, [i] *vppon which alone yow would build your faith, and from which noe sleight that wee could deuise should euer deawe yow*, & therefore yow bade vs to our face, [k] *alleadge what authoritie we list without Scripture, and it could not suffice*. How is the wynde now changed? how come yow now to falsifie this your former resolution?

i *Answ. pag.* 11.

k *Answ. pa.* 10.

Yet leaueing of all further questions by the way, I enter with yow into the lists, not choosing my weapons my selfe (as yow imagine) but, making vse of those which the nature of our controuersie doth offer to my hands. For whereas yow prefix this title *From the beginning it was not soe* to the forfront of your booke, it remaineth that wee inquire, what Religion was professed by the Fathers, who liued in the beginning: For I affirmeing that they professed ours, and yow affirmeing that they professed yours, the weapons with which this combate must be fought, can be none other but theire Testimonies, and vniforme consent.

Being then armed with theis weapons, our first encounter must be concerning the dignitie, and preheminencie of the Church of Rome, for asmuch as our Answerer taketh his first exceptions against me, *for styling all the ancient Doctors, and Martyrs of the Church vniuersall, with the name of the Saincts, & Fathers of the primitiue Church of Rome*, though he alleadgeth herein noe more against me, but this one bare Interrogatiue out of *Albertus Pighius*: *VVho did euer yet by the Roman Church, vnderstand the vniuersall Church?*

Answ. pa. 21.

To which I make Answere, that if the Romane Church be taken, as it comprehendeth onelie that Cleargie which maketh but one particular Bishopricke, & dioces in the Citty of Rome, abstracting from that relation which it hath vnto all other Christian Churches as the head vnto the members, then I say with *Pighius* (who speaketh of it onelie in this sense) that noe man euer, by the Church of Rome, did vnderstand the vniuersall Church. But if it be taken, as it is, the *Mother Church*, begunn in *S. Peter* vnder Christ, and miraculously continued (those of each one of the rest of the Apostles failing) by due succession of lawfull Bishops, haueing à relation to all other Christian Churches, as the head to the members; then doe I say, that it may rightlie be stiled with the name of the *Vniuersall Church*. And that all other Churches are to be accounted Catholicke noe further, then they are linked in à subordinat obeysance therevnto. Moreouer being thus vnderstood, it may truelie be called, *Head of the Church Vniuersall*, and all

other Churches may bee ſtyled members of the primitiue Church of *Rome*, and to the triall of this Combate, I will here produce my lawfull weapones out of the ancient Fathers, although I finde our Anſwerer diſarmed herein, as not produceing any one ſentence of antiquitie for himſelfe.

The ancient Fathers of the firſt Ages acknowledged the Roman Church to bee the head of all other Churches.

SECT. VIII.

THis is ſo vndoubted à truth, that the verie firſt Broachers of Proteſtancie, when they ſpeak without paſſion, do not deny the ſame. a *VVee Confeſſe ingenuouſly*, ſaith one in the name of all, *that with the Fathers of the ancient Church, the Roman Church obtayned the Primacie before the reſt, for as much as she hath S. Peters Chaire, and her Bishops allmoſt euer ſtill haue beene held for Peters Succeſſors*. In like ſort doth Luther himſelfe Confeſſe that the Bishop of Rome hath Superioritie ouer all other Bishops, and withall giueth à ſound reaſon why hee is of that Opinion, in thees expreſſe words. b *The cheefeſt thing that moueth mee to hould that the Bishop of Rome is Superiour ouer all other Bishops is the will of God, declared by the euent it ſelf: for ſurely without it had beene Gods will, the Roman Bishop could neuer haue attained the like Monarchie. But Gods will, which way ſoeuer it is made knowne vnto vs, ought to bee reuerently embraced: and therfore it is not lawfull to gainſay rashly the Bishop of Romes Supremacie. And this reaſon is of ſuch force, that, although ther were no other, it alone ought to bee ſufficient to curb the temeritie of all oppoſers*. Thus did Luther, and others of his rank diſcourſe, whyleſt they made vſe of their beſt witts, though when they fell into their rauing pange of madnes, they ſpared not to tearme the Pope *Antichriſt*, and the Church of Rome the *VVhore of Babylon*, and ſuch like, quite forgetting thes good and ſound reaſons which themſelues had formerly produced to the contrarie. And becauſe our Anſwerer will needs bee à ſcholler of their madeſt humours in this point, wee preſent him here with the Doctrine of Antiquitie vtterly condemning the ſame.

S. Ignatius the Diſciple of S. Iohn the Euangeliſt, writing to the Romans, commendeth their Church verie highly; and amongeſt other prerogatiues hee confeſſeth that *it beareth ſway* c ouer all other Churches; S. Cyprian calleth the ſame Roman Church, d *Cathedram Petri, & Eccleſiam principalem, e Eccleſiæ Catholicæ radicem, & matricem. The Chaire of Peter, and the cheefe Church: the Roote and the Mother of the Catholick Church.* Tertullian euen when hee was fallen otherwiſe into Hereſie,

a Ingenuè confitemur apud veteres Eccleſiæ Patres Romanam Eccleſiam præ cęteris primatũ obtinuiſſe, vt quę cathedram D. Petri habeat, cuiuſque Epiſcopi ſucceſſores Petri ſerè ſemper habiti ſunt. *Martin. Bucerus. In præparat. ad Concilium.*

b Primũ quod me mouet Romanũ Pontificem eſſe alijs omnibus Superiorem, eſt ipſa voluntas Dei quã in ipſo facto videmus. Neque enim ſine volũtate Dei in hanc Monarchiam venire vnquam potuiſſet Romanus Pontifex. At voluntas Dei quoquo modo fuerit nota, cũ reuerentia ſuſcipienda eſt, ideoq; non licet temerè Romano Põtifici in ſuo primatu reſiſtere. Hæc autẽ ratio tanta eſt, vt eriãſi nulla alia cauſa eſſet, hæc tamen ſatis eſſet ad compeſcendã temeritatem reſiſtentium. *Luther. in Reſol aliarũ Propoſitionũ ad Leonẽ.*

c ἥτις προκάθηται ἐν τόπῳ χωρίου Ρωμαίων. *Ignat. Inſcript. epiſtolæ ad Roman.*

d *Cyprian l. 1. ep. 3.*

e *Idem lib. 4. ep. 8.*

Heresie, yet did hee acknowledg the Bishop of Rome to bee f Episcopus Episcoporum, the Bishop of Bishops. And g *with this* Roman *Church, by reason of her more powerfull Principalitie*, or Supremacie, *it is necessarie*, saith ould Irenæus, *that all other Churches do agree*. So did S. Athanasius together with all the Bishops of Egipt agree therewith, acknowledging themselues subiect vnto the same though far distant, as appeareth by their Epistle written to Pope *Mark* with this Inscription. h *To the holy Lord Venerable Mark sitting in the Apostolicall height, Pope of the Roman Apostolick Sea, and of the Church Vniuersall, Athanasius, and all the Bishops of Egypt send greeting*. In which Epistle this holy Father & learned Doctor with his Fellow Bishops ingenuously acknowledgeth the Romã Church to bee the i *Mother & head of all other Churches*, and therefore they professe themselues, l *to belong therunto, and that both they and all theirs will allwayes liue obedient vnto the same*. Paschasinus, and other Fathers assembled in the Councell of Chalcedon, doe manifestly declare the Pope to bee, m *caput vniuersalis Ecclesiæ: Head of the Church vniuersall*. Steuen also Archbishop of Carthage in that Epistle to *Damasus* which hee wrote in the name of three Affrican Councells hath this Title. n *To our most blessed lord sitting in the Apostolicall Eminencie, Pope Damasus the cheefe Bishop of all Prelats*. Another Archbishop of Carthage is bould to affirme, o *the Roman Church to bee the head of all Churches*. For as *Ennodius Diaconus* doth testifie p *It appeareth by the voice of the holy Bishops, that the dignitie of the Sea Apostolick is made venerable throughout the whole world, whyleſt all faithfull people are subiect vnto it, and whyleſt it is ordayned the head of all the whole body*.

q S. Ambrose. *Though all the world bee Gods, yet the Church is called his house, wherof this day Pope Damasus is Ruler*. To which *Damasus* S. Hierom writting saith thus. r *I following none, as first, but Christ, am vnited in one Communion to thy Blessednesse: that is to say to Peters Chaire. Vpon this Rock I know, the Church is built. VV hosoeuer eateth the lambe out of this house hee is prophane. Hee that gathereth not with thee, doth scatter: that is to say. He that belongeth not to Christ, standeth vpon the side of Antichrist*.

S. Augustin also teacheth vs that the Pope is, s *caput fidelium, & Pastor gregis Dominici. The head of the faithfull, and Pastour of our lords flock*. And of the Church of Rome hee giueth this testimonie, t that *the*

f *Tertul. lib. de Pudicitia ca 1.*

g Ad hanc Ecclesiam propter potentiorem principalitatem necesse est omnem cõuenire Ecclesiam. *Irenæus l. 3. c. 3.*

h Domino Sãcto Apostolici culminis venerando Marco sanctæ Romanæ, & Apostolicæ sedis, atq; vniuersalis Ecclesiæ Papæ, &c. *Athanas. ad Marcum Papam.*

i Mater & caput omnium Ecclesiarum. *ibid.*

l Vestri sumus, vobiscq; obedientes cum omnibus nobis commissis, esse semper volumus. *ibid.*

m *Tom. 2. Conc. in fine Concilij Chalcedon.*

n Beatissimo Domino, & Apostolico culmine sublimato Damaso Papæ, & summo omnium Præsulũ Pontifici. *Ep. ad Damasum.*

o Præcipuè Ecclesia Romana quæ caput est omniũ Ecclesiarum. *Eugenius apud Victorem Vticens. li. 2. de persecut. Vandal.*

p Sanctorum voce patet Pontificum dignitatem sedis Apostolicæ factam toto orbe venerabilem dum illi quicquid fidelium est submittitur; dum totius corporis caput esse designatur. *Ennodius Diac. li de Synodis sub Symmacho habitis.*

q Ecclesia est domus Dei, cuius hodie Rector est Damasus. *Amb. ad c. 3. prioris ad Timoth.*

r Ego nullum primum nisi Christum sequens, Beatitudini tuæ, id est cathedræ Petri cõmunione consocior. Super illam petram ædificatã Ecclesiam scio. Quicunque extra hanc domum agnum comederit prophanus est. Quicunque tecum non colligit, spargit. Hoc est qui Christi non est, Antichristi est. *Hieron. ep. 57. ad Damasum Papam.*

s *Augu q. 75. in vetus ac nouum Testam.*

t In qua semper Apostolicæ cathedræ viguit Principatus. *Idem ep. 162.*

Principalitie, or Supremacie *of the Sea Apostolick hath allwayes bin sway therin.*

Nether doth *Prosper Aquitanicus* varie herein from his Master S. Augustin. For speaking of the Condemnation of *Pelagius* hee saith thus. u *Rome the sea of Peter did first cut of the contagion of Pelagius: the which Rome being made the head of Pastorall Honour vnto the world, houldeth now by Religion all that which it doth not possesse by Armes or Force.* For x *Rome by reason of her Principalitie in the Apostolicall Preisthood, is made greater by the Fortresse of Religion, then by the Throne of temporall power.* And therfore the holy Bishop *Optatus* doth testifie how in his dayes. y *The whole world agreed with Pope Siricius, in one and the same fellowship of Communion.* Which agreement in Communion with the Roman Church was in thos Primitiue tymes held for an infallible Mark of true faith: as appeareth most playnly by that which *S. Ambrose* relateth of his brother *Satyrus* how z *calling à certaine Bishop vnto him, and supposing that noe true freindship could bee without true faith, hee therefore first of all inquired of him whether hee did accord with the Catholick Bishops; that is*, saith this holy Father, *with the Roman Church?*

By all which testimonies, and many more of the same kinde, which might be alleadged, and shall in parte, hereafter be touched, it is apparent, that the holie Bishops of other remote Churches through the world, accounted themselues members of the *Primitiue Church of Rome*, in which they acknowledged alwayes à Soueraignty ouer all the fould, and flocke of Christ; and therefore in theire controuersies, and complaints, they alwayes had recourse vnto the Pope, as vnto him who had à generall Superintendence, and Iudiciall power ouer them all as appeareth most plaine by this one example of *Athanasius* Patriarke of Alexandria, *Paulus* Arch Bishop of Constantinople, *Marcellus* Bishop of Ancyra, *Asclepas* Bishop of Gaza, and *Lucianus* Bishop of Hadrianople, who being all Patriarcks, & Prelats of the East Church, and expelled from theire places, euen by Councells of other Bishops, came vnto Rome, complained vnto Pope *Iulius* of theire wrongs, and were by him righted, and restored. As witnes Sozomenus in theis words. * *Athanasius leaving Alexandria went vnto Rome. It chanced him, euen at that same tyme to meete there Paule Bishop of Constantinople, and Marcellus of Ancyra, and Asclepas of Gaza; which Asclepas being an aduersarie to the Arians, was accused by them to haue destroyed an Altar, and for the same condemned: in whose steed, the Church of Gaza was committed to Quintianus. Also Lucianus the Bishop of Hadrianople, being depriued of his Church for an other accusation, did remaine at Rome. The Bishop of Rome then discussing the Crimes of euerie one, and finding that they all did agree to the Nicen Councell, did receaue them into his Communion, as one that had care of all,*

u Pestem subeuntem prima recidit Roma sedes Petri, quę Pastoralis honoris facta caput mundo, quicquid non possidet armis Religione tenet. *Prosper. de Ingratis ca. 2.*

x Roma per Apostolici Sacerdotij Priuicipatum amplior facta est arce Religionis, quàm solio potestatis. *Idem de vocat. gentium. lib. 2. cap. 16.*

y Cum Siricio totus orbis in vna communionis societate concordat. *Optat. li. 2. cont. Donatist.*

z Aduocauit ad se Satyrus Episcopũ, nec vllam veram putauit nisi veræ fidei gratiam, per contatu: que est ex eo vtrum nam cũ Episcopis Catholicis, hoc est cũ Romana Ecclesia cõueniret? *Amb. orat. funeb. in morte fratris sui Satyri.*

* *Tripart. l. 4. c. 15.*

off all, by reason of the dignitie of his sea, and did restore to euerie of them their owne Churches, writing also to the Bishops of the East, and blameing them, for that they had not well handled men, not worthie of blame, in expelling them from their Churches, and likwise blamed them, in that they had not obserued the Constitutions of the Nicen Councell; he commanded a few of them, to witt, of the Arian Bishops, to appeare before him at a certayne day to shew them that he had iustlie giuen a decree and sentence vppon them, and threatned that he would not suffer it any longer, if they would not cease from their turmoiles, and Nouelties. Thus he wrote. And Athanasius, and Paulus, did send the Popes letters to the Bishops of the East, and euery of them receaued his owne Sea.

How farr now, may wee thinke, doth our Answerer swarue from the ancient Fathers, Pastors, and Saincts of the primitiue Church, whyleſt he, by a separation from that Church, which they acknowledged to be their head, and themselues to be members thereof, faileth to be a mẽber of the true body of Christ, or one of his true flocke, for asmuch as he withdraweth himselfe from the true confessed *Pastor*? And what wonder then that he should dissipat, and destroy all true faith and doctrine, when he gathereth not with *Christ*, but scattereth with *Antichrist*, as *S. Hierome*, and other Fathers* aboue alleadged, haue tould him? And with good reason may he be said to scatter in that his speech deliuered lately in the *Castle Chamber*; wherein by vnsownd doctrine, he not onelie deluded the State in this pointe, but also vnnaturallie oppressed his poore afflicted contriemen, condemning them, not by the lawe, but by forged reasons of doctrine, and by a pretended shew of Religion, contrarie to that which in the primitiue, and best times was generally professed. For in clearing the secõd mayne branch of the oath, he grounded himselfe altogether vppon theis two fickle foundations. First that *S. Peter* was not head of the Church vniuersall more then any other Apostle. Secondlie that the Bishop of Rome did not inherit by succession this same headshipp or vniuersall Bishopricke, which S. Peter had. Which two Assertions are manifestly contrarie (euen, by the Confession of Learned [a] Protestants) to the Doctrine of the primitiue Church.

* *Pag.* 51.

The twelue Apostles had one amonge them to gouern the rest, saith Caluin, alleadged in M. Whitgifts defence p. 173. yea M. Whitgift himselfe affirmeth. [b] *Amonge the Apostles themselues there was one chiefe that had chiefe authoritie ouer the rest, that Schismes might be compounded*; thus Whitgift, who doubteth not withall to Answere [c] certaine places of Scripture obiected by others against *Peters Primacie*. Musculus also, alleadged by the same Whitgift, saith thus. *The celestiall spirits are not equall: the Apostles themselues were not equall; Peter is found in many places*

[a] Se Iohn Brereley in his Protestants Apology. *tract. 1. sect. 3. subd.* 10.

[b] *Whitgift in his defence p. 375.*

[c] *P. 62. 63. 65. &c.*

to haue bene chiefe amongst the reſt, which wee deny not. Whence then, I pray yow, brought our Anſwerer this new doctrine into the *Star Chamber*, to deny that, which his owne Maſters deny not?

As for the ancient Fathers they ſpeake moſt plaine in this matter of *Peters Primacie* againſt our Anſwerer. [d] *That bleſſed Peter*, ſaith *S. Baſil*, *who was preferred before the reſt of the diſciples: to whom they Keyes of the Kingdome of heauen were committed.* And *S. Hierome*. [e] *Therfore one*, Peter, *is choſen amongeſt twelue, that a Head being ordayned, all occaſion of ſchiſme might bee taken away.* This alſo is declared moſt playnely by *S. Gregorie Nazianzen* ſaying. [f] *Thow ſeeſt how amongeſt all the diſciples of Chriſt, though they were great and eminent euerie one, and worthie to bee elected, Peter only is called a Rock, and hath the foundation of the Church layd vpon his faith, and the reſt of the Diſciples do beare it pacientlie that hee is preferred before thē.* The ſame teſtimony giueth *Epiphanius* that [g] *Chriſt made choiſe of Peter to bee the Captaine, or cheefe of the Diſciples.* Whom therefore *S. Cyrill* [h] calleth, *Principem Apoſtolorum excellentiſsimum: The moſt eminent Prince of the Apoſtles.* For *Andrew* though hee was the elder brother, *yet receaued hee not the Primacie, but Peter*, as *S.* [i] *Ambroſe* doth teach. *Peter the Apoſtle by nation a Galilean was the firſt Biſhop of the Chriſtians*, ſaith [k] *Euſebius* in his Chronicle *Iames* was Biſhop of *Hieruſalem*, others of other places; but *Peter* was Biſhop of all the Chriſtians. And therefore hee is rightly tearmed by *S.* [l] *Auguſtin the head, the verie Crowne of the Church.* [m] *For euen as in Chriſt*, ſaith the ſame Father, or who ſoeuer ells was author of the Queſtions vpon the ould and new Teſtament, *were found all the cauſes of Maſtership; ſo after our Sauiour all are contayned in Peter: for Chriſt ordained him their Head, that hee might bee the Paſtour of our lords flocke.* So *S. Iohn Chryſoſtom* ſpeaking of the Church ſaith, [n] *VVhos Head Peeter a poore Fisherman*, &c. Elswher alſo hee calleth him [o] *Cheefe, Captaine, Head of the Apoſtles.*

But letting paſſe for breuitie ſake, many other holy Fathers and Doctors of the ancient Church, who are moſt copious in the Confirmation of this point of *Peters Primacie* ouer the reſt of the Apoſtles, *Optatus* Biſhop of *Mileuitum*, writing againſt the Donatiſt *Parmenianu*, who ſeparated himſelfe from the vnitie of the Roman Church, yf hee bee obſerued well, will ſeeme to Catechize our Anſwerer himſelfe very hādſomely in thees words. [q] *Thow cāſt not deny but that thow Knoweſt full well, that the Epiſcopall Chaire hath beene firſt gruen vnto Peter in the Cittie of Rome,*

d Beatus Petrus qui aliis omnibus diſcipulis ante poſitus fuit, cui claues regni cœlorū erant concreditę. *Baſil. orat. 3. de peccato.*

e Inter duodecim vnus eligitur, vt capite conſtituto ſchiſmatis tollatur occaſio. *Hier. l. 1. cont. Iouinian.*

f Vides quemadmodum &c. Reliqui Diſcipuli poſthaberi ſe trāquillo animo ferrunt. *Nazianz. de moderat. in diſput. ſeruanda.*

g ἐξελέξατο τὸν πέτρον ἀρχηγὸν εἶναι τῶν αὐτοῦ μαθητῶν. *Epiphan. hereſi. 51.*

h *Cyril. Hieroſol. catechеſ. 2.*

i Primatum non accepit Andræas, ſed Petrus *Ambr. in c. 2. ep. 2 ad Cor.*

k Petrus Apoſtolus natione Galilæus, & Chriſtianorum Pontifex primus *Euſeb. in Chron. ann. 44.*

l *Aug. ſerm. 124. de tempore.*

m Sicut in Saluatore erant omnes cauſæ Magiſterii, ita & poſt Saluatorem omnes continentur in Petro. Ipſum enim conſtituit caput eorum vt Paſtor eſſet gregis Dominici. *Auguſt. tom. 4. qu. 75.*

n Cuius caput & Paſtor homo piſcator atque ignobilis. *Chryſoſtom. hom. 11. in Math.* ὁ Πέτρος ὁ καθηγητὴς τῶν ἀποστόλων. *Idem orat. encom. in Petrum & Paulum.*

p Illud Apoſtolici chori caput Petrus. *Idem hom. 2. in pſ. 50.*

q Ignorantia tibi adſcribi non poteſt ſcienti, in Vrbe Roma Petro primo Cathedram Epiſcopalem eſſe collatam, in qua ſederit omnium Apoſtolorum caput Petrus, &c. *Optat. lib. 2. cont. Parmenian.*

of Rome, wherin Peter the Head of all the Apostles hath sitten: whence also hee was called Cephas. In the which one Chayre vnitie might bee kept of all men: least the rest of the Apostles should maintayne euerie one theire singular chaires to themselues: so that now hee should bee a Schismatick and an offender, who would seeme to rayse vp another against this only chayre. And because the Donatist *Permenian* did seuer himselfe from the vnitie of this chaire, therefore this holy Father *Optatus* concludeth him to bee a *Schismatick and an offender*: which if our Answerer had well considered, hee would not, I suppose, haue spoken so vnaduisedly against *S. Peters Primacie*, and against that *vnitie* which is to bee kept by all with this chaire of *veritie*. Seing that, as *S. Augustine* doth witnesse, [r] *God hath settled the doctrine of veritie in the chayre of vnitie.* But our Answerer pleading against the one, declareth playnely how farr hee is from the other. I could wish then that both hee, and all his adhearents would listen well vnto S. Leo, who not only will teach them the truth in this matter, but also will discouer vnto them how dangerous and fearefull a thinge it is to gainsay the same. [s] *Peter only in all the world,* saith this holy Father, *is chosen as cheefe in the calling of all Nations, and is preferred before all the Apostles, and before all the Fathers of the Church: so that allthough ther bee many Priests amongest the people of God, and many Pastors, yet Peter properly beareth rule ouer all thos who are principally gouerned by Christ.* [t] *And whosoeuer will deny Peters Primacie, though hee shall not bee able therby to diminish his dignitie, yet being puffed vp with the spirit of his Pride and Arrogancie, hee will throwe himselfe headlong into Hell.*

Wee haue seene then how vndoubtedly the Ancient Fathers maintained *S. Peters Primacie* as well ouer all the Church of Christ, as ouer the rest of the Apostles also. Nether will it bee hard to shew the like vniforme consent of Antiquitie in Attestation of that other point, denyed also by our Answerer in the *Starchamber*, concerning the same *Headship* and *Primacy* which the Bishops of Rome do inherit by lawfull succession: for wee haue heard euen now how Paschasinus together with the Fathers assembled at Chalcedon, affirmed the Pope to bee, *Petri Apostoli præditus dignitate, Indued with the dignitie of Peeter the Apostle.* And how *S. Hierom* held Pope *Damasus* and *S. Peter* to bee equall in Pontificall authoritie, in thes words. *I am vnited in one Communion to thy Holynesse, that is to say to* Peters *chayre.* And how S. Augustin teacheth that in the Roman Church the *Principalitie of the Sea Apostolick hath allwayes borne sway*, for which cause both the same *S. Augustine*, and many other Fathers aboue produced, do stile the Pope with the same titles which they giue vnto S. Peter himselfe, as when they call the Pope, *Head of the faithfull, Pastor of the flocke of Christ*, and the like. All which declareth sufficiently that in Primitiue tymes the Bishops

[r] Deus in Cathedra vnitatis, Doctrinam posuit veritatis. *Aug. ep. 166.*

[s] Vnus de toto orbe Petrus eligitur, qui & vniuersarũ gentium vocationi, & omnibus Apostolis, cũctisque Ecclesiæ Patribus præponatur: vt quamuis in populo Dei multi Sacerdotes sint, multique Pastores, omnes tamẽ propriè regat Petrus, quos principaliter regit & Christus. *Leo serm. 3. de Assump. sua ad Pontificatũ.*

[t] Cui quisquis Principatũ æstimat denegandũ, illius quidẽ nullo modo potest minuere dignitatẽ, sed inflatus spiritu superbiæ suæ, semetipsum in Inferna demergit. *Idem ep. 89. ad Episcopos Vien. prou.*

Bishops of Rome were Confessed to hould, not only the place, but also the Power, and vniuersall Iurisdiction which was by Christ imparted to *S. Peter*. From whence it cometh that in the Lawyers yeare-books the Pope is rightly stiled by the name of *Apostle*. Which title our Answerer most vainly indeauored to darken, by inducing the Lawyers to examin it *as they would trie an ordinarie mans title to a peece of land*. As though Gods diuine law, whernppon the Holy Fathers do testifie this Title to bee grounded, should take its rule from humane Constitutions. But our Answerer himself I am sure, would bee verie loath that his Title to the Bishopicick hee now houldeth should bee brought to the lyke triall: for as much as hee it not ignorant, I know, how defectiue it would bee found, by the veredict of an vpight Iury.

But let vs here the Iugdment of venerable Antiquitie approuing *S. Peters* Primacy to descend vnto all sueceeding Bishops of *Rome*. And first of all wee haue that most plaine Testimonie of thos 318 ancient Fathers gathered together in the first Generall Councell held at *Nice*. Who with one consent declared that [u] *the Bishop of Rome is the Head and Prince of all Patriarks: Foras much as hee is the first, euen as Peter was, vnto whom power is giuen ouer all Christian Princes, and ouer all their people. Hee is the vicar of Christ our lord ouer all People, and ouer all the Christian Church. And who soeuer shall gainsay this, hee is excommunicated by the Councell.* Thus they, as the Latin translation relareth out of the Arabick booke. But our Answerer doth soone rid himself of this, and the like decrees of that Holy Synod, by auering them to bee forged * by certaine *wellwillers of the Roman Church in the name of the good Fathers, that neuer dreamed*, saith hee. *of such a businesse*. And if yow desire to heere him proue this his sayng, yow must haue patience, for other proofe yow are like tot get none of him, besides his owne rash affirmation. Yet listen a while, and I will shew yow the truth of this businesse by another manner of authoritie: for besides that no Catholick man before Luther, did euer yet make any doubt of the said Canons, this which here wee haue alleadged, is strongly confirmed by that other which was sent not many yeers agoe out of the Indies vnto the Portugues Fathers of our Societie, by *Franciscus Roz* Bishop of *Angomala*, (a Diecese in the Mountaynes of *S. Thomas*) together with his letter dated the eleuenth of December 1605. For hee meeting in thos remote parts with the Chaldie text of the forenamed *Nicen Councell*, thought good to send it into *Europe*; which being verbatim translated into Latin, as is seene in the Margent, in English hath thus. [x] *Euen so hee*, the Bishop, *who is cheefe in Rome, being lyke Peter, and equall to him in authoritie, obtayneth Dominion, and Principalitie ouer all Patriarcks. If any one shall gainsay this Constitution, and shall dare to oppose the same, let him*

[s] qui tenet sedem Romæ, caput est, & Princeps omnium Patriarcharum: qnandoquidem ipse est primus, sicut Petrus, cui data est potestas in omnes Principes christianos, & omnes populos eorū, & qui sit Vicarius Christi Dñi nostri super cūctos populos, & cunctam Ecclesiā christianā, & quicumque Contradixerit, à Synodo excommunicatur. *Conc. Nicen ex Codice Arabico Can.* 39.

**Answv. pa.* 12.

[x] Ita ille, cuius Principatus Romæ est, Petro similis & authoritate par, Patriarcharum omnium dominatū & Principatum obtinet. Huic sanctioni si quis repugnauerit, & obsistere ausus fuerit, totius Synodi decreto anathemati subiicitur. *Vide Iac. Gualteri Tabulam chron seculo* 4. *itate* 11 § 4.

him bee lyable vnto the curse of Excommunication by the decree of the whole Councell. This agreement of two so far differing texts is no weake argument, of the authoritie of the foresaid Canon, as any one may perceaue; yet more forcibly is the same confirmed by the ancient Fathers that liued in the same age wherin the Nicen Councell was celebrated, who do vsually cite and alleadge that, and other such like Canons. Witnesse S. Athanasius who liued euen when the Nicen Councell was assembled. Hee writing to Pope Mark requesteth him to send him another copie of the statuts of the said Nicen Councell, whenas the former copie had beene burned by spitfull Hereticks. *VVee desire,* saith hee, *that for the correction and comfort of the faithfull wee may bee made worthie to receaue another copie from the authority of your holy sea & Church,* y *which is the mother and Head of all Churches: to the end that being vpheld by your authoritie, and strengthened by your prayers, wee may bee able both to escape our selues, and also to deliuer such as are vnder our charge from the enemies of Gods holy Church: for wee know assuredly that the hart of your Apostleship is so far inflamed with the grace of the holy ghost, that yow affoard Succour vnto all that are distressed: how much more to vs, who though of low degree, yet are wee yours, and are and allwayes wilbee obedient vnto yow.* z *And for asmuch, Most blessed Father, as both our Predecessours, and our selues haue allwayes receaued help from your Apostolick holy sea: nether are wee ignorant that yow haue à care of vs, according to the decrees of the Canons wee implore your said Apostolick and highest sea, that wee from thence may receaue Succour, from whence our Predessours haue receaued Ordenances, Doctrines, and Consolation. VVee recur vnto your Apostolick sea, as to our Mother, that wee may bee nourished at her breasts, for the Mother cannot forget her child. So bee not yow vnmindfull of vs who are committed to your care: for our enemies haue enuironed vs with many and great afflictions, and persecute vs dayly: yea they threaten to apprehend vs, and to lay vs vp in Irons, vnlesse wee yeeld vnto their errours;* a *which wee dare not presume to doe, without acquainting yow first therwithall. For the Canons doe Command vs not to determine any thing in matters of moment, without the direction of the Roman Bishop. Ther fore haueing recourse vnto our Purpose, & hastening to the goale, wee implore the help of your sea Apostolick: for wee beleeue that God hath not despised the prayers of his seruants offered with teares vnto him, but hath therfore placed yow, and your Predecessours, to wit the Apostolick Prelats* b *in that Tower of Supremacie, and hath inioyned them to haue speciall care of all the Churches, that yow might succour vs, and that yow,* c *to whom all iudgmẽt ouer Bishops is committed, protecting vs may not bee negligent to free vs from our Enemies.* d *For wee know full well that in the great Nicen Synod Cõsisting of 318.*

y Quæ est mater omnium Ecclesiarum. *Athanas. ep. ad Marcum Papam.*

z Ideo Pater Beatissime, quia semper Antecessores nostri, & nos à vestra Apostolica sancta sede auxiliũ hausimus, & nostri vos curam habere agnouimus, præfatam Apostolicam & summam expetimus iuxta Canonũ decreta sedẽ, vt inde auxilium capiamus vnde prædecessores nostri ordinationes & dogmata atque sublcuationes ceperunt. Ad eam quasi ad matrem recurrimus, vt eius vberibus nutriamur, &c. *Athanas. ad S. Felicem Papam 2. Extat to. 1. Conc. in Felice. 2.*

a Quod nequaquam vobis incõsultis agere præsumimus, Canonibus quippè iubentibus, absque Romano, nos de maioribus causis nihil debere decernere, Põtifice. *Idem. ibid.*

b In summitatis arce cõstituit. *Athanas. Ibid.*

c Cui omne Episcoporum iudiciũ est cõmissum. *Ibi.*

d Nam scimus in Nicena magna Synodo trecentorum octodecim Episcoporũ, ab omnibus cõcorditer esse roboratũ, nõ debere absq; Romani Põtificis sentẽtia cõcilia celebrare, nec Episcopos dãnare. *Ibi.*

of 318. Bishops, it was by the vniforme consent of all established, that without the sentence of the Roman Bishop, Councels ought not to bee assembled, nor Bishops condemned. Help yow therc (as allwayes it hath beene the Custome of your holy sea) such as are in danger, strengthen the oppressed, stretch forth your hand to the afflicted. f In like manner it was by the same Nicen Fathers vniformly decreed, that yf any Bishop or Metropolitan did suspect his fellow Bishops of the same Prouince, or his Iudges, hee may appeale vnto your holy Roman sea, to whom God by a speciall priuiledge hath giuen the power of Binding and Losing aboue others. g For your sea hath receaued from God a sure and vnremoueable foundation, because our lord IESVS CHRIST hath ordayned your sea Apostolick to bee the most bright shining forme of all glorious Titles. She is that sacred Height and Crowne wheron all other Curches are gored, sustayned, and releeued. h It hath beene allwayes the priuiledg of your holy and Apostolick sea by her power and authoritie to restore such as haue beene iniustly condemned and excommunicated, and to recouer to them whatsoeuer is their owne, and to punish by an Apostolicall Priuiledge such as did condemne or excommunicate them, i as wee haue seene done both in our owne tyme, and in the tyme of our Forfathers also. O most holy Father of Fathers cutt of the blasphemies, and the bosting of vaine Bablers, and the molestationes of Trecherous men, who goe about to oppresse and destroy vs & our Bretheren k who make our Refuge vnto yow as to our Head. l For truly it is certaine that in honour of the most blessed Peter the constitutions of the Fathers haue decreed à peculiar reuerence of God to bee due vnto that your holy sea, for the discussing, and determining of such thinges as are fit to bee carefully and iustly examined by the Apostolicall Prince of Prelats, whos charge it is, and allwayes hath beene, as well to condemne euell, as to approue laudable thinges. VVherfore doing our most humble dutie vnto your Apostolicall Eminencie, euen as our lord hath commanded, and the Decrees of the holy Fathers haue ordayned, wee propound vnto yow with teares, that which without greefe of hart wee cannot conceale. For wee Know that as the Rulers of your sea, first the Apostles, after their successors haue euer done before yow, so yow also do take care of the vniuersall Church, and cheefly of Bishops, who by reason of their contemplation and speculation are called the eyes of our lord. VVherfore it behoueth yow, who by the grace of God are placed in the highest watchtower, to watch and suppresse all such as rayse vp seditions and Scandalls against their Bretheren. And therefore wee beseech yow not to despise the afflictiones and weeping supplications of our Humilitie, and of all the Catholick Priests and people of the East.

Behould here how precisely this holy Father doth alleadge the Canons

e Vt semper vestræ Sedi sanctæ consuetudo fuit. *Ibidem.*

f Similiter & à supradictis Patribus est definitum cõsonanter. *Ibid.*

g Ipsa enim firmamentum à Deo fixũ & immobile percepit, quoniam ipsam formam vniuersorũ titulorum lucidissimam, Dominus IESVS CHRISTVS vestram Apostolicam constituit sedem. Ipsa enim est sacer vertex in quo omnes (Ecclesiæ) vertuntur, sustentantur, releuantur. *Ibidem.*

h Fuit semper vestræ sanctæ & Apostolicæ sedi licentia iniustè damnatos, vel excommunicatos potestatiuè sua authoritate restituere. *Ibidem.*

i Sicut etiam nostris, & anterioribus cognouimus actum temporibus. *Ibid.*

k Qui ad vos, quasi ad caput confugimus. *Ibid.*

l Certũ est enim eidem sanctæ sedi vestræ in honorem beatissimi Petri, Patrum decreta peculiarem decreuisse reuerentiam Dei, pro rebus inquirendis atque determinandis, quas solicitè decet iustèque ab ipso Præsulum examinari vertice Apostolico, cuius solicitudo semper fuit, & est, tàm mala damnare, quàm probare laudanda. Quapropter humillimum vestro Apostolico culmini persoluentes obsequium, vt ipse Dominus præcepit, & Sanctorum decreta Patrum statuerunt, cum lacrymis suggerimus. *Ibidem.*

nons and *Decrees* of the *Nicen Councell* for the Authoritie of the *Roman Church*, and for her absolute *Supremacie* ouer all other Christian Churches throughout the world. And what will not our Aduersaries venture to say and doe against the Catholick Truth, when as they stick not with brasen faces to auouch that *the good Fathers* assembled in that Synod **neuer dreamed of such a businesse*, nor established any such *Decrees* or *Canons* at all? But I leaue it to the Iudgment of the vnpartiall Reader to determine whether the aboue said Testimonie of *S. Athanasius* giuen but twenty yeers, or ther abouts, after the said *Nicen Councell*, doth not sufficiently bruse, and burst their face of brasse, and force them to swallow downe againe their enormous vntruthes, & Calumniations. In the meane tyme let vs proceed in laying downe the Iudgment of the Ancient Fathers concerning the deriuation of S. Peters supreame Iurisdiction vnto all his lawfull successors in the Roman Sea.

And first of all *S. Augustin* expresseth the same most plainelie saying. m *Recken the Priests, euen from Peters seate, and obserue, who to whome hath euer succeeded in that ranke of Fathers; that same is the rocke which the proud gates of hell doe not ouercome*. Loe here S. Augustin maketh the verie succession of Bishops in the Romane sea, that inuincible rocke vppon which Christ built his Church, forasmuch as it is grounded in Peter, and there by is partaker of the promise of Christ, that the gates of hell shall not preuaile against it; for as *S. Chrysostome* saith, n *VVhy did Christ shed his blood, but to regaine those sheepe, the care of whom he comitted both to Peter, and to Peters Successors.*

S. Leo, o *The ordinance of truth doth stand, and S. Peter, continuing in the receaued strength of a rocke, hath not forsaken the gouernment of the Church, for truelie Peter perseuers still, and liueth in his Successors.*

And *S. Peter Chrisologus* Bishop of *Rauenna*, in his Epistle to *Eutyches* p *VVe desire thee honorable brother that thow wilt listen dutifuslie vnto thos things which are written by the most blessed Pope of the Romane cittie: because S. Peter, who liueth in his proper sea, and is president in the same, giueth the truth of faith to such as seeke the same.*

Finallie Siricius Pope, q *Considering our office, wee haue not libertie to dissemble, nor to hould our peace, seeing a greater care lyeth vppon vs of christian Religion, then vppon any other. VVe beare the burthens of all that are loaden, yea rather S. Peter beareth in vs, who as wee trust doth in all things protect and defend vs being inheritors of his Administration.*

* *Answ. pa.* 12.

m Numerate sacerdotes vel ab ipsa sede Petri, & in ordine illo Patrũ, quis cui successit videte: ipsa est Petra quã non vincunt superbæ inferorum portæ. *Aug. in Ps. contra partem Donati.*

n διὰ τί δὲ τὸ αἷμα ἐξέχεεν, ἵνα τὰ πρόβατα κτήσηται ταῦτα ἃ τῷ Πέτρῳ, καὶ τοῖς μετ' ἐκεῖνον ἐπιτρέψειεν. *Chrysost. li. 2. de sacerdot.*

o Manet dispositio veritatis, & beatus Petrus in accepta fortitudine petræ perseuerans, suscepta Ecclesiæ gubernacula non reliquit, perseuerat S. Petrus, & viuit in successoribus suis. *Leo. Serm. 2. de Anniuersar. Assumpt. sue ad Pontif.*

p Hortamur te, Frater honorabilis, vt his quæ à beatissimo Papa Romanæ ciuitatis scripta sunt, obedienter attendas, quia beatus Petrus, qui in propria sede viuit & præsidet, præstat quærentibus fidei veritatem. *Chrysol. ep. ad Eutychen.*

q Pro officij nostri consideratione non est nobis dissimulare, non est tacere libertas, quibus maior cunctis Christianæ religionis zelus incumbit. Portamus onera omnium qui grauantur, quin imo hæc portat in nobis beatus Ap. Petrus qui nos in omnibus (vt confidimus) administrationis suæ protegit & tuetur hæredes. *S. Siricius ep. ad Henricum Tarra conensem Episcopum.*

By theſe authorities, and many more the like wich might be alleadged, it appeareth how eaſelie one might haue taken vpp our Anſwerer in his *ſtar chamber* florish, concearning this matter of S. Peters, and his Succeſſors vniuerſall iuriſdiction; for it is manifeſt that how ſoeuer all the Apoſtles were equallie choſen, and extraordinarilie ſent by Chriſt to preach, teach and conuert all nations, and had herein equall iuriſdiction euerie one ouer all Chriſtian people through out the world, yet, as S. Leo doth truelie obſerue, r *though all were elected à like, yet to one was graunted the Preheminencie ouer the reſt.* They had then the like Apoſtolicall power extraordinarily giuen vnto them ouer all nations but not ouer one an other, nor amonge themſelues: they were Heads, and Paſtors of the vniuerſall Church: but not in the ſame degree with Peter, who was alſo their head. They were but as extraordinarie Embaſſadors vnto all Nations, Peter was the ordinarie Paſtor not only ouer all Nations, but alſo ouer the verie Apoſtles themſelues: for wee haue heard the ancient Fathers declare in plaine tearmes, how Chriſt grounding his Church vppon Peter Mat. 16. committing his flocke to Peter Io. 21. wishing Peter to confirme his Brethren, and praying for Peters faith that it ſhould not faile, Luc. 22. conſtituted Peter head of his Church vppon earth, and conſequentlie thereby made him *Prince, Chiefe, Captaine, Head, Leader and Prelate*, ouer the reſt of the Apoſtles. For our ſauiour meaneing to haue but one Church, and one Flocke, ordained but one Cheefe ruler, and Paſtor, there by to preſerue peace, and vnitie the better. f *All occaſions of ſchiſme being taken away.* And hence it followeth that onelie Peters Succeſſors, *in* t *whom the Apoſtle liueth, and ruleth*, (as wee haue heard the holy Fathers ſay) retaine this vniuerſall Iuriſdiction, and power ouer all Chriſtians, by the inheritance of lawfull ſucceſſion deſcending from the Apoſtle; for this Iuriſdiction being giuen by Chriſt to one for the good of the Church, cleare it is, that there was more neede thereof after Peters diſceaſe, then before, or as much at leaſt; and it cannot be ſaid, that Chriſt would extend his care to his flock noe further, then S. Peters life tyme.

r Cum omnium par eſſet electio vni tamen datum eſt vt cęteris præemineret. *Leo ep. 84 ad Anaſtaſ. Epiſc. Theſſalon.*

f *Hierom. li. 1. cont. Iouinian. c. 14. See this aboue. pag. 54.*

t *S. Leo. ſupra.*

When our Anſwerer then made his firſt Inquirie. *VVhether the Apoſtleship was not ordained by our Sauiour Chriſt as à ſpeciall commiſsion, which being perſonall onelie, was to determine with the death of the firſt Apoſtles?* Anſwere might ſoone haue bene returned, that the *Apoſtleship* indeed, ended with the Apoſtles, yet not that Apoſtolicall power of Headship, and Iuriſdiction, which Chriſt for the better gouernmẽt of his Church gaue vnto *Peter*, the which Apoſtolical power, although it doth not abſolutelie make the man vppon whom it deſcendeth, an *Apoſtle*, yet maketh him *Apoſtolicall*. And this is all which is meant, when ſoeuer in the

the lawiers yearebooks, or els where, the Pope is called by the name of *Apostle*.

When he inquired secondlie *what sound euidence wee can produce, to shew that one of the company was to hold the Apostleship, as it were in fee, for him and his Successors for euer, and that the other eleuen should hould the same for tearme of life onelie*? Answere might soone be made, out of what before hath bene declared; that S. Peter had somewhat more then the rest of the Apostles, to witt, his Superioritie, and dignitie, as wee haue heard euen by the confession of learned Protestants [u] themselfes, and this being giuen to him before the rest, for the benefitt of the Church, must needs haue continued after his death, how so euer his *Apostleship* which otherwise was common with the rest, determined by his death, as it did in the rest of the Apostles.

[u] *Aboue pa.* 53.

In like sorte, when he inquired thirdlie, *how the state of perpetuitie came to fall vppon S. Peter rather then vppon S. Iohn*? A Child might haue Answered, that it pleased Christ to make choise of S. Peter, rather then of S. Iohn; and who is he that will demand of God, why?

Finallie when in the fowrth place he inquired, *why did not the Inheritance descend rather vppon the Church of Antioch; whereof S. Peter first was Bishop, then vppon Rome*? Answere might be made by another pleasant demand, to the recreation perhaps of the whole courte, to witt, why should not our Answerers child be called rather the Heire of a Parson, then of a Bishop, seeing that his Father was the former, before he came to be elected for the later? Truely I am sure, that how soeuer the ladd might happelie repine at either of both the names, yet would he choose the name of a Bishops sone, before that other of a Parson: and with good reason too, forasmuch as his Father did willinglie forsake the Parsonage, to gett the title of a Bishop.

Yet in good sober sadnes, I cannot choose but wonder that in such an audience, he blushed not to affirme, that *Rome had litle to alleadge for this preferment, but onelie that S. Peter was crucified in it*, seeing that Rome can alleadge, that the Apostle did relinquish *Antioch*, to seate his chayre in her, and that as ancient [x] writers doe relate, he was commanded soe to doe by Christ himself, and also that he was her Bishop the space of fiue and twenty yeares *Antioch* haueing had him but for seauen, and consequentlie that he laboured more fruitfullie, and performed all more gloriously in her, then in *Antioch*: and finally that in her, euen [y] by Christs appointmēt also, he glorified God by the triumph of his blessed death, and Martirdome: the which although our Answerer, iudging according to the flesh did tearme *a slender cause why Peter should respect her soe much*, yet surely it is no slender cause for the Catholick Church to sing therfore of her with solemne ioye in this sort,

[x] *B. Marcellus Papa & Martyr. in ep. ad Antiochenos.*

[y] *Amb. in orat. cōt. Auxentium quae habetur l. 5. epistolarum.*

z *Thrice happy Rome, that with the purple blood*
Of such great Princes stainst adorn'd, and blest:
Not thyne owne worth, but their Deserving good
Crownes the one earth the fayrest, and the best.

For truly as *S. Iohn Chrysostome* affirmeth. a *The heauens glittering with the Sunbeames shine not so bright, as doth the cittie of the Romans sending forth throughout the wide world the light of thos two Lamps.* And therfore wee may all with good reason say, as Tertullian long since said of her. b *O fortunate Church of Rome vnto whom the Apostles powred forth all their Doctrine together with their blood: where Peter is made equall vnto our Lord his passion: wher Paul is crowned with S. Iohn Baptists his lot, wher S. Iohn the Apostle after being plunged into boyling oyle, and nothing hurt therwith, was banished into an Iland. Let vs obserue what this Church hath learned, and what she hath taught.*

Iudge now (gentle Reader) whether I might not with good reason stile all the ancient Doctors of the Church vniuersall with the name of the *Saincts and Fathers of the primitiue Church of Rome*: for though our combating Answerer, went about to reach me a knocke by laying to my Chardge (as a great absurditie) that I confounded there by *Vrbem & Orbem the cittie of Rome with the whole world*, yet I thinke he will hardlie finde out a fence, for such downe right blowes, as the ancient Fathers, euen now rehearsed, haue layd at him in this pointe: in the proofe whereof I haue extended my selfe somewhat more at lardge (though much more yet might be said therein) because there vppon dependeth the better vnderstanding of all our controuersies, and disputations. The which ample maner of proofe, thow must also, for the same cause, giue me leaue to vse in the following Section, which must be

z O felix Roma quæ tantorum Principũ es purpurata pretioso sanguine! non laude tua, sed ipsorum meritis excellis omnẽ mũdi pulchritudinem. *Breuiar. Rom. Hymnus in festo SS. Apost. Petri & Pauli.*

a οὐχ οὕτως ἐστὶν ὁ οὐρανὸς λαμπρὸς, ὅταν ἀρῇ τὰς ακτῖνας ὁ ἥλιος, ὡς ἡ ῥωμαίων πόλις τὰς δύο ταύτας λαμπάδας πανταχοῦ τῆς δικυμένης ἀφιεῖσα. *Chrysost. hom. 32. in ep. ad Rom.*

b Felix Ecclesia cui totam doctrinam Apostoli cũ sanguine suo profuderunt! vbi Petrus passioni Dominicæ adæquatur: vbi Paulus Ioannis exitu coronatur: vbi Apostolus Ioannes posteaquam in oleum igneum demersus, nihil passus est, in Insulam relegatur. Videamus quid didicerit, quid docuerit. *Tertull. lib. de Præscript. post medium.*

VVhether the Church of Rome may rightlie be termed Vnspotted or noe?

SECT. IX.

AS our Answerer prouoked me to the former disputation, though I weene to his smarte: soe doth he giue me the like occasion to buckle with him in this, whilest in a twitting fashion he saith, that I not onelie confounded *Vrbem & Orbem*, but also, *mingled heauen, and earth together by giueing the title of* Vnspotted, *vnto the Catholicke Church of Rome*, where it will be easie to espie, how he himselfe mingleth one question with another, if two things be well obserued; first that by the Romane

Romane Church, I vnderstand the Church vniuersall, as hath bene declared in the former section. Seconly that when wee affirme her to be *vnspotted*, it must haue relation to spotts of [a] *misbeliefe* onelie: and then, I say, that the Romane Church euer hath bene found, and will alwayes remaine, in that kinde, *vnspotted* euen vnto the end of the world. For though by reason of ignorances, and infirmities of her members in other matters, she hath dailie occasion to pray for the forgiuenes of sinns, (as S. Augustine by our Answerer * alleadged doth affirme) yet the same S. Augustine, togeather with other ancient Fathers, doth constantlie auouch that in the truth, and soundnes of her faith, and doctrine, she is euer more inuincible, and not liable to any spott, or stayne; forasmuch as being most surelie built vppon a rocke, as soone must truth faile in Christ himselfe, as true faith be wanting in this holie familie; and first must falshood make conquest ouer all conquering veritie, before hell gates obtaine any such aduantage against the Romane Church; the which is therefore by consent of ancient Fathers affirmed to be as farr from erring in her faith, as Christ is farr from breaking of that his word, which he gaue vnto her by meanes of Peter, when he promised to build his Church vppon him, as vppon a Rocke, soe sure and stronge, that all the power of hell should neuer be able to preuaile against her: the which Church soe grounded vppon the holie Apostle, continueth still in Rome, embraceing in her happie Communion, all other Churches of the faithfull; and as hetherto it hath bene found inuincible by vertue of Christ his word and promise vnto Peter, soe enermore it will continue euen vnto the words end.

[a] Ecclesiae est non habens maculam neque rugã: hoc est hęreses nõ habens. *Pacian. ep. 3.*

* *Answv. pag. 22.*

Math. 16.

The which Doctrine, though hatefull to our Aduersaries, yet is it most agreable vnto that of the ancient Doctors, and holie Fathers of the Church as by theis theire ensueing testimonies shalbe made plaine, And truelie, (if there were noe more) that onelie saying of S. Augustine [b] aboue rehearsed might well suffice, when willing the Donatists to number vpp the Priests euen from *Peters Chayre*, and to obserue dilligentlie the wonderfull succession, which is to be seene in that order of Fathers, he absolutelie affirmeth that to be the rocke, which the proude gates of hell doe not ouercome. Whereby wee see that he is not a whit afraid to publish vnto the whole world, how in Rome is plãted that Church, to the which that inuiolable promise of Christ, cõcearning her infallible perpetuity, doth belõge. Neither did this Escape out of S. Augustines pen at vnnawares, often tymes doth he els where repeate, & confirme the same, chieflie when, explicating that article of the Apostles Creede *Sanctam Ecclesiam*, he saith. [c] *That is the holie Church, the onelie Church, the true Church, the Catholicke Church, feighting against*

[b] *Sup. pag. 59.*

[c] Ipsa est Ecclesia sancta, Ecclesia vna, Ecclesia vera, Ecclesia Catholica, contra omnes Hæreses pugnans. Pugnare potest exponari nõ potest. Hæreses omnes de illa exierunt tanquam sarmenta inutilia de vite præcisa. Ipsa autẽ manet in radice sua, in vite sua, in charitate sua, portæ inferorũ non vincent eam. *Aug. l. 1. de Symb. c. 6.*

against all Hereſies: for it may feight, but it cannot be ouercome. All Here- went out of it, euen cut of like vnprofitable branches from the vyne. But she maineth ſtill in her roote, in her vyne, in her charitie, the gates of hell shall uer vanquish her.

Sweetly and conſtantly doe the reſt of the Fathers herein agre and firſt of all Origen. d *It is manifeſt* (ſaith he) *though it were not expreſſed, that neither againſt Peter nor againſt the Church, can the gates of hell prevaile. For if they ſhould prevaile againſt the rocke vppon which the Church is founded, they would alſo prevaile againſt the Church.*

e Euſeb. *It is certaine then that our Sauiour did foretell that his doctrine ſhould bee preached throughout the whole world for a teſtimonie vnto all nations, and that the Church which afterward bee eſtabliſhed by his virtue ſhould bee inuincible, and vnconquered: and that it ſhould neuer bee ouercome by death, but ſhould forever remayne ſtidfaſt and vnmoueable, being ſaſtened and grounded vpon a rock. And the euent of this Prediction or foretelling may ſufficiently put to ſilence all impudent tongues which vaynely oppoſe themſelues. For who is hee, that behoulding all thinges ſo exactly fullfilled according to our Sauiours words, will not confeſſe that it was the diuine virtue and not the bare human Nature, which did both foreſee thees thinges to come and really performe what hee had by his word foretould?*

f *VVee acknowledge,* ſaith Alexander Bishop of Alexandria, *but one only Catholick and Apoſtolick Church, the which euen as it can neuer bee ouercome, allthough all the world ſhould conſpire to aſſault it, ſo it preuayleth, and preteth to ſlight all wicked inuaſions of Hereticks, for as much as her Lord doth incourage vs, ſaying: Be yee confident, I haue ouercome the world.*

S. Athanaſius. g *Thow art Peter,* ſaith Chriſt, *and vpon this rock will build my Church, and the gates of Hell ſhall not preuayle againſt it. Thus his faithfull word, and not a wauering Promiſe: the Church is inuincible, though Hell it ſelf do riſe, and the Powers of darknes make vproare againſt it.*

S. Cyrill of Hieruſalem. h *The Church is called Catholick becauſe it is ſpred about the vniuerſall world from one end of the earth vnto another: and becauſe it teacheth Catholickly, that is vniuerſally, and without any defect or difference, all doctrines which are to bee knowen of thinges viſible and inui-*

d Manifeſtū eſt, etſi non exprimatur, quòd nec aduerſus Petrū, nec aduerſus Eccleſiā: portæ prævalere poterunt inferorum, nam ſi prævalerent aduerſus Petrā in qua Eccleſia fundata erat, contra Eccleſiam etiam prævalerent. *Origen. in Math. ad illud portæ inferi. Math. 16.*

e Certum eſt igitur Saluatorem noſtrum prædixiſſe doctrinam ſuam in teſtimonium omnium gentium, per vniuerſum terrarum orbem prædicatū iri, & Eccleſiam quæ poſtea virtute ſua conſtituta eſt, inuictam atq; inexpugnabilem fore, nec vnquam futurū vt à morte ſuperaretur, ſed firmam fore ſemper & immobilē tāquam in lapide

ſibile,

ſtabilitam & fundatam: cuius diuinationis effectus, omnem impudentiſsimam linguam vana contradicentem profectò arcere poteſt. Quis enim non fatebitur &c. *Euſeb. de præparat. Euang. li. 1. cap.*

f Μίαν δὲ μόνην καθολικὴν, καὶ τὴν ἀποστολικὴν ἐκκλησίαν, ἀκαταλίρετον μὲν ἀεὶ, κἂν πᾶς ὁ κόσμος αὐτὴ πολεμεῖν βουλεύηται, νικηφόρον δὲ πάσης τῆς τῶν ἑτεροδόξων ἀσεβείας ἐπαναστάσεως, ἐνθυμεῖσθε ὑμᾶς κατασκευάσαντος τὸ οἰκοδεσπότου αὐτῆς διὰ τὸ βοᾶν, θαρσεῖτε ἐγὼ νενίκηκα τὸν κόσμον. *Alexand. Epiſcopus Alexandrinus ep. ad Alexandrum Epiſcopū Conſtantinop. apud Theod hiſt. Eccl. li. 1. c.*

g Πηγὴ ὁ λόγος καὶ ἀσάλευτος ἡ ὑποσχέσις, καὶ ἡ ἐκκλησία ἀπτωτος, κἂν ὁ ᾅδης αὐτὸς κινῆται ὅτι δὲ αὐτῷ κοσμοκράτορες τὸ σκότος. *Athanaſ. Orat. vnum eſſe Chriſtum.* h Καὶ διὰ τὸ διδάσκειν καθολικῶς, καὶ ἀνελλειπῶς ἅπαντα τὰ εἰς γνῶσιν ἀνθρώπων ἐλθεῖν ὀφείλοντα δόγματα. *Cyrill. Hieroſol. Cate. heſ. 18.*

sible, heauenly and earthly: and for that by Pietie it bringeth into subiection all sorts of men, Princes, and Priuat.

Philo Carpathius shewing how the Church is like vnto the Moone. k Heretickes, saith hee, and all bad liuers do labour to darken this Moone, the most pure Church and Vnspotted spouse of Christ, which is grounded and clensed in his diuine blood: but that vnspeakable Sun neuer ceasseth with his rayes to illuminat this humble and faithfull Moone, &c.

Theodoretus also by this his ample testimonie doth declare the Church of Rome to bee *Vnspotted*. l *That holy sea hath the gouernment of all the Curches of the world, as well for other causes, as for that it hath allwayes continued free from all Hereticall corruption. Nether did ther any Bishop of Rome euer yet hould any thing contrarie to the Truth, but allwayes maintayned the Apostolicall Grace pure and Vnspotted.*

So hee, not much differing from *S. Gregorie of Nazianzum*, who speaking of Rome saith m *that the Faith therof both in ancient tymes, and now also goeth happely aright, as it is conuenient for her who is the cheefe of the whole world euer still to maintayne the faith of God sound and intier*. For n *this is that*, saith S. Gelasius, *which the Sea Apostolick doth earnestly shun, that because the glorious Confession of the Apostle is the roote of the world, shee may not bee spotted with any rift of prauitie, or with any contagious infection.*

S. Iohn Chrysostom was so far from thinking that the Church might fayle, that hee houldeth it o *to haue a surer foundation then the verie Heauens themselues* and that *the sun might more easely bee extinguished then shee defaced*. But what Church doth this holy Father meane thinke yow? Surely none other then *Peeters Church*, as by this other goulden sentence of his doth manifestly appeare. p *Our Sauiour* (*Math.* 16.) *promised to giue vnto Peter thos two things which none but God alone is able to bestow. That is Power to remitt sinnes, and, that the Church, hauing for her Pastor and Head but a meane Fisherman, should amiddest the fierce assalties of so many raging floodes remayne vnremoued, and more firmely fixed and settled then the strongest Rock*. Who is hee then that will not confesse that saying of S. Cyrill to bee most true? q *The Apostolick Church of Peter re-*

k Hāc lunam purissimā Ecclesiā, & immaculatam Christi sponsam, diuinissimo suo sanguine fundatā, & ablutā obscurare conantur Hæretici, & omnes malè viuētes: sed sol ipse ineffabilis bonitatis suę radijs nunquā hanc humilem & fidelem lunam illuminare cessat. *Philo Carpathius in illud Cant. Pulchra & Luna.*

l Tenet enim sancta ista sedes gubernacula regendarum cunctī orbis Ecclesiarū, cū propter alia, tum quia semper Hæretici fœtoris expers mansit, nec vllus vnquā, qui contrarium sentiret, in ea sedit: quin potius Apostolicam gratiam purā custodiuit. *Theodoret. ep. ad Renatum Presbit.*

m Τῶν ὀρθῶν πίστις ἡ μὲν ἦν ἐν τῇ ἑστιᾳ τοῦ παντὸς, καθὼς δίκαιον τὴν προέδρον τῶν ὅλων ὅλῳ σέβεσθαι τῷ θεῷ συμφωνίαν. *Greg. Nazianz Carm. de vita sua.*

n Hoc est quod Apostolica sedes magnopere cauet, vt quoniam mundi radix est Apostoli gloriosa Confessio, nulla rima prauitatis, nulla prorsus contagione maculetur. *Gelasius ep. ad Anastas Imperat.*

o ἡ γὰρ ἐκκλησία οὐρανῷ μᾶλλον ἐρρίζωτε. εὐκαλώτερον ἦν ἥλιον σβεσθῆναι, ἢ τὴν ἐκκλησίαν ἀφανισθῆναι. *Chrysost. de verbis Isa.* Vidi Dominum &c. *hom* 4.

ῥᾳδιον γὰρ θεῷ μόνον ἐστὶν ἴδια τὰ τῶν ἁμαρτημάτων λῦσαι, καὶ τὸ ἀπερίτρεπτον τὴν ἐκκλησίαν ποιῆσαι ἐν τοιούτοις κύμασι, ἐμβολῇ, καὶ ἀνδρὶ ἀνθρώπῳ ἁλιεῖ πέτρας πάσης ἀσφαλεστέρου, τῆς οἰκουμένης πολέμους πάσης, ταῦτα αὐτῷ ἐπαγγέλεται διδόναι. *Idem hom.* 55. *in Math.*

q Ecclesiā Apostolica Petri ab omni seductione & hæretica circumuentione manet immaculata. *S. Cyrill. apud S. Thom. in catena ad c.* 16. *Math.*

ter remayneth allwayes Vnſpotted, and free from all ſeduction, and Her
fraud.

And as the fathers ground this preuiledge of the *Vnſpotted* integ
tie of the Romane Church vppon the promiſe of Chriſt to Pe
Matt. 16. ſoe alſo they often tymes deduce the ſame from the virt
of that prayer, which Chriſt made to his Father for Peters faith, th
it should neuer faile Luc. 22. wherin doubtleſs he was heard for h
reuerence Heb. 5. 7.

The holie Martyr *Lucius*, firſt Pope of that name. r *The Roma
Church is Apoſtolick, and Mother of all Churches, being proued neuer
haue erred from the tract of Apoſtolicall Tradition, nor to haue yeelded
Hereticall Nouelties, according to our lords promiſe when he ſaid. I ha
prayed for thee Peter &c.*

Inlike ſorte *Felix* the firſt, ſpeaking of the *Romane* Church ſaith
ſ *As in the beginning she receaued the rule of faith from her firſt Authors, th
Princes of the Apoſtles; ſoe she ſtill remaineth vnſpotted according to the
I haue praied for the Peter.*

S. Leo. t *Our lord taketh à ſpeciall care of Peter, and properlie prayeth f
his faith, as if the ſtate of the reſt would be more ſecure, if the minde of th
Chiefe remained vnconquered. The ſtrength then of all is fortified in Peter, a
the aſsiſtance of the diuine grace is ſoe diſpoſed, that the firmenes which
giuen by Chriſt vnto Peter, is imparted by Peter to the reſt of the Apoſtle
To witt by confirmeing them in the true doctrine of faith.*

Loe here how all are fortified in the ſtrength of Peters faith, a
how by the grace giuen to Peter as Head, all the members are confir
med; to which ſuteth well that ſaying of *S. Euſebius* Pope, in his thi
Epiſtle to the Bishops of *Tuſcia*, and *Campania*, wherin he confirmet
all that hath bene ſaid by the Fathers aboue alleadged, giuing vs ſuff
cient warrant bouldlie to call the Church of Rome *vnſpotted*. u *It is
cheefeſt ſecuritie*, ſaith he, *to keepe the rules of right Faith, and not to ſtray
any ſorte from the Fathers Conſtitutions. Neither can wee omitt that ſentenc
of our lord* IESVS-CHRIST, *when he ſaid. Thow art Peter, and vppo
this rocke will I build my church. And this is proued true by the euent
things, for the Catholicke and Apoſtolicke religion hath alwayes in itſelf
beene preſerued vnſpotted.*

And could any man ſpeake more plainelie for vs, concerning th
euerdureing infallibilitie of the Catholicke Romane Church? which
this holie Martyr calleth *Apoſtolicke*, of which *S. Cyprian* alſo affoo
det

r Eccleſia Roma-
na Apoſtolica eſt,
& mater omnium
Eccleſiarum, quę
à tramite Apoſto-
licæ traditionis
nunquam erraſſe
probatur, nec hę-
reticis nouitatibus depraua ta
ſuccubuit ſecun-
dum ipſius Do-
mini promiſsio-
nem, dicentis,
ego rogaui pro te
&c. *Lucius in ep.
ad Epiſc. Hiſpaniæ
& Gall.*

ſ Vt in exordio
normã fidei Chri-
ſtianę percepit ab
auctoribus ſuis,
Apoſtolorũ Chri-
ſti principibus, il-
libata manet iux-
ta illud, ego ro-
gaui pro te &c.
*Felix in ep. ad Be-
nignum.*

t Specialis cura
Petri à Domino
ſuſcipitur, & pro
fide Petri proprie
ſupplicatur, tan-
quam aliorũ ſta-
tus certior ſit fu-
turus, ſi mẽs prin-
cipis victa non
fuerit, in Petro er-
gò omnium for-
titudo munitur,
& diuinæ gratiæ
auxilium ita or-
dinatur, vt firmi-
tas, quę per Chri-
ſtum Petro tri-
buitur, per Petrũ
Apoſtolis cæteris conferatur. Leo ſerm. 3. de Aſſumpt. ſua ad Pontif.

u Prima ſalus eſt rectæ fidei
gulas cuſtodire, & à conſtitutis patrum nullatenus deuiare, nec poteſt Ieſu Chriſti domini noſtri pr
termitti ſententia dicentis. Tu es Petrus & ſuper hanc petram ædificabo Eccleſiam meam. Et hæc q
dicta ſunt rerum probantur effectibus quia in ſe Apoſtolica & Catholica extra omnem maculã eſt i
nata religio. Euſeb. ep. 3. ad Epiſc. Tuſciæ & Campaniæ.

deth vs the like testimony, for that speaking of certaine Heretiks of Affricke. x *They are bould* (saith he,) *to sayle euen to the Chayer of Peter, and to the principall Church, from whence priestlie vnitie draweth its originall, neather doe they consider how they are those Romans, whose faith is cõmended by the Apostle, and to whom Perfidiousnes cannott haue accesse.* y *The spouse of Christ cannot bee defiled. Shee is vnspotted and chast.*

S. Hierome in his epistle to Damasus writeth agreablie, *Apud vos solos incorrupta patrum seruatur hæreditas, with yow onelie is the inheritance of the fathers kept vnspotted & without corruption.* And againe z *know that the Romane faith commended by the mouth of the Apostle cannot be deceaued: yea though an Angell should teach otherwise then hath alreadie beene preached, yet can it not be changed, being defended by the authoritie of the Apostle S. Paule.*

Finallie the holie Bishop *Pacianus*, in his first Epistle to the Hereticke Sympronian, speaking of the Catholicke Church hath theis words. a *When as after the Apostles, diuers Heresies did arise, and with different names did endeauour to teare in pieces, and deuide Christ his doue, and his queene or spouse, was it not reason that the true Apostolicall church should be called by her surname (of Catholicke) thereby to discearne, and distinguish her incorrupted vnitie: least that vnspotted virgin, by other mens errors, and mistakinge might be deuided? &c.*

Might notà man now be bould to be tried by the iudgment of our Answerers owne conscience, whether he had any reason to exceept against me for tearmeing the ancient Catholick Romane Church *vnspotted*, when as I haue this generall warrant from the holie Fathers, and Doctors of the primitiue tymes for the same? the which being maturele pondered of thee (Christian Reader) thow mayest eastye perceaue how farr vnlike our Answerers Church is vnto that of the primitiue, and confessed best tymes, not with standing that he seemeth to clayme soe great affinitie therwith. For thow hast heard it euen now proued, that the *Romane Church* being head ouer all other Churches on earth, & embracing them all as members of one bodie, in that nature is confessed to be rightlie called the *Vniuersall or Catholicke Church*, and consequenly that other Churches, are noe further to be ancounted true and Catholick, then they remaine as members subordinat vnto this, which being grounded by Christ vppon S. Peter, not onelie inheriteth that vniuersall Iurisdiction, and superioritie wich Christ imparted vnto Peter, but also is blessed with the prerogatiue of an inuincible perpetuitie of *vnspotted faith*, in somuch as that holie Father *S. Iohn Chrysostome* b was bould to say that *easier may the sun light be*

x Nauigare audent & ad Petri Cathedram, atque ad ecclesiam principalem, vnde vnitas sacerdotalis exorta est: nec cogitant eos esse Romanos, quorum fides Apostolo prædicante laudata est, ad quos perfidia habere non possit accessum. *Cypr. ep. 55. ad Cornelii. vel l. 1. ep. 5.*

y Adulterari non potest sponsa Christi, incorrupta est & pudica. *Cyprian de vnitate Ecclesiæ.*

z Scito Romanã fidem Apostolico ore laudatam præstigias non recipere, & etiãsi Angelus aliter annuntiet quàm prædicatum est, Pauli Apostoli authoritate munitam non posse mutari. *Hieron. l. 3. Apol. cont. Rufinum.*

a Cum post Apostolos hæreses extitissent, diuersisque nominibus columbam Dei, atque reginam lacerare per partes & scindere niterentur, nonne cognomen suum plebs Apostolica postulabat, quo incorrupti populi distingueret vnitatem, ne intemeratam Dei virginem error aliquorum per membra lacerare ret. *Pacian. epist. 1.*

b *Chrysost. hom 4 in cap. 6. Esaiæ.*

be extinguished, then the Church be any way obscured to witt in the bri shineing puritie of her faith; But our aduersaries Church, forasm as by them it is confessed to want this infallible rule of faith, and to b liable to error, cannot with reason challenge vnto itselfe the name o an *vnspotted Church*, and therefore is rightly concluded to haue no affinitie, or alyance, with the true ancient Catholicke Church at all. Lett them take thē, if they will, theire *Erring Church* vnto themselue but lett them not withall deny vs leaue, to sticke vnto that Church which by the testimony of venerable Antiquitie, we finde approue to remaine euer free from all error: to that Rocke against which the power of hell shall neuer preuaile: to that Fondation which Chri hath settled by his promise, and made for euer immoueable by his *obtained Praier*. This wee Catholiks are exhorted to doe by S. Cyr saying. b *Lett vs remaine as members in our head the Apostolicke Thro of the Romane Bishops, from whence it is our parte to seeke, wh we ought to belene*; This also all Protestants are aduised to doe by a Doctor of theire owne, who (as wee haue heard c before) telleth them that *they ought dilligentlie to search out the Spouse of Christ, and Church o the liuing God which is the pillar and ground of truth: and haueing found her, then setting a side all other questions, they ought to embrace her Commu nion, follow her direction, and rest in her iudgment.*

* *Luke* 22. *v.* 32.

b Vt mēbra maneamus in capite nostro Apostolico throno Romanorum Pontificum, à quo nostrum est quærere quid tenere quid credere debeamus. *Cyrill. Allex. in Thesauro alleaded by S. Thomas in opuso. cont. Gracos.*

c *D. Field supra p.* 31.

Here cannot possiblie be vnderstood the Protestants fallible and erring Church, for how may à Christian rest his iudgment with safetie vppon any authoritie lyable to error? how can he be assured that in this faith, which she teacheth, there hapeneth not that, which she her selfe confesseth my happen? And if particular Churches may err, yea, and haue erred too, as is theire Doctrine, what more assurance hath the Church of Englād for her selfe, that she doth not now err in opposing her selfe against the Church of Rome, more then all other erring Churches euer had, who in theire schismes were not to seeke in al leadging, & expounding scripture most abundantlie for the patronage of theire errors and Heresies? When we are taught then by D. Field to rest our faith *in the iudgment of that Church of God, which is the pillar and ground of truth*, certainlie we are sent vnto that Church which the wise man Christ did build vppon à rocke, but the ancient Fathers with vniforme consent d haue tould vs, that to be the same which was bui vppon S. Peter, and which being by him planted in Rome, continue *the pillar, and ground of truth* in his Successors, remaineing still *vnspot* & free from all erroneous doctrine in matters of faith. How vnexcu seable then are the Protestants who willfully refuse to *embrace her Co munion, to follow her directions, & rest in her iudgment*? But to the end that they may behould how far they stray herein, not only from the abou

d See the forgoing Section.

mentioned counsell of their owne Doctour *Feild*, but also from the Doctrine and practise of the primitiue Fathers, I present them with thees sentēces of the Ancient, in which as in à most pure mirrour they may, yf they list, espy their enormous disagreement from the Truth.

e *All they that are in the Church of God, ought to obey*, saith holy Irenæus, *vnto thos Priests who haue their succession from the Apostles, who together with the succession of their Bishoprik haue receaued the assured grace of Truth according to the good will of the Heauenly Father. And wee ought to haue for suspected such as with drawe themselues from the like principall succession, and ioyne themselues together in any other place, I say wee ought to hould them as Heretikes of à peruerse iudgment, or as Schismatikes and selfliking presumptuous fellowes.* And ells where hee declareth how such like Heretiks are to bee confuted and confounded, according to the practise of his tymes, to wit in the second age after Christ. f *VVee Confound*, saith hee, *all thos who gather otherwise then they ought*, how? *by that Church which is the cheefest, the most ancient, and best knowen vnto all men, which was established and grounded in Rome by the two most glorious Apostles Peter and Paule, pointing forth that Tradition and faith which this Roman Church houldeth from the Apostles by the succession of Bishops euen vnto our dayes.* After thys manner also did *Tertullian* trounce, & wrest thos Heretikes whom hee had to deale withall. g *Let them shew vnto vs, yf they can, the originall of their Churches; let them rip vp the order of their Bishops in such sort that by à succession deriued from the beginning, they proue their cheefe Bishop to haue some one of the Apostles, or Apostolicall men for his author and Predecessour: for by this meanes the Apostolicall Churches do make vp their accounts.* And because the Heretikes then were distitute of all such proofe as Tertullian exacted of them for the maintenance of their cause, euen as our Aduersaires are at this day, Hee therfore bringeth in the Catholick Church vpbrayding them, and with them all protestants, in this manner. h *VVho a gods name are yee? VVhen, and from whence came yow hither? VVhat dow you amonge st myne, being none of myne? By what right, o Marcion, doest thow cut my wood?*

e Quapropter eis qui sunt in Ecclesia, Presbyteris oportet obaudire his qui successionem habent ab Apostolis, sicut ostendimus, qui cum Episcopatus successione charisma veritatis certum, secundū placitum Patris acceperunt: reliquos verò qui abstiunt à principali successione, & quocunque loco colliguntur, suspectos habere, vel quasi Hæreticos, & malæ sententiæ, vel quasi scindentes, & elatos, & sibi placentes. *Iren. lib. 4. c. 43.*

f Maximæ & antiquissimæ, & omnibus cognitæ, à gloriosissimis duobus Apostolis Petro & Paulo Romæ fūdatæ & constitutæ Ecclesiæ, eam quam habet ab Apostolis traditionem, & annuntiatā hominibus fidem, per successiones Episcoporum peruenientes vsque ad nos, indicantes, confundimus omnes eos, qui quoquo modo præterquam oportet colligunt. *Idem lib. 3. cap. 3.*

g Edent ergo origines suarum Ecclesiarum, euoluant ordinem suorum Episcoporum ita per successiones ab initio decurrentem, vt primus ille Episcopus aliquem ex Apostolis, vel Apostolicis viris, qui tamen cum Apostolis perseuerauerunt, habuerit auctorem, & antecessorem. Hoc enim modo Ecclesiæ Apostolicæ census suos deferunt. *Tertul. lib. de Præscript. c. 23.*

h Qui estis? quando, & vnde venistis? quid in meo agitis non mei? quo denique Marcion iure siluam meam cædis? qua licentia Valentine, fontes meos transuertis? qua potestate Apelles limites meos commoues? Mea est possessio, olim possideo, prior possideo, habeo origines firmas ab ipsis auctoribus quorum fuit res: ego sum Hæres Apostolorum: sicut cauerunt Testamento suo, sicut fidei commiserunt, sicut adiurauerunt, ita teneo: vos semper exhæredauerunt, & abdicauerunt vt inimicos. *Idem cap 37.*

What leaue haſt thow, o Valentine, to turne my ſtreames and founta-nes another way? By what authoritie doeſt thow remoue my Bou-des o Apelles, o Luther, o Caluin, o Zuinglius? *The poſſeſsion i-myne, I haue it of ould, I enioyed it before yow. I can deriue my origina-from the verie firſt authors, to whom the thing did properly appertaine. I am the right Heire to the Apoſtles. According to their will and Te-ſtament, according to their Truſt and charge giuen, my Tenour doth ſtand: as for yow, they allwayes diſinherited and reiected yow as Aliens, yea as Enimies.*

Giue eare then deere countrimen, and for your ſoules health, follow the ſound aduiſe of the Holie Fathers, who without all partialitie tell yow whither yow are to retourne, and withall teach yow the way. i *We muſt allwayes adheare to that Church*, ſaith S Hierome, *which being founded by the Apoſtles continueth euen to this day.* k *whoſoeuer eateth the lambe out of this houſe*, to wit, out of the Roman Church, *hee is prophane, who ſoeuer remayneth not within the Arck of Noe, hee ſhall perish in the dilluge.* l *The Church is not couered from our ſight*, ſaith S. Auguſtine *becauſe it is not hid vnder à bushell, but is ſet vpon à Candleſtick that it may giue light to all that are in the houſe: and of her it is ſaid Math. 5. A citie cannot bee hid being built vppon à mountaine. Yet to the Donatiſts*, and to the Proteſtants, *it is couered and hidden, whyleſt hearing ſuch cleere & manifeſt teſtimonies which declare her to bee ſpred about all the world, they rather chooſe to ſtumble blindfould at this mountain then with open eyes aſcend into the ſame.* m *As for my ſelf ther bee many thinges which make mee to remayne within this Catholick Church. Firſt the vniforme conſent of People and nations*, which is not ſeene amongeſt Proteſtants: *Secondly à certaine Authoritie begun by myracles*, ſuch as the Proteſtāts thēſelues will ſweare they haue none, *nourished by hope, increaſed by charitie, and ſtrengthened by Antiquitie.* Thirdly *the ſucceſſion of Preiſts euen from S. Peter the Apoſtle vnto the preſent Biſhop* of Rome: which I wish the Proteſtāt Reader to obſerue well. *Laſtly the verie name of Catholick which is ſo proper to this Church amōgeſt ſo many Hereſies, that how ſoeuer all Hereticks affect the name of Catholick, yet if à ſtrāger chance to inquire in what place doe the Catholiks meet together,*

i In illa Eccleſia permanendū eſt, quæ ab Apoſtolis fundata, vſque ad hanc diem durat. *Hieron. Dialogo contra Luciferianos c. 9.*

k Quicunque extra hanc domum agnum comederit, profanus eſt. Si quis in arca Noe non fuerit peribit regnante Diluuio. *Idem ep. 57 ad Damaſum Papam.*

l Non eſt Eccleſia operta, quia non eſt ſub modio ſed ſuper cādelabrum vt luceat omnibus qui in domo ſunt, & de illa dictum eſt non poteſt ciuitas abſcondi ſupra montem conſtituta. Sed Donatiſtis velut operta eſt, qui audiunt tam lucida & tam manifeſta teſtimonia, quæ illam toto orbe demonſtrant: & malunt clauſis oculis offendere in montem, quam in eum aſcendere. *Aug. de vnit. Eccleſiæ cap. 16.* m Multa ſunt quæ me iuſtiſsimè tenent in Eccleſiæ Catholicæ gremio: tenet conſenſio populorum & gentium: tenet auctoritas miraculis inchoata, ſpe nutrita, charitate aucta, vetuſtate firmata: tenet ab ipſa ſede Petri Apoſtoli, vſque ad præſentem Epiſcopatum, ſucceſsio Sacerdotum: tenet poſtremò ipſum Catholicæ nomen, quod non ſine cauſa inter tam multas Hæreſes, ſic iſta Eccleſia ſola obtinuit vt cum omnes Hæretici ſe Catholicos dici velint, quærenti tamen peregrino alicui, vbi ad Catholicam conuēniatur, nullus Hæreticorum vel Baſilicam ſuam vel domum audeat oſtendere. *Idem contra epiſt. fundamenti cap. 4.*

together, no Heretick will dare to shew him his owne Church or house.u And if the Order and Succession of Bishops is to bee obserued, how much more assuredly and safly in deed, do wee begin our count from Peter himself, vnto whom, as hee represented the whole Church, our lord said Mat. 16. vpon this Rock will I build my Church? For Linus succeeded to Peter, Cletus to Linus, and so reckoning vp all vnto his owne tyme, *Damasus succeeded to Liberius, Siricius to Damasus, Anastasius to Siricius,* hee Concludeth against the Donatists, as wee may also against our Aduersaries, *In all this Order of Succession not one Donatist is to bee found:* Nor yet one Protestant, yow may bee sure. For theis Bishops, with the rest that haue Continued the same Succession vnto thees our dayes, were all not only Papists, but euen Popes, which à Protestant cannot in any sort abide: and therfore renouncing all such like Succession, all Consent of People and Nations, all Antiquitie, Miracles, and Authoritie whatsoeuer, though neuer so much esteemed by S. Augustine, and other Fathers, they must haue their cause tryed by Scripture only, as our Answerer aboue hath giuen vs to vnderstand: and by this meanes they can proue, forsooth, not only that the now Church of Rome is spotted and infected with Errours, Heresies, and Apostasies, but also that the Primitiue Church her self, though neuer so holy, had yet her spotts, and staynes, frō which their Protestant Church is free and clere in their opinion, how ill fauored soeuer it appeareth vnto the vew of all the world. But* *they shall preuaile no further, for their follie is manifest to all that* will Consider aright what here wee haue laid downe; all which wee will shutt vp with the saying of *Theophilus Alexandrinus*, related by *S. Hierome* who liued at once, and was familiar with him, as their letters written one to another doe testifie. p *Our lord who said vnto the Prophet.* Hier. 1. Behould I haue this day placed thee ouer Nations and Kingdomes to dig and pluck vp by the roote, and to destroy, and againe to build, and to plant, *throughout all ages giueth the same grace vnto his Church, that the whole bodie may bee preserued, and that the poyson of Heretical Doctrine may not preuaile against her in the least point, which truly wee see now performed: for the Church of Christ which* hath nether Spot nor wrinkle, nor any such like (Ephes. 5.) *hath now with the Euangelicall sword strucken of the heads of Origen his serpents.*

Pardon me Gentle Reader, if for the instruction of them that are astray, I haue enlarged myself in producing the Doctrin, Exhortations, and Admonitions of the holy Fathers of the Primitiue Church beyond thy expectation: at least it is agreeable to that first intention which moued mee to take in hand this worke. Here thow hast it Confirmed that the Catholick Roman Church by Gods especiall grace powred vpon

Alexand. Ep. à Epiphan. est apud S. Hieron. Ep. 67.

n Si ordo Episcoporum sibi Succedentium considetandus est, quanto certius, & verè salubriter ab ipso Petro numeramus, cui totius Ecclesię figuram gerēti Dominus ait: Super hanc petrā ædificabo Ecclesiam meam? Petro enim succesit Linus, &c. Liberio, Damasus, Damaso Siricius, Siricio Anastesius. In hoc ordine Successionis nullus Donatista inuenitur. *Idem Ep.* 165.

o See heretofore Sect. 3.

* 2. *Tim.* 3. *v.* 9.

p Dominus qui locutus est ad Prophetā, Ecce constitui te super gētes, &c. Hiere. 1. Singulis temporibus eandem Ecclesiæ suę largitur gratiam, vt integrum Corpus cōseruetur, & in nullo Hæreticorum dogmatū venena prævaleant: quod quidem nunc videmus expletum: Nā Ecclesia Christi quę non habet maculā neque rugam, aut aliquid eiusmodi egredientes de Cauernis suis Origenis Colubros Euangelico ense truncauit. *Theophilus*

vpon her not only in the beginning, but also throughout all ages & times is preserued from the least Spott of Hereticall poyson, and therfore with good reason may bee tearmed *Vnspotted*: which was the Point I tooke in hand to proue in this sectiō. It followeth now that wee examine

How vainly our Answerer claymeth kinred With the Primitiue Church?

SECT. X.

a 1. *Reg.* 31.
b 2. *Reg.* 17.
c *Answ pag.* 22.

HEre our Answerer like Saul a in his distress, runs vppon his owne weapon, and with b Achitophel is strangled in a knott of his owne twisting: forasmuch as clayming kindred with the ancient Church of Rome, he yet confesseth that his Church is indeed c *Vnlike vnto her, hauing washed away such spotts, as impaired both the beautie, and health too of* that ancient Church. But if the ancient Roman Church was the true Church, and spouse of Christ for fiue hundred yeares (as he will not deny) what may we thinke of his (I praye yow) which he himselfe doth graunt to be vnlike vnto the same? he seeks, indeed, to recouer his head out of the halter, by telling vs that those things, wherein his Church is vnlike vnto that of ancient tyme, are not of any such moment but that he may, for all that, *clayme her for his sister*, though (poore soule) a disfigured, and diseased one. And to whom would not such babish cōceipts as thes moue laughter? That Christ (for sooth) after all his promises to the contrarie, should suffer his beloued spouse, euen in those first ages to be soe impaired, as theis men dreame; that for soe many Centuries of yeares, he should abandon her lying in disgrace, and languishing in disease, vntill such tyme as a luxurious Apostata, arising from his sacrilegious bedd, should come with his impure hands to wash away her spotts: or vntill such tyme as a brāded Sodomite tooke in hand to play the Paracelsian, there by to cure her maledie. Who (I pray yow) but men giuen ouer to their owne desires, would say that the Church wherein liued and ruled soe many Saincts, soe famous for their Virtue, soe inflamed with godlie zeale against Heresies, and Infidelitie, soe earnest in reformeing of Errors of all sorts, and in procuring of Gods honor, soe acceptable also to his diuine maistie as their miraculous liues doe testifie, and their glorious deathes doe confirme; that theis (I say) should admitt, and permitt spotts, and diseases in the Church to be reformed by *Luther*, *Calvin*, *Zuinglius*, and such like Rablements? That those soe neere vnto the first and best tymes, should haue either less vnderstanding to know, or less

lesse grace, & couradge to performe, what was necessarie for the washing, and cureing of Gods Church (if any such it stoode in neede of) then certaine tumultuous Vpstards, now in thes later dayes, wherein both the charitie of many waxeth could, and the iniquitie aboundeth of as many more? But haue thow patience (gentle Reader) and I will shew thee how worthilie thes hot Reformers haue performed their taske. And by that gratious fruite which hath sprung out of their Reformations, indge (as easiely thow maiest) who was the Author of this their more deforming, then reforming humor.

And first of all the prime stirrer of this stone Martin Luther had the gift to see in his owne dayes such confortable succes herein, as was answerable to his labours. d *It is a wonderfull, & scandalous thinge* (saith he) *that from the tyme, that the pure Doctrine of the Ghospell was first restored, and brought to light,* (yow must vnderstād by himselfe) *the world hath euerie day become worse & worse, euerie man abuseth Christian libertie at his pleasure, noe other wise then as though it were lawfull for euerie man to doe what he listeth.* e *Since the Ghospell was reuealed, Virtue is killed, Iustice oppressed, Temperance tyed or bound, Truth rent & torne by doggs, Faith shut vpp, Vickednes is become ordinarie, Deuotion bannished, and Heresie remaineth.* Thus truelie saith this fift Euangelist, which he confirmeth yet elswhere f more amplie saying, *The seauen headed Diuell hath inuaded, or possessed the most parte of our men, and hath made them worse, then they were vnder the Pope.* And againe in another place he sticketh not to confess that euerie man now is possessed with seauen Diuells, when before (to witt vnder the Pope) they were but possessed with one.

This is the fruite which Luther deserued to see springe from his reformed Ghospell, in which his followers were soe well washed, that himselfe was bould to say of them thus. h *They are, and remaine swyne: they believe like swyne, & like swyne they dye.* And what wonder (I pray yow) they should doe soe, when they had their leaders Example both in life, and death, for the same? Neither in following tymes did this reforming tree faile to bring forth such like fruite most abundantlie, as a scholler of this first Reformer will tell vs, in theis words; i *The case thus standeth with vs, that if any be desirous to see a great rable of knaues, of turbulent persons, deceiptfull Cussoners, and Vsurers, lett him goe to any Cittie where the Ghospell is purelie preached, and he shall finde them there by multitudes: for it is more manifest then the day light, that there were neuer amonge the Ethnicks, Turks, and other Infidells more vnbridled, and vnruhie persons, with whom all vertue, & honestie is quite extinct, then are amonge the professors of the Ghospell.* Nor yet doth this man walke alone in the confession of this truth: with him agreeth that learned Protestant Iames Andrew saying; k *A serious and Christian discipline is censured with vs, as a*

d *Luther in serm. Coniunal. f. 55.*

e *Luth. ibidem fol. 625.*

f *Idem prefat. in Postill.*

g *Idem in Postilla Conc. 1. Dominica Aduentus.*

h *Luther in 2. Cor. 15.*

i *Andreas Muscul. Dominica 1. Aduentus.*

k *Iacobus Andreas Conc. 4. in cap. 21. Luc.*

as a new Papacie, and à new Monachisme. They say we haue now learned to be saued by onelie faith in Christ. We cannot satisfie by our fasting, prayers, &c. therefore permitt we may giue ouer these, seeing that wee may be saued otherwise by the onelie grace of God. And to the end that all the world may know them to be noe Papists, nor to trust in good Works, they wilbe sure to put it in practise. And againe, fearing least we should thinke that this happened in the *Lutherans* onelie, he giueth vs this notice of the *Caluinists*: *We must not maruaile that the Caluinists in Polonia, Hungaria, Transiluania, and other places, many are turned Turks, and many Arians, seeing the Caluinian Doctrine prepareth the way to these impieties.* l Smidelin also telleth noe less: telling vs of the Reformed of his profession, that no good worke will they practise, to the end that the world may know (forsooth) that they are noe Papists nor haue any trust in their good works. *Insteed of fasting, they are altogether in feasting: for being more bountifull towards the poore, they vnfleece and flea them: praiers they turne to oathes, &c.* Spangemberge m also auoucheth, that after the reuelation of the Ghospell, & the Papacie cast of, men are become soe wild, that they acknowledge noe God, nor make any account of him, but make all to be right, and lawfull, which euerie man liketh.

l Smidelin Conc. 4. super cap. 2. Luc. & Conc. 1. super c. 21.

m Spangemberge in sua vera narrat. beneficiorum per Dominum Martinū Lutherum.

But feareing least some one should say, that thes are but Pulpit florishes, and Rhetoricall exaggerations, let vs finde out some one or other, who will tell vs in plaine tearmes the truth of the whole business. And first Erasmus will helpe vs herein. n *Cast your eyes* (saith he) *vpon this Euangelicall people, and obserue whether they be less giuen to riott, lust, and less couetous, then those others, whom they detest. Shew me one, who by this Ghospell of à Glutton, hath made sober: of fierce meeke, of Couetous liberall: of à Curser à blesser: of shameles bashfull: I will shew thee many, who by it haue become worse then they were before.* Caluin also himselfe decipiereth this plaine enough, when he saith thus. o *Of the greater parte of them who betake themselues to the Ghospell, what other intention had they, Nisi excusso superstitionum iugo solutius in omnem lasciuiam diffluerent, then hauing shaken of the yoke of superstition, they might more dissolutelie wallow themselues in all riott, & lasciuiousnes.* But Castalio speaketh yet more plainelie, chieflie of the *Geneuans*, saying, p *that they are prowde, pufft vp with glorie, & reuenge, that with less danger we might offend princes, then asperat thes fierie Caluinians. Theire life is infamous and villanous* (you must know he dwelled longe amongst them, à speciall frend to Beza) *they are Masters of Arte in reproches, lyes, crueltie, trecherie, and insupportable arrogancie. They name theire Geneua, the holie Cittie, and theire assemblie, Ierusalem; but in verie truth, we should call it, o Babilon, Babilon. ô infamous dome, and Children of Gomorrha.* Now, thinke yow, haue we not the liuely testimonies of our Reformed Churches neerer home? yes truelie, enough

n Erasmus Epist. ad Vulturium.

o Caluin. l. de scandal pag. 118. 127.

p Castalio apud Resc. p. 54.

ie way as copious. Thus saith M. Richard Ieffrey. q *I may freelie speake what I haue plainelie seene in the course of some trauels, and obseruations: that in Flanders was neuer more druncknes, in Italie more wantones, in Iury more Hypocrisie, in Turkie more impietie, in Tartarie more iniquitie then is practised generallie in England, particularlie in London: all this is seene.* Sir. Edwin Sands r also, confirmeing what Iacobus Andreas said aboue, affirmeth that the Contentions of Protestants, *tend maynelie to the increase of Atheisme within, and Mahometisme abroad.* Soe he; not much vnlike Zanchius who affirmeth that *amonge other Monsters, Atheisme hath beene fetched out of hell, by the Ministers of Sathan, in some of the Reformed Churches.* With whom agreeth D. whitgift t complaining, that the Church of England is replenished with *Atheists.* Finallie M. Powell u telleth vs, that through theire dissentions, and other inconueniences, *many for want of knowledge wrapped in ignorance, doe not call vppon God, but flee from him, many fall into an Epicurean contempt of Religion, and are oppressed with desparre.*

VVhat Eye then soe blinde (with good reason say the Puritants x) *that it doth not gush out with teares, to behould the miserie of our supposed glorious Church? I meane the great ignorance, the superficiall worshipp of God, the fearefull blasphemies, and sweaving in howses and streetes, the dishonour of Superiours, the pride, cruelties fornications, adulteries, druncknes, couetcousnes, vsurie, & the like abominations? o behould, and pittie the wofull, and lamentable estate of our Church in theis things.* We behould it surely, and as we pitie it, soe both we, and yow, and all others must needs confess, that your Church is more Deformed, then Reformed.

And is it lickly then that theis men haue washed away any spotts from the ancient holie Church, by this theire pretended Reformation, which, as we see, hath brought in soe much ordure & disgrace vpon theire owne? yes truelie as like euerie whit, as that the ancient Church, for all this, doth not cease to be their sister, the which nothing is more vnlike; for besids that this shamfull fruite, which we haue heard confessed by themselues to haue sprung from the tree of their Reformation, declareth plainelie that they haue rather filthied then washed: rather wounded then cured: this one difference of the Churches freedome from Error, as aboue, maketh it manifest how little reason theis men haue to clayme the ancient Church for their sister, for we haue heard the ancient Fathers, some saying the she is not spotted with any Corruption, some that she alwayes keepeth her faith intire, others that she remains vnstayned, others that she is preserued alwayes without spott, others that she cannot be deceaued nor changed, finallie that she is an vnspotted virgin, and that sooner may the sunn be darkned, then she obscured or impaired, either in beautie, or in the

q *Rich. Ieffrey in his Sermon had at Pauls Cross. 7. October. printed Anno 1605.*

r *S. Ed. Sands in his relation of Religion §. 4 5. 6.*

s *Zanchius in his Epistle before his Confession. pag. 7.*

t *VVhitgift in his defence. tract. 3. ca. 6 pag 278.*

u *See the grounds of the newe Religion cap. 1. part. 2.*

x *Puritans in their mild defence, alleadged in M. Powells booke of things indifferent p. 136.*

health of her inuiolable Doctrine in matters of faith; the which [illegible] manifestlie bewray how little either kith, or kin, our Answerer Church is vnto that holie one of ancient tymes, which hereby proclaimes his, denying the same, rather à mortall foe, then à louing sister.

Answ. pag 25. But here our Answerer demandeth of me, whether I be able to shew one point wherein they haue broken that Harmony which Irenæus commendeth in the Catholicke Church of his tyme? I Answere that I can verie easilie shew it, and make good withall what I said in my demand, and about which he keepeth such à vayne stirr, to witt that the Protestants agree with that ancient holy Church in very few points of Religion, or rather, to say better, that they agree not in any one pointe at all. For how soeuer they make à cullored profession of all those points which Irenæus, and other ancient Fathers lay downe, yet wee can assigne them that article concerning the holie Catholicke Church which they believe not at all, and easie it is for any man to espie what followeth hereof, to witt, how erring in this, they are made guiltie of all, and consequentlie doe breake that Harmony commended by Irenæus, which is proued thus. The Harmony which Irenæus commendeth is kept in that Church, y *which being spread through out the whole world, preserueth her faith, as it were, dwelling in one house, and likewise believeth as it were, haueing one soule, and one hart, and vniformlie preacheth, teacheth, and deliuereth this faith amongest all nations* (though otherwise of different languages amongst themselues) *as it were haueing one mouth*. But our Aduersaries neither haue nor believe any such Church, therefore they keepe noe such Harmony.

y Ecclesia per vniuersum orbem disseminata, diligenter custodit hanc fidem quasi vnam domum inhabitans, & similiter credit quasi vnam animã habens, & vnum cor, & consonanter prædicat, docet, & tradit quasi vnũ possidens os. *Irenæus l. 1. cap. 3.*

The Maior, or first parte is the expres saying of Irenæus himselfe, the Minor appeareth sufficientlie aswell by that which heretofore we haue obserued concerning the fatall discord, and disagreement both in hart & speech which is found amongst our Aduersaries themselues, as also by à farr greater dissention, which hapneth betwixt them and those Protestants, with whom they pretend to preserue this *Harmony* in other nations, as may be proued by the expres testimonies of learned Protestants themselues, whilst they disclayme, and discard our Answerer, and his Church from all this pretended *Harmony*, and agreement with them. z *By this cursed and vnluckly name* (saith one of them) *the beginning, nature, and properties of the Sacramentarie Heresie is declared, and as it were perfectlie set forth in her owne Cullours vnto vs, for euen as the ancient Historiographers and Poets doe write, Harmony was the base daughter of Mars and Venus: soe the Harmony of the Calueniists did not proceede, or receaue her beginning from the Doctrine of the Church, the onelie true & lawfull Spouse of Christ Iesus, but from the wicked, and adulterous wedlocke of Zuin-*

z *Conradus Schlusselburg li. 3. Theolog. Caluinist. art. 8.*

glius with the diuell the prince of darknes, appearing vnto him whilst he slept in his bedd. Moreouer as the Amazones, who were Harmonyes daughters, litle regarding either truth or equitie, troubled and molested all the whole world with their crabbed warrs, and vniust or wicked dealing, soe the Sacramentaries doe vex exceedinglie all Churches, and Commonwealthes, that they may the more easilie intrude, and bring their Heresie into all prouinces and kingdomes.

It seemeth this man had notice of some such doctrine, as our Answerer preached before his Maiestie in that his sermon of the *vnitie of the Church*, wherein he pretendeth à *Harmonie*, and agreement of his Church with those of forren nations, when as it is most plaine that they condemne him and his Church for Hereticall, and Diuelish: and therefore hee maketh vs to remember what S. Athanasius a well obserued long since, that Heretickes being required to set downe the cõfession of their faith, suppressing craftilie and deceiptfullie their impietie, doe write and sweare, that they neither speake, nor thinke any thinge els, when not withstanding they both belieue, and teach farr otherwise.

a *Athanas. Orat. 1. ad Episc. Egypti & Lybiæ Cont. Arian.*

But this their deceiptfull dealing is sufficientlie obserued, and make known by the very Brethren of this their pretended *Harmonie*. Witnes Ioannes Modestus, who writ à whole booke against them with this title. *A demonstration out of the holie Scriptures, that the Sacramentaries are noe Christians, but Baptized Turks, and Iews. Tubingæ Anno* 1587. and the aboue named b Conradus Schlusel. teacheth vs that *the Caluinisticall spirit is à spirit of darknes, and that Sathan speaketh by the Caluinians as by his owne organs, or instruments*; and Schutz in his preface to the 50. causes saith. That *the Sacramentarie & Caluinian profession*, (that which our Answerer mentaineth) *is à sink whervnto many Heresies doe flow, and the verie last anger of Sathan, which he, stirred vpp which furie, exerciseth against Christ and his Church. Lett then anie godlie, vnfriendlie Reader what soeuer* (saith Osiander, c another Brother of this Harmony) *thinke what deadlie poison Sathan doth powre into men, vnder the Caluinian Doctrine, by which all Christianitie almost is ouerthrowne.*

b *Schlus. l. 3. art 8.*

c *Osiander in Enchirid. cõt. Caluin. in conclus. p. 267.*

Franciscus Stancarus, à brother also, giueth this warning d *Beware* (saith he) *ô Christian Reader, and Chieflie all yow ministers, I say, beware of Caluins bookes, and especiallie of the article of the Trinitie, Incarnation, and Mediator, of the Sacrament, of Baptisme, and predestination, for they containe impious Doctrine, and Arian blasphemyes, that it seemeth, that the spirit of Seruetus, who was burnt, according to the Platonists opinion hath passed into Iohn Caluin.* And most plainelie another brother saith thus. e *VVe cry that the Caluinists will not belieue the words of Christ, they deny the omnipotency of Christ, they peruert the testimony of Christ, with the Arians the im-*

d *Stancarus lib 4. cont. Caluin p. 4.*

e *Iezler de disturnitat. belli Eucharist.*

pugne the diuinitie of Christ, with Nestorius they deuide Christ, they draw men to Mahometisme, they are not worthie of life, they are farr worse then Iewes or Turks, yea, they are the wickedst people that liue in the world.

With what face now could our Answerer, and before his Maiestie too, affirme that he agreeth at least in the fundamentall and principall points with Forren Protestants, who renounce soe earnestlie all agreement with him and his Church? insomuch that one of them cryeth out saying. f *VVhat Concord, I pray yow by the immortall God, can euer be made with the Caluinists, who presume to reprehend the sone of God with lying, who bereaue God of his omnipotencie, who are periured enemies, most pestilet, & accursed falsifiers of Christ his testamēt? here may we exclaime, & say with Luther; cursed be all that concord and vnitie, for the preseruation whereof the verie word of God it selfe is brought into danger.* Luther also himselfe disclaimes from our Answerer and his Church in theis words. g *VVe censure in earnest as Hereticks, and aliens from the Church of God, all Zuinglians, and Sacramentaries, who deny Christs body to be eaten by the carnall mouth in the venerable Eucharist.*

f *Schluss l. 2. art. 13. Theol. Caluin.*

g *Luth. Cont. art. Louanienſ. Thes. 27. Tom. 2.*

Now who seeth not, how farr beyond his reach our Answerer strained, when he preached before his maiestie à *Harmony*, or agreement, in grounds of Faith with the Churches of Forren nations, when as he is censured by Luther himselfe, for an alien from the Church of God, and an Hereticke? and by an other h is tould, that thes their controuersies are not of smale moment, and that they themselues being stroken with à spirit of Giddines and blindnes, are constrained some tymes to confess, that theire controuersie belongeth to the grounds of faith; and withall he giueth our Answerer this wype saying, *that he who cannot discearne theis Iarrs, and dissentions to pertaine vnto the grounds of faith, is both blockish, and blinde: yea he is à most wanton epicure whosoeuer auerreth that theis Iarrs be but of Trifles, and not of most materiall points concearning the verie grounds of our faith and the Church.*

h *Eckard in præfat. fasciculi. Cont ad Ducem Saxoniæ.*

And if we cast our Eyes vppon the little *Harmony*, and agreement which our Answerer findeth at home in the Church of England it selfe, it will soone appeare how farr vnlike it is vnto that *Harmony* which Irenæus maketh mention of, whilest they are censured on the one side by the Brownists in this manner. i *Ministers of the Church of England are Aegyptian enchanters, lyms of the diuell. Sycophants, Angells of hell, vppon whom are the vttermost deceipts, and effectuall deluſions of Sathan.* And againe, *that the true light of the Ghospell is not yet risen amongest them, that their Ministrie is an Antichristian Clergie, that the Ministers deceaue the people, and preach lyes in the name of the lord.* And on the other side the Puritans (that in the mouth of thes tow truth, if it be possible, may stand) inueigh against them thus. k *The Protestant*

i *Bernard Minister of vvorsop. in his booke of the Seperatist. schisme p. 72.*

k *Dangerous positions l. 2. c. 9. & 11.*

præsrip-

prescript forme of praier and seruice is all full of corruption: in all the order of their seruice there is noe edification but confusion, and many things in the Communion booke be such as are contrary and against the word of God, they put noe difference betwixt truth and falshood, betwixt Christ and Antichrist, betwixt God and the diuell, their Clergie are an Antichristian Swynish rable, enemies of the Ghospell, most Couetous wretches, and popish priests; the Conuocation howse of the diuell, Beelzebub of Canterbury the Chiefe of the diuells. And againe. l *They bee all infidels that goe to the late Church of England. It shalbe easier for Sodome and Gomorrha in the day of iudgment, then for the Court of parliament, by which the Protestant Religion was confirmed. The Inglish Congregation consisteth of all sorts of vncleane spirits, and is noe member of Christ. The regiment thereof is vnlawfull, and Antichristian, their Sacraments noe Sacraments, it is à very Babylon.*

Now I demand, with what reason can our Answerer pretend any *Harmony* in religion either abroad, or at home when he findeth himselfe soe wrapped in discord, and dissention on all sids, and in euerie place, noe where finding any Church throughout the whole world that believeth alike with his, as it were *haueing one soule, and one hart*, or that preacheth, teacheth, and deliuereth, as it were *with one mouth* the same faith which he and his Church professeth? and consequentlie I say therefore that he hath broken that *Harmony*, which Irenæus speaketh of, neither believeth he all those points and articles which by Irenæus are required to the perfection of Christian faith: neither hath he, nor doth he believe the true Catholicke Church. And therefore, howsoeuer he believeth all the rest, yet whileſt he faileth in this one not the leaſt, he hath not the true faith of God, but à bare humane, and naturall persuasion of such things as he professeth. For as the holy Fathers say, in matters of our faith, m *one thinge is linked to another, & of all is made à goulden, & à profitable Chayne:* n *If thow pulleſt away one of these, thow pulleſt away thy saluatiō: for all Heretiks seeme to thēselues to haue Christ, and none denyeth openly his name. Yet he denieth Christ, whoso doth not profess all that belongeth vnto Christ.* We then may rightly say vnto him, and his, with S. Chrysostome, o *Lett them heare what S. Paule saith, to witt, that they who bring in neuer soe little, doe subuert the Ghospell.* p *And to shew how the leaſt euell mixture corrupteth the whole, he saith that hereby the Ghospell is subuerted. For euen as he who clippeth the kings Coyne, and his Image stamped therein, maketh the whole peece to be adulterous and counterfeit, soe whosoeuer subuerteth but the leaſt parcell of*

l *Alliſon art. 4. 5. 6. 7. 8. of the perpetuall Gouerment of the Church p. 339.*

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pugne the diuinitie of Christ, with Nestorius they deuide Christ, they draw
to Mahometisme, they are not worthie of life, they are farr worse then Iewes
Turks, yea, they are the wickedst people that liue in the world.

With what face now could our Answerer, and before his Maiestie too, affirme that he agreeth at least in the fundamentall and principall points with Forren Protestants, who renounce soe earnestlie all agreement with him and his Church? insomuch that one of them cryeth out saying. f *VVhat Concord, I pray yow by the immortall God, can euer be made with the Caluinists, who presume to reprehend the sone of God with lying, who bereaue God of his omnipotencie, who are periured enemies, most pestilet, & accursed falsifiers of Christ his testamēt? here may we exclaime, & say with Luther; cursed be all that concord and vnitie, for the preseruation whereof the verie word of God it selfe is brought into danger.* Luther also himselfe disclaimes from our Answerer and his Church in theis words. g *VVe censure in earnest as Hereticks, and aliens from the Church of God, all Zuinglians, and Sacramentaries, who deny Christs body to be eaten by the carnall mouth in the venerable Eucharist.*

f *Schluf l. 2. art. 13. Theol. Caluin.*

g *Luth. Cont. art. Louanienſ. Theſ. 27. Tom. 2.*

Now who seeth not, how farr beyond his reach our Answerer strained, when he preached before his maiestie à *Harmony*, or agreement, in grounds of Faith with the Churches of Forren nations, when as he is censured by Luther himselfe, for an alien from the Church of God, and an Hereticke? and by an other h is tould, that thes their controuersies are not of smale moment, and that they themselues being stroken with à spirit of Giddines and blindnes, are constrained sometymes to confess, that theire controuersie belongeth to the grounds of faith; and withall he giueth our Answerer this wype saying, *that he who cannot discearne theis Iarrs, and dissentions to pertaine vnto the grounds of faith, is both blockish, and blinde: yea he is à most wanton epicure whosoeuer auerreth that theis Iarrs be but of Trifles, and not of most materiall points concearning the verie grounds of our faith and the Church.*

h *Eckard in præfat. faſcicul. Conſ ad Ducem Saxoniæ.*

And if we cast our Eyes vppon the little *Harmony*, and agreement which our Answerer findeth at home in the Church of England it selfe, it will soone appeare how farr vnlike it is vnto that *Harmony* which Irenæus maketh mention of, whilest they are censured on the one side by the Brownists in this manner. i *Ministers of the Church of England are Aegyptian enchanters, lyms of the diuell. Sycophants, Angells of hell, vppon whom are the vttermost deceipts, and effectuall delusions of Sathan.* And againe, *that the true light of the Ghospell is not yet risen amongest them, that their Ministrie is an Antichristian Clergie, that the Ministers deceaue the people, and preach lyes in the name of the lord.* And on the other side the Puritans (that in the mouth of thes tow truth, if it be possible, may stand) inueigh against them thus. k *The Protestant*

i *Bernard Minister of vvorſop. in his booke of the Seperatiſt. ſchiſme p. 72.*

k *Dangerous poſitions l. 2. c. 9. & 11.*

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of sownd faith is wholly corrupted, proceeding still from this beginning to worse. VVhere then be they (saith this holy Father) *who because we stand at odds with the Heretiks, condemne vs as contentious, and are euer telling vs, that there is noe more difference betwixt vs and them, but such discord as ariseth onely from ambition, and à desire of superioritie?* Thus Chrysostome, pointing directly (as one would thinke) at our Answerer, who in that his sermon, seeketh to shake of the palpable badge and cause of discord from himselfe, by laying all vppon the Pope, and his vniuersall superioritie, as may appeare by thes his words. q *Neither indeed is there any hope that euer we shall see à generall peace for matters of Religion settled in the Christian world, as longe as thus supercilious Master* (the Pope) *shalbe suffered to keepe this rule in Gods howse.* But is not this iust as if malefactors should giue out, that they can neuer liue in quiet peace whileſt Iustice beareth sway? or yet, as if the damned spirits should complaine, that they can neuer finde rest in hell, whyle God in heauen beareth rule? As though (forsooth) there hath not bene à generall peace for many ages before the stirring of Luther, and his rebellious rout, notwithstanding that the Pope did alwayes keepe the same rule in Gods howse? the which rule, if it be (as he saith) the onelie hindrance of peace, whence then haue they such mortall discord amõgst themselues where the rule of this *supercilious Master* hath noe power? how chance they haue noe better peace, at least one with an other? Let vs speake plaine in Gods name, and tell the truth, and say, that it is à *supercilious Master* indeed *the spirit that worketh in the children of disobedience. Ephes.* 2. 2. who being the Author of all discord, as he moued them first to goe out, and seuer themselues from this true Pastor of Gods Church, and to forsake the fould of Christ; soe doth he now by dayly Iarrs and scandalous dissentions, euen pray vppon them like à woolfe vppon poore strayed sheep, whileſt we, whom they hate soe much, doe pittie from our hart their miserable estate; those whom they clayme for Brethren and fellowes of their faith, doe detest them as Heretiks and aliens from the Church of Christ; and he who is the worker of their reuolt, is euer wayting to triumph in their euerlasting ruin.

q *Sermon before king Iames.*

* Our Answerer alleadgeth for him self the exãple of S. Cyprian, who with the rest of the African Bishops, dissented from the Pope and Church of Rome, without being cut of from the Catholick Communion. But this is easilie answered, for as much as the point wherin S. Cyprian did varie from the Pope, was not declared by the Church vntill after S. Cyprians death, and therefore it might haue beene mentained without any breach of Catholicke vnitie. But had it beene declared in S. Cyprians lyfe tyme, without doubt, as S. Augustine affirmeth

* *Answ. pag.* 22.

meth he would moſt willinglie haue ſubmitted his iudgment vnto the ſentence, and tradition of the Church, the which S. Auguſtine is bould to make the rule of his faith in ſuch like points. *Thus* (ſaith he) *with bleſſed Cyprian thought concerning Baptiſme giuen by Heretickes, and Schiſmaticks, I receaue not becauſe it is not receaued by the Church, for which S. Cyprian shed his blood.* And by this inſueing declaration of the Church herein, it hapned, that they who afterward perſiſted obſtinat lie in that opinion, were held for Hereticks (as Lirinenſis * ſaith) although the Author thereof was Canonized for a holy Martyr. The verie ſame is to be ſaid of other holy Fathers, who though they erred ſometymes in their opinions, yet neuer did they preſume to defend any the leaſt iot, or word againſt that which the holy Church had once defined and declared for truth, but alwayes with extraordinarie promptnes, and obedience did ſubmit their vnderſtanding (how elenat ſoeuer) vnto the ſentence of this ſpouſe of Chriſt, the which (as we haue ſeene) they euer moſt aſſuredlie did eſteeme infallible, and true: whereby (although in ſome things they were miſtaken ſome of them) yet through this ſubordination which they obſerued to the Church of God, they remained alwayes free from that hatefull note of Hereſie, and ſchiſme. But hereof more at lardge herafter. For this tyme as S. Auguſtin ſaid vnto the donatiſts, who mentained the ſame error of S Cyprian, after it was accurſed by the Church. *Put your ſelues into that Church which as it is manifeſt, S. Cyprian defended, and then may yow alleadge S. Cyprians authoritie for your doctrine.* Soe ſay we vnto our Anſwerer when he alleadgeth the authorities, either of ancient holie Fathers, or yet of moderne Catholicke Doctors againſt vs. Put your ſelfe vnto that Church, which theis Authors defended, & then alleadge their authorities for your doctrine, other wiſe your arguments ſerue to little purpoſe.

Finally I would our Anſwerer did obſerue in this example, how notwithſtanding ſoe many Bishops as in Africk ioyned with S. Cyprian (who in number were more then are in all his Maieſties dominions) yet was there found a ſuperiour Church, that did controule them all herein, preſcribing both to them, and others, what they ought to follow and beleeue: by whoſe authoritie S. Auguſtin, as wee haue heard, and all the reſt of the African Bishops, did reiect that opinion of S. Cyprian, and embraced the contrary. But whileſt our aduerſaries doe not acknowledge any ſuch ſuperior Church, what wonder that they liue forlorne, conſumed, and cõfounded with odious diſcord, and debate amongeſt themſelues, & depriued of all true faith, forasmuch as they refuſe to liſten vnto her, by whom God hath decreed all faith ſhould be deliuered vnto his people throughout the

r Non accipio quod de baptiſmatis hæreticis & ſchiſmaticis B. Cyprianus ſenſit quia hoc Eccleſia non accipit pro qua B. Cyprianus ſanguinem fudit. *Auguſtin. l. 2. cont. Creſcon. cap. 32.*

* *Vincent. Lirinẽſ. cap. 9.*

ſ Eſto in Eccleſia quam conſtat tenuiſſe ac prædicaſſe Cyprianũ, & tunc aude velut authorẽ ſententiæ tuæ nominare Cyprianum. *Aug. cont. Creſcon. lib. 2. cap. 31.*

world? Being then aliens frō this Church, wherein, & noe where else the right Christian faith is certaine to be found, they must not wonder that we should thus bewayle them as perished and lost, for how soeuer they doe glorie as if they onely had the Church of Christ, yet *t non quia Ecclesiæ Christi videntur habere nomen, idcirco pertinent ad eius consecrationem*, *not because they seeme to haue the name of the Church of Christ, therefore doe they belong vnto his consecration*, for they *u who are so separated from the bodie of Christ, which is the Church, that they keepe not Communion, and vnitie with the whole wheresoeuer it is extended, but are found sequestred by themselues in some one part of the world or other, it is manifest that they are not in the Catholik Church*: for as S. Cyprian doth witnesse, *the Catholick x Church shining with the light of our lord, sendeth forth her glorious rayes throughout all the world*: far vnlike to our Antwerpen Church which lurking in a corner of the earth obscure & inglorious can nether obtaine freindship with any abroad, nor yet maintayne agreement in it self at home as euen now wee haue declared. May not wee then with good reason say vnto them, as S. Augustin said in the like case vnto the Donatists? *y Dissention and diuision maketh yow playne Hereticks: peace and vnitie maketh vs Catholicks. The Apostles Peter and Paule*, saith S. Prosper, *z founded the Church of the Gentills in the citie of Rome, wher they taught the doctrine of Christ our lord, they deliuered it vnto their successours peaceable and vnited together, they consecrated it with their blood, and memories according to the Passion of our lord. A Christian communicating with this generall Church, is Catholick: but if hee bee separated from it, hee is an Heretik, and Antichrist.* Who thoughe hee boast neuer so much of his faith, and magnifie the hope and confidence which he hath in Christ: nay though hee shed his blood in the profession of his Christianitie, yet according to the constant agreement of the holy fathers, hee shall not bee able to escape eue lasting punishment for his departure from the Church. *For who so is found to bee out of her Communion*, saith S. Augustin, *a hee shalbee excluded from the number of Gods children: nor shall hee haue God for his father who would not haue the Church for his mother. And it shall auayle him nothing that hee beleeued or that hee performed neuer so many good works*. In like maner wee haue heard heretofore *b* S. Hierome denounce that man prophane and impious who eateth the lambe out of the Roman Church whereof Pope Damasus then was ruler, which Church hee lickened vnto Noes Ark because out of it no man can bee saued. And S. Cyprian more ancient then

t *Augustin. l. cont. Epist. Parmen. c. 7.*

u Sed tamen ab eius corpore, quod est Ecclesia ita dissentiunt, vt eorum communio non sit cum toto quacunque diffunditur, sed in aliqua parte separata inueniatur, manifestum est eos non esse in Catholica Ecclesia. *August de vnitate Eccles. cap. 4.*

x Ecclesia Domini luce perfusa per orbem totum radios suos porrigit. *Cyp. de vnit. Eccles.*

y Dissidio quippe vos & diuisio facit hæreticos: pax verò & vnitas facit Catholicos. *Aug. cont. literas Petil. lib. 2 c 95.*

z Petrus & Paulus Apostoli in vrbe Roma gentium Ecclesiam (in qua Christi Domini doctrinam erudierunt) pacatam, vnamq; posteris tradentes, sanguine memorijsq; suis ex Dominica passione sacrarūt. Huic generali Ecclesiæ communicans

Christianus, est Catholicus. Abhac segregatus hæreticus est, & Antichristus. *Prosp. de Promiss & Praed. Dei parte 4. c. 5.*

a Quòniam si quis absque ea inuentus fuerit, alienus erit a numero filiorum: nec habebit Deum Patrem, qui Ecclesiam noluerit habere Matrem, nihilque ei valebit quòd credidit, vel fecit tanta bona, sine fine summi boni. *August. de Symb. ad Catechu. lib. 4. cap. 10.*

b *See this* [illegible] *pag. 51.*

ether S. Augustin or S. Hierome deliuereth the same doctrin in thes plaine tearmes. c *Hee belongeth not vnto the Rewardes of Christ, who abandoneth the Church of Christ. Hee is an alien, hee is prophane, hee is an enemie. Hee cannot now haue God for his Father, who acknowledgeth not the Church for his mother. If any one could escape being out of Noes Ark, then may hee escape who is out of the Church.* d *Hee who is not vnited with the Church, hath not the Law of God, hee hath not the faith of the Father and the sonne, hee is destitute of life and saluation.* e *Such like, althoughe they should bee slayne in the confession of Christ his name, yet this spot cannot bee washed away with their verie blood. The inexpiable and haynous cryme of dissention cannot bee cleansed by suffering death it self. Hee cannot possibly bee a Martyr who is not in the true Church.* f *Hee may bee killed, but hee cannot bee crouned: for hee professeth himself to bee a Christian, no otherwise then the diuell fayneth himself to bee Christ, according to our lords saying Luc 21. Many will come in my name and say I am Christ.* Ould Irenæus also doth warne vs that. g *God will iudge all thos who bring in Schismes & diuisions. VVho are accustomed to bee fierce and cruell, destitute of the loue of God, and hauing regard more vnto their owne profit, then vnto the vnitie of the Church: in so much that for euerie light and smale matter they stick not to deuide the mightie and glorious Bodie of Christ.* And yet, if wee beleeue S. Chrysostome, h *Ther is nothing that exasperateth allmightie God so much as to deuide his Church. For althoughe wee performe innumerable good workes, yet if wee infringe the Eccleastaticall vnitie, wee shalbee punished no lesse then they who teare his blessed bodie à sunder.*

Returning then vnto S. Augustine, who as hee had dayly bickerings with such Heretiks as separated themselues from the Communion of the Catholicks, so was hee most frequent in vrging them, not somuch with the authorities of scripture, which they full easely did delude, but with the authoritie of the Church, declaring how they could neuer bee acceptable vnto God, whylest they liued at odds with his spouse the Church. i *The holy ghost doth not quicken any one that is out of this bodie of Christ the Church*, saith hee; k *And therfore who so desireth to enioy the holy Ghost, let him beware that he remaine not out of her at all.* l *For*

c Nec pertinet ad Christi. præmia, qui relinquit Ecclesiam Christi. Alienus est, profanus est, hostis est. Habere iam non potest Deũ patrem, qui Ecclesiam nõ habet matrem. Si potuit euadere qui extra Arcam Noe fuit: & qui extra Ecclesiam foris fuerit, euadet. *Cyp. de vnitate Ecclesiæ.*

d Hanc vnitatem qui nõ tenet, Dei legem non tenet: non tenet Patris & filij fidem, vitã non tenet & salutem. *Cyp. ibid.*

e Tales enim si occisi in confessione nominis Christi fuerint, macula ista nec sanguine abluitur. Inexpiabilis & grauis culpa discordiæ non passione purgatur. Esse martyr non potest qui in Ecclesia non est. *Ibid.*

f Occidi talis potest, coronari nõ potest. Sic se Christianum esse profitetur quomodo & Christum diabolus sæpe mentitur. *Ibid.* g Iudicabit autem & eos qui schismata operantur: qui sunt immanes, non habentes Dei dilectionem, suamque vtilitatem potius considerantes quam vnitatem Ecclesiæ, & propter modicas & quaslibet causas magnum & glorioſum corpus Christi conscindunt & diuidunt. *Irenæus lib 4. cont. hæres. cap. 62.* h οὐθὲν οὕτως παροξύνει τὸν θεὸν, ὡς τὸ σχίσαι τὴν ἐκκλησίαν διαιρεθῆναι καὶ μυρία ὤμει ἐργασάμενος καλὰ, τοῦτο τὸ σῶμα αὐτοῦ διατεμνόντων οὐκ ἐλάττονα δίκην δώσομεν δίκην, ὅτι τὸ πλήρωμα κατατέμνοντες τὸ ἐκκλησιαστικὸν. *Chrysostom. hom. 11. in Ep. ad Ephes.* i Extra hoc corpus neminem viuificat spiritus sanctus *Aug. Ep. 50.* k Qui ergo vult habere spiritum sanctum, caueat foris ab Ecclesia remanere, caueat eam simulatè intrare. *Ibid.* l Foris autem ab Ecclesia constitutus, & separatus à compage vnitatis, & vinculo charitatis, æterno supplicio puniteris etiamsi pro Christi nomine viuus incẽderis. *Idem ep. 204.*

being out of the Church, and ſeparated from the maſſe of vnitie, and from the bond of charitie, thow wouldeſt bee punished with euerlaſting torment though thow shouldeſt endure to bee burned quick for the name of Chriſt. m *The diuell ſaith not, let them bee Donatiſts, and not Arians. VVhether they bee this or that, they belong to him who gathereth without iudgment. For ſaith hee, let them adore Idolls, they bee myne: let them remaine in the ſuperſtition of Iudaiſme, they bee myne: let them imbrace what Hereſie they liſt, forſaking vnitie they bee myne.* Finally S. Fulgentius S. Auguſtin his coutriman, and as it were anothet Phenix of Africk riſing out of the warme ashes of that holy Doctour, readeth this wholſome leſſō vnto all our aduerſaries. n *Euen as within the Catholick Church faith is in the hart vnto Iuſtice, and confeſſion is made with the mouth vnto ſaluation: ſo without the ſame Church an euell ſelfperſwaſion attayneth not vnto Righteouſneſſe, but vnto punishment; and à wrong confeſſion bringeth death, and not ſaluation vnto him that maketh it. Out of this Church nether doth the name of à Chriſtian help à man, nor doth Baptiſme ſaue him, nar can ther bee any cleane Sacrifice offered to God, nor remiſsion of ſins bee had, nor the felicitie of euerlaſting life bee obtayned.* o *Hould it then for moſt certaine and vndoubted, that noe Hereticke nor Schiſmatick, though baptiſed in the name of the Father, and of the ſonne, and of the holy Ghoſt, though hee giue almes neuer ſo largly, yea thoughe hee shed his blood for the name of Chriſt, can poſsibly be ſaued, vnleſſe hee bee reconciled vnto the Catholik Church.* Nether will I omit to lay downe here that cordiall exhortation which this holy father maketh vnto all ſuch as are aſtray: who knoweth but that through the operation of the holy Ghoſt it may mollify the harts of ſome of our ſeduced neighbours, and cauſe them to open their eyes though it was written ſo many hundred yeares agoe? thus it is. p *Beſit knowen*

m Non dicit diabolus Donatiſtæ ſint, & non Ariani. Siue illi ſint, ſiue iſti ad eũ pertinent congregãtem ſine iudicio. Idola inquit adoret, meus eſt: in Iudæorum ſuperſtitione remaneat, meus eſt: deſerta vnitate in illam vel in illam hæreſim pergat, meus eſt. *Idem li. de Paſtoribus. cap.* 12.

n Sicut intra Eccleſiam Catholicam corde creditur ad iuſtitiam ore autem confeſſio fit ad ſalutem: ſic extra eãdem Eccleſiam mala credulitas non reparatur ad iuſtitiam, ſed ad pœnam. Et praua confeſſio non acquirit ſalutẽ confitenti, ſed ingerit mortem. Extra hanc Eccleſiam nec Chriſtianum nomen aliquem iuuat, nec baptiſmus ſaluat, nec mundum Deo ſacrificium offertur, nec peccatorum remiſſio accipitur, nec æternæ vitæ fœlicitas inuenitur. *Fulgentius de Remiſſione peccatorum lib. 1. c. 22.*

o Firmiſſimè tene, & nullatenus dubites quemlibet hæreticum ſiue Schiſmaticum in nomine Patris & Filij & Spiritus Sancti baptiſatum, ſi Eccleſiæ Catholicæ non fuerit aggregatus, quãtaſcunque eleemoſynas fecerit, & ſi pro Chriſti nomine etiam ſanguinem fuderit, nullatenus poſſe ſaluari. *Idem de fide ad Petrum c.* 39.

p Ab hac Eccleſia ſi quí foris ſunt in diuerſis erroribus conſtituti, tunc accipient indulgentiam peccatorum, ſi ad eandem Eccleſiam dum ſunt in hoc ſęculo conſtituti, recta credulitate fuerint, & contriti cordis humilitate conuerſi. Ergo currant dum tempus eſt, ad legitimam matrem quæ ſicut ex vtero ſuo natos filios continet diligenter, & nutrit: ſic ex ancilla natos non ſolum redeuntes non reſpuit, quin etiam miſericordiæ viſceribus errantes inuitat, quos in ſocietatem paternæ hæreditatis inducat. Neque enim in eis attendit ancillatis vteri conditionem: ſed paterni cognoſcit ſeminis veritatem. Quæ eſt enim veritas paterni ſeminis, niſi baptiſma perceptum in nomine Trinitatis? hoc illa in quocunque repererit, tanquã legitima mater ſui iuris eſſe cognoſcit. Nouit enim ſicut Rachel non ſoinm proprio vtero filios parere, verum etiam ex ancilla progenitos ſuo nomine tãquam genetrix legitima vendicare. Hoc opus eſt vt illi non negligant fraternam ſocietatem repetere, ſi volunt paternæ hæreditatis munere non carere. Igitur hæreſim relinquentes ad Catholicã Eccleſiam celeriter reuertantur: nec de hæreditatis poſſeſſione dubitẽt, nec de peccatorum remiſſione deſperent. *Idem de Remiſ peccatorum lib. 1. cap. 23.*

it knowen vnto all such as following diuers errours are separated from this Church, that they shall obtaine remission of their sinnes, yf whyleſt they are in this life they retourne vnto the same Church with true faith, and with the lowlynesse of a contrite harte. O then let them all make haſt whyleſt they haue tyme, vnto their lawfull mother, who as she embraceth, and diligentlie nourisheth the children borne of her owne wombe; so such as are borne of the handmayd, she not only admitteth them when they retourne, but also with the tender bowells of commiseration doth search for them when they are astraye, and inuiteth them daylie with much affection desirous to make them partakers of their fathers inheritance. Nether doth she regard in them the base condition of the seruile wombe,, but acknowledgeth the truth of the fathers seede. For what other is the truth of the fathers seed, but Baptisme receaued in the name of the Trinitie? In whome soeuer she findeth this seed, as a lawfull mother she challengeth them to her self. For euen as Rachell, she not only beareth children her self, but acknowledgeth also for her owne such as are borne of the handmaide, as if they had beene borne of her self. This onely is requisite that they neglect not to repaire vnto the fellowship of their bretheren, yf they will enioy the inheritance of their father. Forsaking then their Heresie let them with all speed betake themselues to the Catholick Church: nether let them doubt of the inheritance, nor despaire of the Remission of their sinnes.

I know our Answerer here will say that thees heauie threates, admonitions and exhortations of the ancient Fathers do make nothing against him at all, for as much as hee pretendeth himself to bee within the true Church allreadie. But howsoeuer hee is able with this fond conceipt to sooth vp, and quiet his owne Conscience, I doubt not but others many wilbee found, who taking more to hart the businesse of their saluation, will ponder aduisedly what Church the holie fathers aboue produced do point at, and whether they declare it not playne enoughe to bee the Roman Church embracing in her holie Cõmunion all Christian Churches of the earth, out of which Church our Aduersaries are Confessedly q departed, and haue erected to themselues a new Congregation, so far vnlike vnto that vniuersall and Apostolicall Church designed by the Fathers, that nether in other Natiõs doth shee find any other Churches to ioyne in one sincere Communiõ with her, nor yet is able to maintaine agreemẽt amongest her owne at home it self, as aboue r hath beene abundantlie declared. How then I pray yow can our Aduersaries bee said to remaine in the bodie of Christ, which is his Church dispersed throughout all nations, which belieueth *with one minde and hart*, and which as it were *with one onelie mouth, doth preach, teach, and deliuer all* the wholsome Doctrine of Gods faith? But say we grant vnto them that both Lutherans, and Puritans be their brethren indeed, will it not presentlie follow then, that by the

q *See this confessed by Caluin aboue pag. 6.*

r *In this verie section it self.*

censure of their verie brethren they (as ere whyles we heard) are condemned for wretched Hereticks? *And if Hereticks they be*, saith Tertullian, *they cannot possiblie be Christians*: and if not Christiās (say I) what true faith is it possible for them to haue?

f Si Hæretici sint, Christiani esse non possunt. *Tertull. li. de Præscrip.*

VVho then *will giue VVater to my head, and to myne Eyes a fountaine of teares, and I will weepe day, and night, the slaine of the Daughter of my people*, of my poore deluded Countrymen I saie, who guided by their crakt leaders, vnder pretence of a Reformation of Religion, haue seperated themselues from the true Catholicke Church, and are therby bereaued of all true faith, and mislead quit from the way of Saluation. For we haue heard the holy Fathers affirme that the *Romane Church* is the true Catholicke Church, the howse of God, and head ouer all the flocke of Christ, and that whosoeuer doth gather out of her, doth scatter, and partake with Antichrist. Wee haue heard also how the same Church remaineth euer *Vnspotted* in her faith, and true Religion retaining alwayes within her selfe a miraculous vnion, and Harmonie of her members (though neuer soe farr dispersed) in one minde hart and tongue, testifying therby the true assistance of that spirit of truth which t Christ did faithfully promise should abide with her for euer and u teach her all truth. wee haue heard the holy Fathers also declare this Church to be the rule, and square of faith; that of it we should learne what we ought to believe, what to reiect; that we ought to receaue what it receaueth and to forsake what it approueth not, as we haue heard S. Augustine, teach who most constantly doth els where affirme, x *that he would not believe the verie Ghospell it selfe, but for the authoritie of this neuer erring Catholick Church.* Whither this poore soule doe yow wander astray from this your mother? why doe yow abandon the fountaine of liueing waters, **to digg pitts to your selues, yea broke pitts that can hould noe VVater*? why doe yow, I say, forsake Gods true, and holy spouse, in whose lapp, y and noe where els, true faith, and right Religion is harboured, and goe vainely seeking for it in the broken pitts of yout newfangled bibles, which can hould noe water of truth forasmuch as they are patched, they are boared, yea most impiously torne in peeces (as aboue z hath beene declared) by the sacrilegious hands of those, who haue raised vpp golden Calues a in *Samaria*, to withdraw yow from the true temple of God which is in *Hierusalem* and from the howse of the God of *Iacob*: who say vnto yow b *peace, peace when there is noe peace*; who like the tyrant of Amon c *Naas*, seeke to bereaue yow of your right Eye, wherwith yow should discearne the *Citty standing vppon a hill*, wherein true saluation is obtained. For though they bragg, and boast, that with them yow believe all that which the ancient Church believed, yet teaching yow not to beli-

t *Iohn.* 14. 16.
u *Iohn.* 16. 13.

x Euangelio non crederem, nisi me Catholicæ Ecclesiæ commoueret authoritas. *Aug. cont. Epist Fundamenti. cap.* 5.

* *Hierem.* 2. 13.

y In ventre quippe Ecclesiæ veritas manet. *Aug. in Psalm.* 57.

z *Aboue sect.* 4. *pag.* 26.

a 3. *Reg.* 13.

b *Hierem.* 6. 14.

c 1. *Reg.* 11.

Hierem. 9. 1.

the true Church it selfe, they quite put out the Eye of saving faith; and promising yow by onelie faith saluation, they leade yow voyde of all true faith, vnto euerlasting damnation. Wherefore d *thus saith our lord, stand in the wayes, and behould, and aske for the ould way, which is the good way, and walke therein, & yee shall finde refreshing for your soules.* And beware of those who with faire speeches delude yow. e *For nothing is more dangerous, then those Heretiks who, when they runn vpright lie through all the rest, yet with one word, as with a dropp of poison, doe infect that true and sincere faith of our lord.* And follow the Counsell of S. Augustin when he saith. f *If thow seeme to thy selfe to be sufficientlie tossed,* (to witt, in doubts, questions, or controuersies of faith) *and wouldest make an end of these labours, follow the way of the Catholicke discipline, which did proceede from Christ himselfe, by his Apostles, euen vnto vs, and from hence shalbe drriued to posteritie.* Loe here how this holie Father leadeth yow the way of the holie Catholicke Church, as els where he expresseth yet more plainelie, saying. g *The truth of the scriptures is houlden of vs, when VVe doe that which pleaseth the vniuersall, or whole Church, the which is commended by the authoritie of the scriptures, that because the holie scriptures cannot deceaue, whosoeuer feareth to be deceaued with the obscuritie of this question, let him require the iudgment of the Church which without any ambiguitie the holie scripture doth shew.*

d *Hierem. 6. 16.*

e Nihil periculosiùs his hæreticis esse potest, qui cũ integrè per omnia decurrũt, vno tamẽ verbo, quasi veneni gutta, veram illam ac simplicem fidem dominicã inficiunt. *Gregor. Nazianz. tract. de fide.*

f Si tã iactatus tibi videris, finẽque huiusmodi laboribus vis imponere, sequere viam Catholicæ disciplinæ, quæ ab ipso Christo per Apostolos ad nos vsque manauit, & abhinc ad posteros mansura est. *Aug. lib. de vtilit. credendi. cap 8.*

g Scripturarum à nobis tenetur veritas, cum id facimus quod vniuersę placet Ecclesię, quam earundem scripturarũ commẽdat authoritas, vt quoniam scriptura fallere non potest, quisquis falli metuit huius obscuritate quæstionis, Ecclesiam de illa consulat, quã sine vlla ambiguitate, scriptura sancta demonstrat. *August. lib. 1. cont. Cresconium, c 33.*

Our Answerer by vanitie offereth VVrong to Truth and Charitie.

Sect. XI.

I Hope wee haue giuen sufficient satisfaction vnto our Answerers demand when hee inquired* *whether I was able to shew one point wherin hee and his haue broken that Harmony which Irenæus commendeth in the Catholick Church of his tyme.* For wee haue assigned him that point *The holie Catholick Church.* Declaring withall how hee nether beleeueth nor houldeth the same, but liueth altogether estranged from her, and out of her sacred Communion: and also how by saying in this one point of true beleefe, hee cannot haue as much as one Spark of right Faith in any other, nor yet enioy the quickning Grace of the holie ghost, who according to S. Augustin aboue alleadged, doth neuer giue life vnto any that is separated from this Church. But as wee haue fully answered vnto his demand, so haue wee iust cause to complaine that hee hath not giuen vs any resolut ō of that which I propounded, when I desired him to tell *whether of vs both haue the true Religion; wee who*

*Answv. pag. 25.

doe

doe not disagree with the ancient Church in any one point, or they who agree with it but in verie few, and disagree in allmost all? Obserue I pray you how vainely hee shapeth his Answer hereunto, and yow will easelie perceaue how hard it is for any man how learned so euer hee bee, to disguise Falshood so cunningly that it doe not some way or other discouer and betray it self.

Answ. pag. 24. *Indeed if that which the Iesuit assumeth for granted, could as easely bee proued, as it is boldly auouched: the question would quickly bee resolued, whether of vs both haue the true Religion? But hee is to vnderstand that strong conceits are but weake proofes: and that the Iesuits haue not beene the first, from whom such bragges as thees haue beene heard. Dioscorus the Heretick was as peart, when hee vttered thees speeches in the Councell of Chalcedon. I am cast out with the Fathers. I defend the Doctrin of the Fathers, I transgresse them not in any point: and I haue their testimonies, not barely, but in their verie bookes.*

REPLY. Loe here what a florish of words hee hath vnfoulded, and not one to the purpose; for what other authoritie can hee bring in proofe of what hee saith here, saue only his owne strong conceit, which by his owne Confession is but a weake proofe? Why may not Dioscorus his peartnes in bragging so of the holy Fathers when they least of all made for him, bee applyed vnto our Answerer vainly boasting of them in the same nature, rather then vnto vs, who haue alleadged their assured authorities for our cause so aboundantly? Dioscorus was condemned and cast out for maintayning his owne opimō against that of the whole Councell, and had our Answerer liued in thos dayes, would hee not, think yow, haue receaued the like censure of the said Councell for denying vnto the Pope that Supremacie ouer all other Bishops, which the Fathers ther assembled did with one Consent attribute vnto him, stiling him [a] *Head of the Church vniuersall*, and acknowledging that hee was Superiour ouer all thos Bishops ther assembled, [b] *as the Head ouer all the members*? And againe wheras the vniuersall Church is tearmed a vineyard Esa. 5. the Fathers ther declare the Pope to bee the man *to whom* [c] *the charge of this vineyard was committed by our Sauiour himself.* Would not our Answerer, I say, haue beene cast out with Dioscorus by the censure of the same Councell, when as hee not only denyeth vnto the Pope the like Supremacie, but also in bitter tearmes inueigheth against him, who neuer yet did him any hurt, calling him a [d] *Supercilious Master*, the [e] *king of pride*, and such like? As hee agreeth then with the Heretick Dioscorus in disagreeing with that holie Councell, so with better reason may Dioscorus his saying bee applyed vnto him, thē vnto vs, and therefore was vainlie alledged by him in this matter. But may we hope to get from him any better Answer to my demand then this?

a *See this aboue pag. 51.*
b Tu quidem sicut membris caput præeras. *Concil. Chalcedon. act 3.*
c Vineæ Custodia à Saluatore commissa est. *Ibidem.*
d *In his Sermon before king Iames.*
e *Answ. pag. 138.*

Neither

Nether need we wonder, that he should heare vs downe, that the Church of Rome at this day doth not disagree from the primitiue Church in any point of Religion, who sticketh not so confidently to affirme, that we agree with it but in verie few, and disagree in allmost all. ANSWER. Pag. 24.

That the Church of Rome at this day doth not disagree from the primitiue Church in any point of Religion, is my constant assertion indeed, which neither yow, nor any of yours haue euer yet beene able to disproue to this day, how eagerly soeuer they haue set themselues against it. And therfore wheras euen now yow confessed that the Question, *VVhether of vs both haue the true Religion*, would quickly be resolued, if what I thus boldly auouched might be proued, I refer yow to those sound and pregnant euidences which here, through out this whole volume, yow haue presented vnto yow in the particulare points by me propounded; and I leaue it to the consideration of the iudicious Reader whether the said Question be not, euen by your owne confession fully now resolued, whenas we abound with the like multitudes of conuincing testimonies and yow are not able to produce any one special example to the contrary. But what better reason can yow bring, I pray yow, to shew why I might not so confidentlie affirme, that yow agree with the primitiue Church *but in very few* points of Religion, and *disagre in almost all*? REPLY.

Those few points wherein he confesseth we do agree with the ancient Church, must ether be meant of such articles onely, wherein we disagree from the now Church of Rome; or ells of the whole bodie of that Religion which we professe. If in the former he yeeld that we do agree with the primitiue Church; what credit doth he leaue vnto himself, who with the same breath hath giuen out that the presem Church of Rome doth not disagree with that holie Church in any point? If he meane the later: with what face can he say that we agree with that holie Church but in verie few points of Religion, and disagree in allmost all? ANSWER

I doubt not but, if your cause were good, yow are of abilitie and learning enough to frame an argument more soundly, and to deuide more iudiciouslie then here yow haue done. For euerie scholeboy may discerne that by those *few points*, wherein I confesse yow agree with the ancient Church, I could not meane either of those your two sorts of articles at all. Not the former, because immediatly before I declared in plaine tearmes, that the present Church of Rome doth not disagree with that holy Primitiue Church in any point at all: and therfore wherein yow disagree with the now Roman Church, yow could not agree with that of primitiue tymes. Not the later, because I expresse signified that yow do disagree from the ancient Church in *allmost all*: so far was I from meaning *the whole body of that Religion which* REPLY.

yow professe. And if yow vrge me to declare what points of Religion those are wherein I confesse yow do agree with the ancient Church; I say againe they are *but verie few*: yea so few that we may boldly say they are iust none at all. For how soeuer some few points might be assigned, in the outward profession wherof yow will say yow do not vary from the common faith of primitiue tymes: yet whyleſt we can shew that in verie many points yow belieue contrarie thereunto, and that withall yow hold not with the Church vniuersall, but haue departed from the same, we may not yeeld vnto yow that your inward faith can be true and sound in any one article whatsoeuer, notwithstanding that from the teeth outward yow make profession of this your imaginarie agreement neuer so much. We haue heard S. Augustine assure vs that *the holy Ghost doth not quicken any that is out of the true Church*, and therefore of such like he further discourseth in this manner. f *They who believe that Christ came in our flesh: and that he arose from death to life in the same flesh in which he was borne and suffered: and that he is the sonne of God God with God, and one with the Father, and the euerduring word of the Father by whom were made all thinges. They I say, who believe all this of Christ and yet do so disagree with his body, which is the Church, that they hold no Communion with the whole as far as euer it is spred about the world, but are found separated by themselues in some one Corner or other*: IT IS MANIFEST THAT THEY ARE NOT IN THE CATHOLIK CHVRCH AT ALL.

f Quicunque credunt quod Christus Iesus in carne venerit, & in eadem carne in qua natus & passus est resurrexerit, & ipse sit filius Dei, Deus apud Deum, & cum Patre vnum, & incommutabile verbum Patris, per quod facta sunt omnia, sed tamen ab eius Corpore, quod est Ecclesia ita dissentiunt vt eorum Communio non sit cum toto quacunque diffunditur, sed in aliqua parte separata inueniatur, manifestū est eos nō esse in Catholica Ecclesia. *Aug. lib. de vnitate Eccles. cap. 4.*

Let not our Aduersaries then flatter and deceaue themselues because they seeme in some thinges to agree with the true Church, whyleſt they agree not in all with the same. Nay although they should agree in all other points therwith, if yet they liue separated, and out of her holy Cōmunion, as assuredly they doe, all their beliefe is but vaine and to no effect. g *In many thinges they were with me*, saith againe S. Augustine, *we all of vs had Baptisme, in this they were with me: we celebrated together the Feasts of the Martyrs, ther they were with me: we frequented the Solemnitie of Easter, ther they were were with me: but yet they were not whole with me: In their schisme they were not with me: in their Heresie they were not with me. In many thinges they were with me, and in some few thinges they were not with me*: BVT FOR THOSE FEW THINGES IN WHICH THEY WERE NOT WITH ME, THOSE MANY THINGES WHERIN THEY WERE WITH ME DO PROFFIT THEM NOTHING AT ALL. For that saying of S. Prosper alleadged in the former Section, will euer bee true. h *Who keepeth Comunion with this Generall Church, he is a Christian and a Catholik*

g In multis erant mecū. Baptismū habebamus vtrique, in eo erant mecum. Euangelium legebamus vtrique, in eo erant mecū. Festa Martyrū celebrabamus, erant ibi mecum. Paschæ solemnitatem frequentabamus, erant ibi mecum, sed non omnino mecum. In schismate non mecum, in Hæresi non mecum. In multis mecum, in paucis non mecum. Sed in his paucis in quibus non mecum, non eis prosunt multa in quibus mecum. *August. in Psal. 54.*

h *Prosper Aboue pag. 82.*

tholick: whereas he that doth not is in plaine tearmes nether Christian nor Catholick, but *Heretical and Antichristian*, how soeuer he can sooth vp the matter, by affirming that he beleeueth all those points of Religion which the Primitiue Church professed.

But that rule of faith so much commended by Irenæus and Tertullian, and the rest of the Fathers; and all the articles of the seuerall Creed that were euer receaued in the ancient Church, as badges of the Catholick profession to which we willingly subscribe, is with this mã allmost nothing: none must now be counted à Catholick, but he that can conforme his beliefe vnto the Creed of the new fashion, compiled by Pope Pius the fourth some foure and fiftie yeares agoe. ANSWER. pag. 25.

We haue allready made it knowne how far yow stray trõ that rule of faith cõmẽded by Irenæus, and the rest of the Fathers: and withall that yow intende nothing lesse then what yow say, when yow affirme that *yow doe willingly subscribe vnto all the articles of the seuerall Creedes that were euer receaued in that ancient Church*: and now we cannot choose but admire at, your Ignorance shall I say? or at your folly? when yow vpbraid vs with *à Creed of the new fashion cõpiled by Pope Pius the fourth*. For I would desire yow to tell vs what yow think of the Fathers of the first Nicen Councell, when some three hundred yeares after the beginning of the Church the compiled their Creed, did they bring in *à Creed of the new fashion*, or noe? if yow say they did: then I hope yow will not say that it is vnlawfull: nor can yow with reason taxe Pius the fourth and the Fathers of the Tridentin Councell, for following their example herin. If yow say (as needs yow must) that the Nicen Fathers did not bring *in à Creed of the new fashion*, but only did expresse and declare the ancient faith in à new fashion and forme of wordes: we desire yow to accept of the same reason in the Creed of Pius the fourth, which was compiled after the like manner, without any alteration or innouatiõ of the ancient Faith at all: but the ancient Faith only was declared in à more ample and distinct forme of wordes, for the auoyding of such Heresies and errours as began in those tymes to be rife, the vniforme consent of all the Fathers assembled in the Councell of Trent concurring therunto, and iudging to be most conuenient that à Profession of the Catholick Faith should then be cõpiled in the like forme and fashion. Wherin whyleſt they followed the examples of others ancient holie Councells, as it is well knowen, they cannot be disliked of by any, saue only by such as find themselues gilty of some one errour or other: Mõreouer when yow giue forth that amõgest vs, *None must now be counted à Catholick but he that conforme his beliefe vnto the said Creed*, yow do but bewray your wrangling disposition, for that forme of Profession is propounded only vnto schollers, and chieflie vnto such as are to receaue promotions vnto Scholasticall or Eccleſiasticall dignities. As for the REPLY.

reſt of the Laitie, they may welbe *counted Catholicks* though they neuer as much as once heard talke of this your Creed of the new fashion compiled by Pope Pius the fourth, as appeareth in all the Catholickes who liue in France, England, Ireland, and in all other countries where the ſaid Councell of Trent is not yet receiued.

i *Anſvv. pag.* 32. k *Anſvv. pag.* 28.

Somewhat more malitiouſlie bent our Anſwerer sheweth himſelf to be, when he ſticketh not to ſlander i Maldonat and k others with the Crime of Periury, in violating (forſooth) their oath made in the foreſaid Proteſtation or Profeſſion of the Faith: wherein hauing ſworne neuer to interpret the Scriptures but according to the vniforme Conſent of the Fathers, yet *had they the forhead* ſaith our Anſwerer, to do otherwiſe. I know that if he were able to alleadge any ſollid and forcible argument for himſelf, he would blush to make vſe of ſuch vnſeemelie calumniations as theſe: but his extreame want of the former, maketh him to haue the leſſe ſenſe and feeling in this later. For first of all he cannot tell whether Maldonat did euer yet take that Oath, or no: and therfore he too too bouldly put on the *forhead* ſo deſperatly to affirme it. But let vs put the caſe that Maldonat did take that oath (as I ſuppoſe truly he * neuer did) yet ſhall not our Anſwerer be able euer to ſhew that either he or any other Ieſuit did once violate the ſame. For I ſuppoſe he is not ſoe ignorāt, but that he knoweth how the intent of that oath extends it ſelfe noe further, then to binde the taker neuer to interpret the worde of God, in matters of Faith contrarie to the vniforme conſent of ancient Fathers. By which à man is not any way forbidden to bring an interpretation which the Fathers neuer produced before ſoe it be not contradictory to their vniforme conſent in that point which is expounded; for we ſe many tymes that one, and the ſame holy Father himſelfe, will interprete the ſame text ſometymes one way, and ſometymes an other; ſometymes applying it thus, and ſometymes otherwiſe, and all very profitably alſo and well. Soe for example did S. Auguſtin, vpon that ſaying to the Romans cap. 5. wherein the Apoſtle calleth Adam *The figure of him that was to come*, l *For truely* (ſaith S. Auguſtin) *not only this is agreable to this ſentence, but alſo the words may be deduced into diuers other ſenſes. For we ſometymes haue interpreted them otherwiſe, and ſhall perhaps hereafter take thē yet in another ſenſe, which yet ſhall not be contrary to this expoſition.* Though *Maldonat* then brought in an interpretation, which is none of the Fathers yet made mētion of whyleſt his interpretation is not contrary to their vniforme conſent in matter of Faith, he cannot truely be ſaid to haue broken that oath, as our Anſwerer in his litle Charitie ſpared not to ſlander him.

* *For he liued and wrote in Paris, where the Tridētine Councell is not receiued.*

Rom. 5. 14. l Hoc enim reuera non ſolū huic ſententiæ conuenit, ſed etiam in alios & alios intellectus poſſunt hæc verba deduci. Nam & nos aliud in ea liquando diximus, & aliud fortaſsè dicemus, quod tamen huic intellectui nō ſit aduerſum. *Aug. ibidem.*

* *Anſvv. pag.* 32. *He wrongeth me in like ſorte, when he endeauoreth to make his Reader belieue that I ſhould be ſoe vnreaſonable, as to ſay that à man might

might not dissent from the ancient Doctors, *soe much as in an exposition of a text of Scripture*, without making himselfe more learned, more pious, and more holy then they were. For though I thinke indeede, that he who in such points of faith, as those be which I laid downe in my demand, would prefer his owne priuate interpretation of Scripture before the generall and vniforme agreement of Holy Fathers therin, could not be excused from the guilt of such like arrogãcie; yet I know withall, that the Church of God is aswell assisted now, as she was in the first ages, by that holie spirit which *teacheth her all truth*: and that by the same spirit she is now enabled to interpret the Scriptures according to the right sense, and meaning, aswell as she was in primitiue tymes; yet doth she not allowe any one by his interpretation to gainesay the vniforme consent of holy Fathers in matters belonging to the grownds of Faith and Catholike Religion, howsoeuer in other points of Doctrine not yet determined, she granteth free libertie vnto all Catholick Doctors, to expound aswell the Scriptures, as the Fathers, for the vpholding of that parte, which themselues doe thinke to be most probable. The which when our Answerer hath well cõsidered, I doubt not but he will obserue his owne mistake also, in those two questions, of the blessed virgins Conception, and of the Cause of mans predestination, which are indeed by the Church left indifferent. And therfore I hope he will thinke also vpon the satisfaction, which he is bound to giue vnto such Doctors as in his mistake he [m] ventured to charge with periurie, for holding contrary to what many ancient Fathers haue taught in the said disputable points.

Iohn. 16. v. 13.

[m] *Answ. pag. 28.*

Through the like mistake, he [n] chargeth me with *boldnes*, when I offerred to produce *good, and certaine grounds out of the sacred Scriptures*, in confirmation of such points of Religion, as I laid downe: and withall he suspecteth that *ignorance might beget in me this boldnes*, For asmuch as my learned Councell (saith he) the Canonists and other Doctors, yea Iesuits, might tell me, that many of those points were ordained rather by a certaine Tradition of the vniuersal Church, and are to be reckned amonge diuine Traditions which be not laid downe in the Scriptures. But when as by and by we shall come to dispute of Traditions, we will proue, euen by *good grounds of Scripture*, that such diuine Traditions are noe lesse to be beleiued of vs, then are those points of Faith, which be expresly mentioned in holy writ: and then it will appeare how it was a confidence of the truth, which did beget this boldnes in me; and nothing else but partiallity which begot in him that sinister suspition.

[n] *Answ pag. 31.*

I forbeare to vrge any more that other iniurie wherby he charged [o] vs with forging, coyning, and clipping the monuments of antiquitie. And also, when, to shun that difficultie which pinched him in my demand,

[o] *See above pag. 38*

p Above pag. 5 at f

mand, p he framed it far otherwise then it was propounded: neither will I stand now to collect all the like his slie passages which doe ensue hereafter, meaning by Gods grace, to discouer them euerie one in their owne place: yet must I not let passe to obserue how, when I said that his Religion cannot be true, because it disallow eth of many chiefe articles, which the Saints, and Fathers of that primitiue Church of Rome did generally hold to be true, he will needs himselfe prescribe vnto

Answ. pag 26.

me what I must proue, saying *that it will not be sufficient forme, that some of the Fathers mentained some of those opinions; but I must proue, if I will deale to the purpose, that they held them generally, and held them too, not as opinions but tanquam de fide, as appertaining to the substance of faith and religion.*

Whence proceedeth this care thinke yow, which he hath to direct me how to proue what I haue taken in hand? from Charitie? his vncharitable dealing before discouered giueth vs litle cause to thinke soe. Or perchance from a conceite of my weaknes, and ignorance whereby he was afraid that I knew not my selfe what I had to proue, or how it might be proued? truelie I am in doubt of that also; for though I confesse my selfe to be the weakest of a Thowsand, yet haue I noe reason to thinke that he would any way support my weakness who hath vndertaken to enter into combate with me before such Spectators, as in their view the least foile cannot be receaued without a great disgrace. What other thinge was it then that moued him herein, but onely his accustomed distrust of the Fathers iudgment in his Controuersies, which he hath formelie discouered, and here againe he sufficientlie insinuateth, when he stiketh not to tell vs, that in these our points, *some of the Fathers, haue held some opinions it will not suffice.* But by his leaue if *some of the Fathers* hold with vs, although they be but *some*, when none of the rest are found to hold the contrary, he cannot with his credit refuse to stand to the veredict of those *some* in selfe, seeing that their agreement in that pointe, is truely the vniforme consent of all, whilest the rest by their silence may well be thought to concurr with them therein. Vnlesse he will say, that to the vniforme consent of ancient Fathers, is necessarily required the expresse sentēce and saying of all and euery one in particular; then which nothing may be said more absurd, seeing that noe such vniforme consent of ancient Fathers can be had in any point at all, forasmuch as eych of them wintinge vpon certaine occasions, not one amongest them all had occasion to touch all Controuersies, or to lay downe his iudgment in euery one of the points by me propounded. When S. Augustin q disputing against the Pelagiās had cited the vniforme Doctrine of eleuen chiefe Fathers, hee thought he had sufficiently proued therby the common faith of the whole Church. And the Councell of Ephesus hauing produced

q Augustin. cont. Iulian. lib. 1. & 2.

but

but ten Fathers, made noe queſtion but that by their agreing authority the conſent of the whole Church was fully declared againſt Neſtorius *for no man did doubt*, ſaith Vincentius r Lirinenſis, *but thoſe ten did in iudgmēt agree with all the reſt of their bretheren.* The agreemēt then of *ſome* in any one article, which otherwiſe is not any way contradicted by the reſt, may welbe called *the generall conſent of ancient Fathers*, what ſoeuer our Anſwerer doth vainely imagine to the contrary. When he ſaith moreouer, that I muſt proue that the Fathers held theſe points not onely *generally*, but *as appertaining to the ſubſtance of faith, and Religion*, he giueth vs yet further cauſe to thinke, that he feareth we shalbe able to proue that the Fathers held them generally indeed, and therfore he prouideth this reuy vrging vs to proue further that they held them *as appertaining to the ſubſtance of faith, and Religion.* And to preuent vs herein, he affirmeth before hand *that the ſaid points be not all chiefe articles of faith.* But to whom doth he telle this tale? if to thoſe of his owne profeſſion, it is idle and needleſſe: if to vs, it is moſt vntrue: for it is welknown, that with vs they be certainly accounted chiefe articles of faith, being all of them declared for ſuch by the ſacred, and infaillible authority of the Church. Neither can our Aduerſaries themſelues deny that they appertaine *to the ſubſtance of faith, and Religion*, ſeeing that they condēne them for Hereſies in vs: as on the other ſide we eſteeme the obſtinat deniall of the ſame points to be noe leſſe in them. Yet will our Anſwerer ſay, that by the Fathers they were held but onely as opinions, and not as belonging vnto the ſubſtance of faith. And this is but his owne opinion, for whereſoeuer the Fathers doe profeſſe them in their works, they neuer tell him that they hold them for opinions, rather then for points of faith. And although that ſome of the ſaid points were not declared by the Church in former ages to be neceſſarie and chiefe articles of Faith and Religion, yet they were euer belonging to the ſubſtance of faith from the beginning, and without doubt were held for ſuch at leaſt implicitly and virtuallie by the Holie Fathers, how ſoeuer our Anſwerer vpon noe better ground, then his vaine diuining humor, doth giue out the contrarie. But to the end that the Reader may the better be inſtructed in this point, and withall attaine more eaſilie vnto the perfect knowledge of our Catholick Truth, it wilbe neceſſarie that we diſcouer ſomewhat more at large the manner.

r Decem illos nō aliud verè ſenſiſſe, quam cæteros omnes collegas ſuos nemo dubitabat. *Vincentius Liren. cap. 42.*

Anſvv. pag. 27.

How à point of faith may be discerned from an indifferent opinion in Religion.

SECT. XII.

FOrasmuch as our Answerer affirmeth, that all the points by me laid downe in my demand be not chiefe articles, I thought it meet by this disputation to disproue him herein, and to shew that they be all such chiefe articles of faith, as the obstinat denyall of any of them depriueth à man of all true beliefe, and maketh him à faithles Hereticke. For performance whereof we are first to inquire, which is the way, or certaine Rule, to knowe an article of faith, from an indifferent opinion? and that being found out, by squaring the said points thereby, we shall easilie vnderstand, whether they be chiefe articles yea or noe.

Our Answerer will haue this Rule to bee taken from noe other authority but from that of the Scripture only, which he affirmeth to be *the only* a *rock wher vpon he buildeth his faith*, and from which hee will not be drawen in any sort. But we haue all ready b discouered how vaine he is herein, and how freindly he shaketh hands with all condemned Hereticks of former tymes. At this present for the matter we haue in hand, I must intreat the iudicious Reader to obserue well how absurd à thing it is to make recourse vnto the sole Scripture for the triall of such points of faith as are in Controuersie. For besides that there be many confessed points c of faith, which are not in any sort expressed or as much as once touched by the Scripture, such as that whereof S. Augustin said. d *The Apostles truly haue not deliuered any thinge concerning this point: but that custome which was alleadged against Cyprian ought be held to haue beene deriued from their Tradition*, e S. Hierome protesteth that *the Holy Scriptures consist not in reading, but in the true vnderstanding of their sense and meaning, and* f *that by an euill interpretation or translation the Ghospell is no more the word of God, but the word of man, yea which is worse, the word of the Diuell.* For which cause à man that without errour will passe his iudgment vpon any Doctrine by the Scripture, must necessarely first of all be assured of the interpretation of the said Scripture, assured I say by an authoritie infallible, and no way subiect to errour. For all such conclusions of faith as are not found in the Scripture in expresse tearmes, and without all ambiguitie or doubt, but must bee deduced by interpretations; to the end that they may

a *Answ. pag.* 11.
b *Aboue Sect.* 5.
c *See this hereafter in the point of Traditions. pag.* 126.
d Apostoli autem nihil quidē ex inde præceperunt, sed consuetudo illa quæ opponebatur Cypriano ab eotū rraditione exordiū sumpsisse credenda est. *Aug. de Baptis. cōt. Donatist. l.* 5. *c.* 23.
e *Hieronym. cont. Lucifer.*
f Grande periculū est in Ecclesia loqui, ne fortè interpretatione peruersa de Euāgelio Christi, hominis fiat Euangelium, autquod peiusest diaboli. *Hier. in c.* 1. *Ep. ad Galat. l.* 1.

may bee conclusions of faith indeed, and infallible decisions equall to the authoritie of their originall, they must be deduced by an infallible meane. Now ther bee but three meanes or wayes by which a conclusion deduced from the scripture may bee pretended to bee infallible, and assuredly agreable to its originall: that is to say ether Human discourse, or priuat inspiration, or the authoritie of some externe meane ordayned by God betwixt the scripture and vs (as is the Magistrate betwixt the law of the Prince, and the people) to interpret the words vnto vs, to deduce the sense, and to frame & propound the conclusions. For to say that one place of scripture may bee interpreted by another, besides that ther bee infinit single texts in which this cānot haue place, wee allwayes meet with the same difficultie; forasmuch as one side will haue the place controuerted to bee expounded by this, and the other side will haue it to bee expounded by that passadge of scripture, and so the sense and meaning of the passage it selfe, which was produced for to decide the controuersie, is brought into question, nor can it euer bee infallibly decided, but by a meane infallible and certaine, which as wee said, must necessarely bee ether human discourse, or the priuate spirit, or the authoritie of an exteriour Iudge.

And for human reason, yf it bee subiect to so many errours in thos verie conclusions which are deduced from such principles as are naturally knowen and vnderstood, as the principles of Physick and Metaphysick, what may wee think will happen in thos conclusions whos principles are not vnderstood nor knowen but by the help of supernaturall light? Dauid said vnto God, g *Lighten myne eyes, ô lord, and I will consider the wonders of thy law.* Vppon which words S. Hierome writeth thus. * *If such a great Prophet doth acknowledg the darkesse of his ignorance, what shal become of vs seely infants?* And the holy scripture doth teach vs that the principles of our faith must bee vnderstood by the same authoritie, ether mediate or immediate, of him that first reuayled them. Iesvs, saith S. Luke, h *opened the sense and meaning of the scriptures vnto his disciples.* And S. Iohn, i *the lambe was found worthie to open the booke which was sealed with the seauen seales.* And the Queene of Ethiopias Eunuke being demanded by S. Philip whether her vnderstood what he read. k *How can I vnderstand it*, said hee, *yf no man do expound it vnto me?* And S. Peter, l *the scripture is not of any priuat interpretation.* And againe, m *in the Epistles of our brother Paule ther be many hard thinges to be vnderstood, which ignorant and giddie persons do deprave and corrupt, euen as they doe with the rest of the scripture, to their owne perdition.* And not only ignorant and giddie persons, ô glorious Peter, but such also as were skilfull and verie learned. For ther were ther yet any more learned then thos men, whos errours

g *Psal.* 118. 18.

* *Hier. ad Paulin. de institut. mon.*

h *Luke* 24. 45.

i *Apocalips.* 5. 9.

k *Act.* 8. 31.

l 2. *Pet.* 1. 20.

m 2 *Pet.* 3. 16.

Vincentius Lirinensis propoundeth for example of the like temptations vnto the faithfull? then Tertullian of whom hee saith: n *As many words, so many sentences: as many sentences, so many victories?* Then Origen of whom hee writeth, o *what Christian man did not worship him allmost lyke à Prophet? what Philosopher did not reuerence him as his master?* Then Apollinares of whom he cryeth, p *what spirit did euer yet surpasse him in subtilitie, exercise, and learning?* And if such great and remarkable personages, so eminent in pietie, and so vnmatchable in all sorts of sciences as Tertullian, Origen, and Apollinares were, had no sooner withdrawen the raynes of their priuat spirit and vnderstanding out of the hands of the Church, and placed them in the hands of their own particular human reason and discourse, but that they fell headlong to such profound and horrible depthes of Heresies, who will not be afraid to trust vnto his owne priuat sense and iudgment in the true and infallible vnderstanding of the holy scripture, and that in all controuersies of faith, when as by erring and making à diuision in one of them only, he falleth from the true Church of God, and is wholly depriued of all saluation? But what need wee arguments, when experience itself doth speak? For euen as all mē do naturally agree in the conclusions of Mathematik, because in this science human discourse is certaine and infallible, so truly if the same human discourse were likewise infallible in such conclusions as by consequences, and interpretations are deduced out of scripture, all men would naturally concur and agree in the same: But wee haue allreadie seene how far of our aduersaries are from all such agreement amongest themselues, whylest the Lutherans, the Caluinists, the Puritans, the Brownists, and such like, notwithstanding that all of them professe to follow the scripture most exactly, yet by the same scripture do find out one another to be most miserable & condemned Hereticks. * As for the inspiration of the Priuat spirit wee must call to mynd the danger of strong selfimaginations, which S. Augustin iustly tearmeth *most proude, and most perillous temptation*, which may somtymes be erroneously accounted diuine inspiration. We must obserue also that the meane by which contentions about the right interpretation of scripture are to be compounded, must either by fact or by law and right, be common vnto both sides, whereas the priuat spirit of one man cannot possibly, ether by fact or right, be common vnto him who houldeth fast the contrarie opinion. Besides all this the scripture warneth vs, how that q *the Angell of Sathan doth oftentymes transfigure himself into an Angell of light*, and withall commandeth vs r *to examin well the like spirits, to trie whether they be of God, or no.* By what shallwe examin the spirits and try whether they be of God? if by the Church, it is necessarie that first we know the Church

n Cuius quot penè verba tot sententiæ sunt; quot sensus tot victoriæ. *Vincent. Lirin. cap. 24.*

o Quis Christianorum non penè vt Prophetā; quis Philosophorū nō vt magistrum veneratus est? *Idem cap. 23.*

p Quid illo præstātius acumine, exercitatione doctrina. *Idem c. 16.*

* Se this aboue *pag. 77.* *Aug de doctrina Christ. in prol.*

q 2. *Cor.* 11. 14.

r 1. *Iohn* 4. 1.

yf by the ſcripture, it is alſo neceſſarie that we be aſſured of the true expoſition of the ſcripture: for to examin them by ſcripture, is, to examin them by the right meaning of the ſcripture. We muſt not then ſearch out the true ſenſe of ſcripture by our priuat ſpirit, but rather contrariwiſe wee muſt by the ſcripture, vnderſtood aright, examin and try whether that priuat ſpirit which doth inſpire vs, be from God or noe. Finally that aduertiſment of S. Peter that [f] *the ſcripture is not by priuat interpretation*, and that of S. Auguſtin. [t] *Let vs not haue à priuat truth fearing leaſt we be depriued of truth*, do as well exclude all pretenſe of priuat inſpirations, as of the aſſurance of human reaſon and diſcourſe.

Now ſeing that nether human diſcours, nor priuat inſpiration are infallible meanes to aſſure à man of the true interpretation of ſcripture in points of faith, it reſteth that we make recourſe vnto ſome externe meane ordayned by God betwixt the ſcripture and vs; (ſuch as is the authoritie of the Magiſtrate betwixt the Princes law and the people) that it may deduce, frame, and propound vnto vs all deciſions and concluſions whatſoeuer. And what other meane can this bee I pray yow, but only that wherof God ſaid by the mouth of Eſay. [u] *Thow ſhalt iudge euerie tongue that ſhall reſiſt thee in thy iudgment*, and by his owne mouth alſo. [x] *Hellgates ſhall not preuaile againſt her.* And againe. [y] *He that will not heare the Church let him be vnto thee as à Heathen and à Publican.* And by the mouth of S. Paule. [z] *God hath placed in the Church Apoſtles, Prophets, Paſtours, and Doctours, &c. To the end that we be no more litle children wauering with euerie wind of doctrin:* and againe. [a] *The Church is the Pillar and foundation of truth*? Ruffinus writeth that S. Baſill, and S. Gregorie Nazianzen did take the interpretation of the ſcripture not according to their owne proper vnderſtanding, but according to the tradition of the Fathers. And doth not S. Auguſtin cry out that. [b] *Truth repoſeth in the bellie of the Church*, and that [c] *The whole height of authoritie, and light of reaſon for the reparation of Mankind conſiſteth in the only ſauing name of* Iesvs-Christ, *and in his one only Church*? Doth not Vincentius Lirinenſis in like manner teach vs that foraſmuch as all do not take one and the ſame vnderſtanding out of the ſcripture, by reaſon of the profounditie therof, but ſome interpret it one way and ſome another, in ſo much that looke how many interpreters ther be, ſo many ſeuerall interpretations may in à maner be produced. [d] *Therfore it is verie neceſſarie that the line of interpretation be drawen accordinge to the ſenſe of the Catholick Church*? Nay the Miniſters of Geneua themſelues in the marginall notes of their later Bibles do playnely confeſſe the ſame saying. [e] *The doctrin of faith requireth à domeſticall and particular inſtruction, namely from them who are ordayned to expound it in the Church,*

f 2. *Pet.* 1 20.
s Nolimus eā habere priuatam, ne priuemur ea. *Aug. lib.* 12. *conf. cap.* 25.
u *Eſay* 54. 17.
x *Math.* 16. 18.
y *Math.* 18. 17.
z *Epheſ.* 4. 11. & 14.
a 1. *Tim.* 2.
b *Auguſt. in pſ.* 57.
c Totum culmen authoritatis lumenq; rationis in illo vno ſalutari nomine atque in vna eius Eccleſia, recreando atque reparādo humano generi conſtitutum eſt. *Aug. in epiſt.* 56. *fine.*
d Atque idcirco multum neceſſe eſt vt Propheticę, & Apoſtolicæ interpretationis linea ſecundū Eccleſiaſtici & Catholici ſēſus norman dirigatur. *Vincent. Lirin. c.* 2.
e La doctrine de la Foy requiert vne inſtruction domeſtique, & particuliere, nōmément en ceux qui ſont ordonnez pour la porter en l'Egliſe, à fin que l'on ne la prenne de ſon ſens particulier, ſous ombre des Eſcritures: Et c'eſt ce qu'on appelloit anciennemēt, tradition. *Geneua Bible in* 2. *Tim. cap.* 2.

to the end that no man vnderſtand it according to his owne particular iudgment vnder the cullor of ſcripture: and this is that thing which anciently was called tradition.

Behould here, Gentle Reader, how, allthough the articles of our faith be grounded ſome way or other in the ſcripture, yet the Rule to find out which is à point of faith and which not, muſt be taken from the Church, in as much as it declareth vnto vs which is the true and vndoubted ſenſe & meaning of the holy ſcripture in the approbation of the ſaid points of faith. And that thow mayeſt vnderſtand how aſſuredly this doctrine was both held, and practiſed in the primitiue Church, thow muſt firſt obſerue that in two ſorts of points of doctrine ther may happen diuerſitie of opinions amonge Chriſtians. Some points ther are in which controuerſie ariſinge, nether the affirmatiue nor yet the negatiue parte is by the Church declared to be true, nor cõmanded to be ſoe belieued, and profeſſed by her followers; *f in which* (ſaith S. Auguſtin) *that faith whereby we are Chriſtians remaining ſafe, either we doe not know which parte is true, and ſoe ſuſpend our definitiue ſentence: or els by humane, and weake ſuſpition, we doe geſs otherwiſe then the truth is, and conſequentlie are deceaued.* And in the like points it is lawfull for learned men to diſpute to and fro, as aboue hath beene obſerued.

Another ſort of points ther is, wherein when controuerſie doth ariſe one part is already found declared for true, and commanded of neceſſitie to be ſoe belieued by all, and in theis, if à man be aduertiſed of the Churchs declaration, and notwithſtanding will obſtinately mentaine the contrarie, then is he ſaid to hould againſt à pointe of Catholicke faith, and therfore accounted to be an Hereticke. g *Let vs ſuppoſe* (ſaith S. Auguſtin) *that ſome man doth hold of Chriſt that error which h Photinus held, which he thinketh to be the true Catholicke faith; I do not yet account him for an Hereticke, except when the doctrine of the Church is laid open vnto him, he yet maketh choiſe to continue in that error which before he held.* Loe here how plainly S. Auguſtin diſcouereth à pointe of faith, by the Churchs authoritie, and declaration. But this will appeare yet more manifeſt to any that is willing to diſcerne the truth, by the manner wherwith S. Auguſtin excuſed S. Cyprian, when the Donatiſts alleadged his authoritie for their error, obiecting that if they were Hereticks for houldug that opinion of the rebaptiſing of Hereticks, then muſt S. Cyprian alſo haue beene an Hereticke, and if S. Cyprian was noe Hereticke, neither were they, ſeeing they profeſſed noe more in that point, then what S. Cyprian ordinarily mentained. Whereunto S. Auguſtin replying firſt ſaith thus. i *In thoſe tymes, before that the conſent of the whole Church, by the decree of à plenarie or generall councell, had determined what was to be embraced of all in the controuerſie*

f Quibus ſalua fide qua Chriſtiani ſumus, aut ignoratur quòd verum ſit, & ſententia definitiua ſuſpẽditur, aut aliter quã eſt, humana & infirma ſuſpitione conijcitur. *Aug. in Enchirid. cap* 21.

g Iſtum nondum Hæreticũ dico, ni ſi manifeſtata ſibi doctrina Catholicæ fidei reſiſtere maluerit, & illud quod tenebat elegerit. *Aug. lib.* 4. *de Baptiſmo cont. Donat. c.* 16.

h Namely that Chriſt vvas not true God, but onely man. *Aug. l. de hæreſib. hæreſi* 44. 45.

i Illis tẽporibus antequam plenarij concilij ſententia quid in hac re ſentiendum eſſet totius Eccleſiæ conſentio confirmaſſet, viſum eſt ei cũ formè octoginta coepiſcopis ſuis Aphricanarũ Eccleſiarum, omnem hominẽ qui extra Eccleſiæ Catholicæ communionẽ baptiſatus fuiſſet oportere ad Eccleſiam venientem denuo baptiſari. *Aug lib.* 1. *de baptiſmo cont. Donat. c.* 18.

controuersie: S. Cyprian with almost fourscore of his fellow African Bishops did thinke that euerie one, who was Christned out of the Catholicke Communion, ought to be baptised againe, when he had recõciled himselfe to the Church. Obserue here how S. Cyprian is excused, for that his error was not against any point as yet declared by the Church, in the vnitie whereof S. Cyprian alwayes professed he would both liue and dye, exhorting also others vnto the same, as appeareth in his works. Furthermore S. Augustin, haueing alleadged S. Cyprians owne words, gathereth out of them, k *That he doth sufficiently shew, that most easilie he would haue corrected & chãged his opinion, if any man had shewed him the contrary.* l *Neither durst we affirme any such thinge, if we were not well grounded vppon the most vniforme authoritie of the vniuersall Church, vnto which vndoubtedlie S. Cyprian also would haue yeelded, if in his tyme the truth of this question had beene cleered and declared, and by a generall councell established.* m *For at last we are mẽ, & therefore to be in error & to be deceaued, is à humane temptation. But for à man, by too much louing his owne opinion, or by enuying his betters, to proceede soe farr as to the breach of vnion by setting vpp the sacrilege of Schisme or Heresie, Diabolica præsumptio est, is à diuelish presumption.* Thus S. Augustin against the Donatists, for persisting obstinatlie in their error, after the declaration of the Church to the contrarie. And therefore the same Father exhorteth them to imitat S. Cypriã, by submitting themselues to the Catholicke Church, which now had ended and declared that question; and withall he telleth them n That S. Cyprian himselfe, being then in heauen (and to whose prayers he ther humblie commendeth himselfe) was, by vnitie of spirit, present in the Nicen councell, wherein his former false opinion was condemned, and therefore noe marualle, if the authoritie of the said councell, & of the whole Church be preferred before S. Cyprian, or what soeuer priuat man.

Although, I hope, this point is now made plaine enough by this holie Fathers authoritie, yet that I may leaue it past all doubt, or replicatiõ, we will giue à glance to see how the practise of this doctrine was performed. The Bishops of Affrick haueing in two Prouinciall Councells cõdemned the Pelagian Heresie newlie sprung vpp, thought that their proceedings were not sufficient vnless both of thẽ by writing hũble letters vnto the Sea Apostolicke, namelie vnto Pope Innocentius had procured him to cõfirme all by his supreame authoritie, and by giuing sentence in that cause. Reade the nynteeth Epistle amongst S. Augustins Epistles. And yow shall finde how 68 Bishops writing from Carthage to the forsaid Pope, after hauing related vnto his *Holynes*, (soe they intitle him) what they had cõcluded thẽselues in the matter, they say, o *that they thought it conuenient, to intimate the same vnto his Charitie,*

k Satis ostẽdit facillimè se correcturum fuisse sẽtentiam suam si quis ei demonstraret, &c. *Idem lib. 2 cap. 4.*

l Nec nos ipsi tale quid auderemus asserere, nisi vniuersę Ecclesię cõcordissima authoritate firmati, cui & ipse sine dubio cederet si iam illo tempore quęstionis huius veritas eliqnata, & declarata per plenariũ concilium solidaretur. *Ibidem.*

m Homines enim sumus: vnde aliquid aliter sapere quãse res habet, humana tentatio est: nimis autem amãdo sententiã suam, vel inuidẽdo melioribus vsque ad præcidendæ communionis, & condẽdi Schismatis vel hæresis sactile gũ peruenire, diabolica præsumptio est *Idem c. 5.*

n *Lib. 5 cap. 17.*

o Hoc itaque gestũ Domine frater sancte charitati tuæ intimandum duximus, vt statutis nostræ mediocritatis etiã Apostolicæ sedis adhibeatur authoritas protuẽda salute multorum, & quorundam perueršitate etiã cortigẽda. *Aug ep. 90*

Charitie, to the end, *that vnto the decrees of our mediocritie* (say they) *be annexed the authoritie of the Sea Apostolicke, for the preseruation of the health, and good estate of many, and also for the correction of the peruersitie of some others.* And then againe in the same Epistle they beseech his [r] Holynes, that he will *haue compassion of them with the true bowells of a Pastor*, concluding that they hoped he would giue such Iudgment, as they all should haue cause to reioice therat.

[r] Consideret ergo sanctitas tua, & pastoralibus nobis compatiatur visceribus. *ibidem.*

In like manner the second Councell held at Mileuitum, consisting of 61 Bishops, amongst whom S. August. himselfe was present, and subscribeth in the eight place to their Epistle, sent about the same matter to the same Pope Innocentius, which beginneth with theis words. [s] *Seeing our lord God, by the gift of his especiall grace, hathe placed yow in the Sea Apostolicke, soe that rather it would be imputed to our fault, and negligence, if we should surcease from suggesting vnto yow such things as doe seeme behooffull for the Church, then that yow can take them at our hands, either disdainfully or negligentlie; we doe beseech yow to vse your pastorall dilligence in remedying the greate dangers, wherewith the weaker members of Christ are inuironed.* Then propounding the new Errors of Pelagius, and Cælestius, and saying that S. Hierom had written verie profitably against them, yet say they, we hope that by the authoritie of your Holynes, they welbe more easilie corrected; and therefore that they haue herein imitated their fellow Bishops of the prouince of Carthage, who about the same cause, had also written to the *Sea Apostolicke.*

[s] Quia te Dominus gratiæ suæ præcipuę munere in sede Apostolica collocauit, &c. magnis periculis infirmorum mẽbrorum Christi pastoralem diligentiam quæsumus adhibere digneris. *Epist.* 92. *inter Epistolas Augustini.*

By all which thow mayest easilie vnderstand, gentle Reader, first how in those primitiue tymes, the Bishops of other remote Churches throughout the world held the Pope alwayes for their *Pastor*, and acknowledged in him a supreame, and vniuersall authoritie ouer all Christian people; according to that which [t] heretofore more at large hath beene declared.

[t] *Above sect.* 3.

Secondlie thow maist gather how by the iudgment, and Common consent of the Christian world, notwithstanding whatsoeuer vaine boasting, and vaunting by the Protestants made of the Scripture, yet the onelie way to finde out, who were Hereticks indeed, and who Catholicks, and consequentlie what was a point or matter of Faith, and what not, was to see, who with pertinacie held new Doctrine contrary to the Catholicke Roman Church, and who not; by which Churches authoritie opinions in Religion were established for points of Faith, and the contrary adiudged for Heresie.

Thirdlie obserue, that how soeuer the holie Fathers haue sometymes held erroneous opinions, through humane imbecillitie, yet did they alwayes submit themselues, and their opinions, to the iudgment, and censure of the Catholick Church, in whose vnitie, and holie Com-

munion

munion they alwayes did perseuer.

Fourthlie obserue that though à man hold an error, and be deceaued through humane weaknes, yet is not that Error culpable, vntill he vnderstanding that the Church hath declared it for an Error doth yet obstinatlie persist in the same, as our Answerer and his fellows doe, who to mentaine their priuate Erroneous conceipts, are bould to make à breach in that vnitie which the holy Fathers soe much esteemed: whereby how far vnlike they are vnto those of the anciēt true Church, may be gathered more euidently yet out of that Doctrine which S. Augustin layeth downe when searching out the Cause why Gods Prouidence doth permit holy, and learned men sometymes to be deceaued, he concludeth, [u] that this God soe ordaineth to manifest thereby their patient and humble charitie in keeping vnitie till the truth be declared, and thē in preferring the truth soe manifested by the Church before their owne priuat perswasion whatsoeuer to the contrarie.

Fiftlie obserue, That according to the Doctrine of S. Augustine, chieflie in that example of S. Cyprian, an opinion which formerlie was not held for à point of Faith, may by the declaration of the Church, be receaued and held for such: and that with the occasion of some new arising Error, as appeareth by that saying of the same holy Father in his booke *De Hæresibus ad quoduultdeum*, where hauing set downe à Catalogu of ould Heresies, he concludeth thus. [x] *Euery Christian Catholicke is bound not to beleeue thes Heresies. But not euerie one who beleeueth not thes may therupon forthwith infer, that he is now à true Christian Catholicke. The reason is, for that there may perhaps be alreadie, or hereafter, at leaſt, may arise other Heresies, besids thes which I haue in this treatise sett downe, of which, whosoeuer holdeth any one shall not be à Christian Catholicke.* thus S. Augustine, shewing how in succeeding ages, new sprung Heresies might be cōdemned by the sentence of the Catholicke Church, and the contrarie opinion declared for à pointe of faith, though before it was not vniuersallie held for such. And that this Rule of discerning such like points of faith ought to be taken from the authoritie of the Church, and not from the Scripture alone, as our Aduersaries doe affirme, the same holie Father doth teach vs; for writing to S. Hieromey he requesteth him, that setting downe the Cataloge of Hereticks, he would ioyntlie expres *In quibus eos damnauit Catholica authoritas*; *In what points they had beene condemned by Catholicke authoritie*, And againe, in his preface to the aboue mentioned Cataloge of Heresies, he mentioneth himselfe, *Quid contra teneat Ecclesia, what the Church holdeth against such Heresies*, without making any mention of the authoritie of Scripture.

Finallie obserue how all the points laid downe by me in my demand being

[u] Ideo plerunque doctoribus minus aliquid reuelatur, vt eorum patiens & humilis charitas in qua fructus maior est, cōprobetur, vel quomodo teneant vnitatem cum in rebus obscurioribus diuersa sentiunt, vel quomodo accipiant veritatem, cum cōtra id quod contra sentiebant, declaratum esse cognoscunt. *August. lib. 2. de Bapt. cont. Donat. cap. 5.*

[x] Omnis itaque Christianus Catholicus ista non debet credere. sed nō omnis qui ista non credit consequenter debet se Christianum Catholicum iam putare vel dicere: possunt enim & Hæreses aliæ quæ in hoc opere nostro commoratæ non sunt, vel esse vel fieri, quarum aliquam quisquis tenuerit, Christianus Catholicus non erit. *Aug. lib. de Haresi. ad Quoduultdeum.*

[y] *August Epist 9.*

being declared expreſſlie by the Catholicke Church for articles of faith, are of neceſſitie to be beleeued, and held for ſuch, and the contrarie for damnable Hereſie.

And that thow maieſt the better vnderſtand this whole diſcourſe, conſider with thy ſelfe how in all ages, ſuch like points of Faith haue beene declared by the Churchs authoritie, and the contrarie opinions accurſed and condemned: as by this particular induction, and enumeration ſhall appeare.

In this manner were thoſe that kept Eaſter after the cuſtome of the Iewes, accounted for Hereticks, vnder the name of z *Quartadecimani*, by the decree of Pope Victor, who therefore excommunicated all the Biſhops of Aſia for not obeying the declaration of the Church herein, as witneſſeth a Euſebius, and others.

The Nouatians b were Condemned by Pope Cornelius, in a Councell by him held in Rome, wherein it was firſt declared for a pointe of Faith, that the Church hath power to abſolue from their ſinn, ſuch as fall after Baptiſme, which the Nouatians denyed.

In the Nicen Councell it was firſt declared a pointe of Faith c that the ſonne is coëternall and coëquall with the Father, and Arius with his followers were condemned for mentaining the contrarie. And it is to be obſerued, how all the holie Biſhops and Fathers aſſembled in this generall Councell not onelie acknowledged Pope Sylueſter his Legats as Superiors and Preſidents, but alſo with one conſent did ſend their decrees vnto the ſaid Pope to be confirmed.

The ſecond generall Councell gathered at Conſtantinople by the appointment of Pope Damaſus, declared the holie Ghoſt to be coëternall and coëquall with the Father and the ſonne, againſt the *Macedonians*, d who affirmed him to be a creature.

In the third generall Councell held at Epheſus, e the Popes Legate S. Cyrill being Preſident, it was firſt declared for a point of Faith, that the bleſſed virgin was not onelie the mother of Chriſt but alſo the mother of God, and that in Chriſt there was but one perſon, againſt Neſtorius who brought in the contrarie.

In the fourth generall Councell at Chalcedon, f it was declared that Chriſt had two diſtinct Natures, humane, and diuine; and *Eutyches* was condemned for holding that he had but one. And both this Generall Synod, and the former, were confirmed by the Pope, at the inſtance of the Fathers therein aſſembled.

How the Pelagians were condemned we haue partlie ſeene alreadie, and S. Auguſtine repeateth againe in his ſecond booke of Retractations cap. 90. in thes words. g *The Pelagian Hereſie, together with the Authors therof, was conuicted, and condemned by the Biſhops of the Romane Church.*

z *Epiphan. Hæreſ. 50. Auguſt. Hæreſ. 29 Tertull. de præſcript. fine.*

a *Euſebius lib. 5. Hiſtor. cap. 23. & 24.*

b *Ruffin. leb. 6. hiſtor. Eccleſ. cap. 23. Baron. Anno 255.*

c *Euſeb. lib. 3. de vita Conſtant. Hiſtor. Tripartita l. 5. Theodoreti li. 1. c. 4.*

d *Photius in lib. de ſeptem Synod. Theodoret. lib. 5. hiſtor. cap. 8.*

Epipha Hæreſ 74. Auguſt. Hæreſ. 52.

e *Euagrius l. 1. 2. 4. Theodoret. lib. 4. de Fab Hæret. Proſper in Chronic. Baron. Anno 434.*

f *Euagrius l. 2 c. 4. Baron. Anno 454.*

g Pelagiana Hereſis cũ ſuis auctoribꝰ ab Epiſcopis Eccleſiæ Romanæ, prius Innocẽtio, deinde Zozimo, cooperantibus Conciliorũ Africanorum literis, conuicta atque damnata eſt. *Auguſt. lib. 2. Retract. cap. 50.*

Church namelie by Innocentius, and after by his Successor Zozimus, whervnto also did cooperat the African Councells by their letters. And Prosper in his Chronicle declaring the same, saith. h *A Councell being held at Carthage of 217. Bishops, the decrees of that Synode were presented vnto Pope Zozimus, which being by him approued, the Pelagian Heresie was condemned throughout the world.*

h Concilio habito apud Carthaginem 217. Episcoporum, ad Pontificem Zozimum Synodalia decreta perlata sunt, quibus probatis Pelagiana Hæresis in toto mundo damnata est. *Prosp. in Chron. An. 420.*

The Heresie of the Monothelits was condemned in the sixt Generall Councell at i Constantinople. Soe was that other of the Image-breakers condemned in the seaueneth Generall Synode, and in both theis Councells the Popes Legates sate as Presidents.

i *Vide Acta Conc. Photius de 7. Syno.*

That Heresie also of k Berengarius denying the Reall Presence was condemned first by Pope Leo the 9. in a Councell held at Vercellis, and afterward by Nicholas the second in another Councell held at Rome.

k *Lanfranc. & Guidmund. lib. 1. cont Berengar.*

Peter Abailard l was condemned by Pope Innocentius the second, for teaching, that Christiãs should not beleiue any point of faith which they could not vnderstand by humane Reason. When also the contrarie was declared for a pointe of faith.

l *S. Bern. Epi. 190.*

Another sect called m *Fraticelli*, or little Friars, in the thirteenth age taught, that the authoritie of the Roman Church was perished and lost through the wickednes of the Popes, and that they themselues onelie were the true Church, and were perfect like vnto the Apostles. That they ought not to be subiect vnto any, becaus they depended immediatlie on Christ. That all the Popes, from Sylvester downeward, were transgressors, except Cælestin the first. But thes their Errors, with many more, were condemned by Pope Boniface the eight.

m *Nauclerus Generat. 44. Ioan. Turrecremata lib. 4 summæ part. 2. cap. 37.*

The Begardes were condemned by n Clement the 5. in a Councell at Vienna for bringing in of seuerall erroneous nouelties.

n *Concil. Vien.*

Wicklife also, and Huss, in the Councell of o Constance were declared Hereticks, by Pope Martin the 5. as witnesseth Cocleus in Hist. Hussi. lib. 3. and Æneas Syluius l. de Origine Bohemorum cap. 35.

o *Concilium Constant. sess. 8. & sess. 15.*

To which number future ages, without doubt, will adioyne our Protestants and moderne sectaries, as condemned by the same authoritie of the Church vniuersall, by Pope Leo the tenth, Clement the seaueneth, Paule the third, Paule the fourth, Pius the fourth and Pius the fift, in the late famous Generall Councell of Trent, held vnder the said Popes, and by them confirmed. Whereas it is wel known that our Religion hath beene in all ages profelled by that same holie Church which hath condemned in seuerall ages the Heresies aboue rehearsed, with many more, which for breuitie sake we haue omitted. And therefore we may well conclude out of that which hath beene said, that the onelie Rule to know a point of Faith from an indifferent opinion

in Religion is the declared and determined Iudgment of the Church, by which all the points laid downe in my demand being propounded vnto vs for such, must of neceſſitie be acounted chiefe articles of Catholicke beliefe. And truelie if our Anſwerer were anſwereable to that conceipt which others hould of his integritie, he should ether haue forborn to chardge vs with Hereſies, or els he should lett vs know by what authoritie of Church or Generall Councell, any of our opinions were euer yet condemned: otherwiſe, although they haue beene Errors, yet Hereſies they cannot poſſiblie be called, whilſt they are not mentained againſt the known decree, or declaration of the Church. But now as we haue beheld how vainly he denyeth the said points to be chiefe articles of faith, ſoe muſt we for à cõcluſiõ inquire

HOVV vainlie our ANſVVerer chargeth Vs VVith noueltie.

SECT. XIII.

Anſvv. pag. 12. NOtwithſtanding that our Anſwerer ſomtymes affirmeth our opinions to be *farſpred Hereſies*, and of ſoe long continuance, *that the defenders of them are bould to make vniuerſallitie, and duration the ſpeciall marks of their Church*: yet forgetting himſelfe in other places he is *Anſvv. pag. 4. & 7* not ashamed to tearme them, *prophane noueltie, and hereticall noueltie*, and conſequentlie will haue vs to believe that his Religion is of more antiquitie. the which he endeauoureth to make good, firſt by iumping at once ouer à Thowſand ſix hundred yeares, and ſquaring a his Faith by that of the Apoſtles; ſecondlie by aduenturing (though faintlie) to iuſtifie it by that which the holie Fathers b in middle ages did profeſſe. We haue ſeene how he hath failed in the firſt, producing noe more for himſelfe, then all Hereticks haue euer done. In the ſecond notwithſtanding that he declared his feare, & shamfull tergiuerſation, yet now ſurpriſed vppon the ſuddaine with à doughtie ſpirit, he deſperatlie ſalies forth, and of à daſtard Defendant, becometh à deſperat Aſſailant, *Anſvv. pag. 24.* taking vppon him *in demonſtration of his forwardnes, to giue the firſt onſet himſelfe.* But it is eaſie to eſpie how this pretended Hardines is nothing els but à meere couer and cloake to hide the weakenes of his cauſe, & to boulſter out his booke with à shew of Antiquitie, more then with à ſubſtance of veritie, being flush alwayes in words, and refined periods, yet ſtill failing in ſownd reaſon and Iudgment. For ſay that we ſhould graunt him whatſoeuer he alleadgeth out of the Fathers, and that we ſhould confeſs their ſayings to make altogether for him, what if not his owne mouth pronounced, that all this will not be any way ſufficient

a *See this aboue ſect. 3.*

b *Aboue ſect. 4.*

ficient, forasmuch as noe authoritie but that of the Scripture can suffice? And if he had reason to crie out with S. August. and say, *let humane writings be removed, let Gods voice sownd*, with what sense now may he be thought to haue stuffed such a deale of Paper with humane authorities? It will be answered that it is done onelie to shew the confidence he hath in his cause, and that the Fathers, howsoeuer he esteemeth them little, make wholie for him, and against vs. But how vaine he is herein, his owne Masters, and Grandsirs doe sufficientlie declare, whilst they themselues confesse, that the holie Fathers doe altogether stand for vs, and therefore with one consent they doe vtterlie disclaime from their opinions, and Doctrine, as herein parte shall brieflie be made known, to the end that our dog *Bagg*, euen by the Currs of his owne Towne may be made crie, and runn away, after being shaken in the myre before his owne doore.

Answ. pag. 10.

And first of all M. Cartwright c will lett him know, that *So sollicitously to seeke, and cite the testimonies of holie Fathers, is nothing els* (for a Protestants) *but to dig droſs out of ſtinking puddells, and ditches*, and there vppon he contemneth by name, Iustin Martyr, Irenæus, Clement, Anacletus, Epiphanius, Ambrose, Zozimus, Augustine and others, saying plainelie he would doe noe less, though they were a hundred for one. And withall he aduiseth M. Whitgift, and all Protestats beside, to shake hands with him herein, affirming that if once by ether of their follie, credit be giuen to the Fathers, an entrie is made for the Papists against them both, to confirme by their authoritie all the particular points of their Religion; *For to allow* (saith he) *of S. Augustines saying, is to bring in Poperie againe.* Nay in his second replie against Witgift, he further confesseth this truth, telling his Aduersarie M. Whitgift that if they stand to the Fathers iudgment, they shalbe both condemned for Heretiks; *For soe*, saith he, *doth Epiphanius, and Augustine censure all those, which deny prayer, and sacrifice for the dead.*

c *Cartwright against whitgift.*

Cartwright supra pag. 103.

M. Whitgift d him selfe in his defence &c. against the replie of Cartwright; affirmeth, *that almost all the Bishops and writers of the Greeke Church, and Latine also, for the most parte, were spotted with Doctrins of free will, of merit, of inuocation of Saincts, and such like.*

d *Whitgift in his defence, &c. pag. 472. & 473.*

Doctor Bilson e affirmeth that all the Fathers with one consent doe teach, that Christ deliuered the soules of the Patriarks, and Prophetts out of hell at his coming thether, and soe spoiled Sathan of those which were in his possession.

e *Bilson in his full redemption of mankind.*

M. Whitakers, besids that he saith f of Dionysius, that *he was a great patron of traditions*, and of g Basil, that he beleeued *Limbus Patrum*, and *vnwritten traditions*, he confesseth generallie of all the ancient Fathers, that

f *Whitaker de sacra Scriptura pag 655.*
g *Ibidem pag. 678. 681.*

h *Idem de Eccleſia contra Bellar. controuerſ. 2. q 5 pag. 299.*

h that they held *Limbus Patrum. free will, merits of good works, inuocation of Saints, ſingle life of Biſhops,* &c.

i *Humphrey Ieſuitiſ part. 2 pag. 930*

Doctor Humphrey alſo will teach our Anſwerer, *that it maie not be denied, but that Irenæus, Clement, and others called Apoſtolicall, haue in their writings, the opinions of free will, and merit of works,* &c.

k *Laſcitius in defenſione pag. 146.*

Laſcitius k a Proteſtant of noe meane ranke, will haue vs to beleiue, *that the Fathers diuiſed Purgatorie, that they were of opinion that prayers, and Sacrifice of the Maſs was to be offered vpp for the dead. That they bereaued the lay people of the cupp, called vppon dead Saints, and brought in ſuch like Errors.*

l *Calu. l. 3. Inſtitut. cap. 5. num. 10.*

In like ſorte Caluin l ſaith that the Fathers were caried awaie with Error, and Beza m that they followed paganiſme for a rule.

m *Beza Epiſt. 8. Theol.*

But letting paſs many other pettie Currs, though sharpe fangd herein, lett vs here the great *Maſtiu Luther* how he ſhaketh, and moutheth our Anſwerer, by barking with open mouth againſt the holie Fathers and their authoritie. n *They were blinde* (ſaith he) *and not ignorant in the Scriptures, they erred all their life tyme, and if before their death, they were not reduced, neither were they Saincts* (ſaith this Apoſtata) *nor yet any members of the Church.* And againe of ſundrie Fathers in particular he ſaith thus. o *In the writings of Hierom, there is not a word of true Faith in Chriſt and ſound Religion. Tertullian is verie ſuperſtitious. I haue holden Origen longe ſince accurſed. Of Chryſoſtome I make noe account. Baſil is of noe worth, he is whollie a monke, I weigh him not a heare. Cyprian is weake diuine,* &c. Thus foule mouthed Luther, who therefore readeth this leſſon to all his followers. p *We doe receaue nothing but the Scriptures: and them ſoe alſo as onelie we our ſelues haue certaine authoritie to interpret them. As we expound them ſoe was the meaning of the holy Ghoſt: what others bring, be they neuer ſoe great, be they neuer ſoe many, it proceedeth from the ſpirit of Sathan, and from a mad, and alienated minde.*

n *Luth. de ſeruo arbitrio pag. 434. Tom. 2. Wittimberg. Anno 1551.*

o *Luth in Colloq. menſal. cap. de Patribus Eccleſiæ.*

p *Luth. l. de ſeruo arbitrio.*

We neede not now inquire any further, in what ſchole did our Anſwerer learne this leſſon, *Alleadge what authoritie yow liſt without Scripture, and it cannot ſuffice.* And if we demand who ſhall interpret the ſenſe of the Scripture in doubtfull authorities, his Maſter (yow ſee) hath taught him to anſwer, *As we expound them, ſoe was the meaning of the holie Ghoſt, and we our ſelues onelie haue certaine and infallible authoritie to interpret them.* Yet though Luther was he who read this leſſon of late vnto our Aduerſaries, we will not for all that infer, that it ſauours any way of noueltie, foraſmuch as we finde it to haue beene read in the ſchooles of all ancient Hereticks, from the begining.

Pag. 82.

q *Aboue ſect. 8.*

But letting this paſs, as ſufficientlie vrged alreadie q, will our Anſwerer haue the Forhead now, to chardge vs any more with *Nouelties*, when as the great ones of his owne profeſſion teach him that the ancient

ancient Fathers did mẽtaine those points we now defend against him: and therefore one of them calleth our Religion, r *A patched Couerlid of the Fathers Errors sowed together.* Although thẽ our Religion did consist of *Errors*, as Whitakers doth affirme, yet maie our Answerer blush to call them *Nouelties*, seeing they be confessedlie as ould as the ancient Fathers themselues: and much more may he be ashamed to tearme them s *prophane and* t *Heretical*, when he is not able to finde out (as I said before) that either by authoritie of Church, Councell, or Fathers, they haue beene condemned for such. But as that holie Father said, u *He is not ashamed of follie, who hath lost Religion.*

r Ex patrum erroribus vester ille pōtificiæ religionis cento Consutus est. *Whitaker cont. Dur. l. 4. pag.* 423.

s *Answ. pag.* 4.

t *Answ. pag.* 7.

u Nam iam quisquis ne erubescit stultitiæ, vbi perdidit religionem. *S. Hilarius li. 7. de Trinitate post medium.*

Hauing thus freed our selues from that imputation of *Noueltie*, which our Answerer indeuoured to cast vppon our Religion, lett vs (as heretofore we haue often done) retort his tearmes vppon himselfe, and make him swallow downe his throat the shamfull reproach of *Noueltisme*: which, I hope, will sufficientlie be performed by prouing that Martin Luther was the first broacher of the Protestants Religion: and withall, this same cannot be more stronglie proued I wisse, then by the open confession of the said Luther himselfe, and of others his owne followers.

Indeed our Answerer in a Latin worke x of his, formerlie set forth, hath laboured to point out vnto vs a cõtinuall succession of his *Church* for many ages before the ariseing of Luthers Ghospell, but with such vnfortunat euent, as euen his owne haue iudged him ridiculous therin, forasmuch as though he discouereth much reading in that worke, yet he maketh shew of little witt and iudgment in the same, as by thes reasons following shall appeare. For first of all he tooke vppon himselfe a taske impossible to be performed, when he went about to search, and to finde out his Church in those tymes, wherein, by the confession of his owne learned Fathers and Breethren, it was inuisible, and not able to be seene: *sometyme the Church*, saith Luther, y *was most weake, and soe dispersed, as it appeared noe where.* And againe, z *The Church is brought into the dust of death, soe that no where there appareth any shew or trace of her.*

x *Li. de Christian Ecclesiarum successione & statu.*

y *Luth. vppon th 90. Psalm. Tom. 3 fol.* 495.

z *Idem in Psal. 22 fol.* 344.

In like sorte Caluin. a *We gather that the Church is not at all tymes subiect to the Eyes of men, as the experience of many ages witnesseth.*

a *Calu. in his Antidote of the 18. Article of the vniuersitie of Paris.*

M. Fulke confesseth the same, saying, b *That in the tyme of Boniface the third, which was in the yeare* 600. *the Church was inuisible and fled into the wildernes there to remaine for a longe season.* And if any be desirous to know, for how longe a season it was, M. Napier c will tell him a longer tale, that *from the yeare of Christ* 316, *God withdrew his visible Church from open assemblies, to the harts of particular godly men, during the space of* 1260 *yeares: the Pope and his Clergie, hauing possessed the outward visible Church of*

b *Fulke in his Answer to a counterfeit Catholicke pag.* 16.

c *Naper vppon the Reuelation cap.* 12. *pag.* 161. *Ibidem* 145. 191. 156. 237.

Christian soe longe: the true Church abiding all that while latent and inuisible.

M. Perkins c confirmeth this most assuredlie, saying, that *before Luthers tyme the Church was hidd, and inuisible to the world by an vniuersall Apostacie, for many hundred yeares togeather*, the which he confesseth to haue beene 900. and D. Willet d defining à visible Church saith absolutelie, *that such à Church hath not alwaies beene, neither can we bee assured that it shalbe alwaies found vppon the earth.* Nay our Answerer himselfe pag. 186. doth confesse that *the tares which grew vp with the primitiue Institution of the Church, in the end did quit choak and extinguish it.* The which being soe, was hee thinke yow in his best witts, when he went about to seeke, and supposed to haue found out à thinge confessed to be inuisible?

c *Perkins in his exposition vppon the Creede. pag. 400. and in his reformed Catholicke p. 329. & 307.*
d *Willet in Synops. pag. 52.*

Secondlie he bringeth in for Pillars of his succeſſiue Church those that by his owne Breethren also are confessed to be damned Hereticks; as for example, *Waldo*, *Wicklife* and *Huß*. For M. Iuell e disclaymeth from the Waldenses, saying expreslie. *They be none of ours.* And Osiander f telleth vs plainelie, that *their opinions were absurd, wicked, and Hereticall, they admitted*, saith he, *noe admonition, but persisted in their errors, and wickednes, being an Anabaptisticall furie*, for which cause Pantaleon g iustly numbreth them amongst Hereticks.

e *Iuell in the defence of the Apologie. pag. 84.*
f *Osiander Cent. 13. pag. 329.*
g *Pantaleon in Chron. pag 93.*

And for *Wicklisse* h he believed that Order, Pennance, Cõfirmation and Extreme vnction were Sacraments, and Osiander i saith that he condemned lawfull oathes, sauoring therein of Anabaptisme; that he taught also that all things come to pass by absolute necessitie, which is Stoicall; and, as Witnesseth Melanchon, k he nether did vnderstand nor hould the iustice of Faith, *But I haue found in him*, saith he, *many Errors, whereby we may iudge of his spirit.*

h *Wicklisse in Postil. super 1. Cor.*
i *Osiander Epit. Cent. 9. 10. 11. pag. 459. & Cent. 13. pag. 457.*
k *Melanchon in Epist. ad Fredericũ Micon. in lib. epist. Zuinglij & Oecolampadij pag. 622.*

Finally *Iohn Huß* is confessed by Iohn Fox l to haue *believed seuen Sacraments, transubstation, the Popes primacie; and the Maß it selfe he said in his dying day*; which Luther himselfe confirmeth, saying: *That the Papists burned Iohn Huß when as yet he departed not à fingars breadth from the Papacie, for he taught the same which the Papists doe, onelie he founde fault with their vices, and wicked life; against the Pope he committed nothing.* Yet will our Answerer needs haue thes, and such like men for vphoulders of his Church and Religion before Luthers tyme.

l *Fox Act. & Monum. pag. 216. & 220. 227.*

Thirdlie both Luther himselfe, (who should best know it) and his followers, doe make him the first Author of Protestancie, skorning to giue that praise to any other. And truelie if ther had been in the world any Protestants, when Luther first reuolted, where were they? why did they not adioyne themselues vnto him in that occasion? why did they not make open profession of their faith, as well as he?

m *Luth. in Coll. Germ cap de Antichristo.*

did they not assist him, but left him all alone, as himselfe doth witnes saying. n *At first I was alone, o At that tyme I alone did roule this stone, p I alone stood in the battaile, I alone was compelled to cast my selfe vppon the weapons of the Emperour and the Pope; I stood alone in danger, forsaken of all, helped of none.*

This also is confessed by Beza q saying. *They who in our memorie, haue freed the Church frō the Tyranny of Antichrist, had none of whom they might lawfullie aske, or receaue imposition of hands.* Lett vs not wronge Luther then, but seing that he himselfe could vaunt in this manner. r *Audemus dicere à nobis primò diuulgatum esse Christum, wee dare say that Christ was first by vs made known vnto the world,* and also, s *without our helpe they had neuer learned one word of the Ghospell.* t *They had not known one iott of the Ghospell, vnless by our labour, and studie it had beene brought forth into the world.* Lett vs, I say, giue him his due, by graunting that this Ghospell was brought forth in his tyme, and that he was the onelie Father thereof; soe Caluin will haue it, u who calleth Luthers tyme *the first beginning of the Church riseing againe.* x *The beginning of the Ghospell borne againe.* y *The beginnings of the kingdome of Christ.* And if Conradus Schluselburg be true, z *it is impudencie to say that many learned before Luther, did hould the doctrine of the Ghospell:* for thē, as an other learned Protestāt doth infer, *if there had beene right believers before Luther, ther had beene noe neede of a Lutheran Reformation;* And b Morgenstern can tell our Answerer, *That it is ridiculous to thinke that before Luthers tyme, any had the puritie of doctrine.* c Plesse also will haue that new starr, which appeared anno 1572 to signifie the new birth of Christ on earth, by preaching of the worde: and Sleiden, d speaking of Protestants, saith. *The beginning was slender, and almost contemptible, and onelie* Luther *bore the brunt of all the world.* e Zanchius likewise calleth Luthers tyme *the beginning of that Ghospell.* f Zuinglius and g Gezner *the Infancie of Religion.* Then, saith h the Apologie of the Church of England *did the Ghospell first springe.* Then saith M. Powell i *did the Ghospell arise.* Yea then saith our Answerer k himselfe was *the beginning the Ghospell, it being borne againe.*

By all which it appeareth, how by their owne confession, their Ghospell and Religion did arise, was begun, begotten, & first brought in by Luther, who therefore was alwaies most fearefull, and troubled with remorse of conscience, for the newnesse thereof when first he sett it abroach. l *I was alwaies slow,* saith he, *& fearefull, for the weakling of faith, from whom could not suddenlie be taken away soe ould, and inured, or ingraffed soe fresh, and vnaccustomed manner of serving God.* m *Neither was there euer any new worde reuealed without miracles.* Which afterwards he proueth by the examples of Abraham, Moyses, & Christ, yea

n *Luth. in his preface vppon his first Tome.*
o *Idem de capt. Babylon. tom. 2. f. 63.*
p *Idem cont. Regem Angl. fol. 497.*
q *Beza lib. de Notis Ecclesiæ pag. 82.*
r *Luth. in præfat. disput. Lips.*
s *Idem cap 15. 1. Cor. fol. 134.*
t *Ibidem fol. 141.*
u *Calu. epist. 63.*
x *Idem epist. 178.*
y *Idem epist. 269.*
z *Schlussel. lib. 2. Theol. Calu pag. 130.*
a *Georg. Milius in explicat. art. 7. Aug. Confess.*
b *Benedict Morgenstern tract de Ecclesia pag. 145.*
c *Pless. de Ecclesia cap. 11.*
d *Sleiden præfat. histor.*
e *Zanch. de persecut. p. 192.*
f *Zuingl. l de prouid. tom. 2. fol. 352.*
g *Gezner in bibliotheca.*
h *Apol part. 2. c. 2. diuis. 1.*
i *M. Powell de Antichristo c. 32.*
k *Lib. de succes. Ecclesiarum c 8.*
l *Luth præfat formulæ missæ tom. 2. fol. 384.*
m *Luth. in Ps 54. tom. 3. fol 439.*

yea and of himselfe, saying, *we also haue our miracles.* Though I think they be inuisible, like his Church. He telleth vs also, how n *the Papists doe soe vrge them, saying, your doctrine is new, and vnknown to our Fathers.* Which he answering, denyeth not that his doctrine is new but rather graunteth in theis words. *VVhat belongeth it to vs what God hath iudged of those who dyed heretofore? now the worde is preached vnto vs we must not be inquirers, who aske God, why he hath reuealed his doctrine this time and not in former ages.* And in another place. o *Here sure Abraham doth shew noe smale trouble of conscience, which euen in his bo mishment is wounded with this Dart; to thinke in this sorte: Looke to it, tho art all alone à stranger, whersoeuer thow goest thow carriest with thee a ne and strange Religion. Art thow alone holie? hath God care of thee onely? a hath he cast of soe many people and nations? The like,* saith Luther, *we a suffer, when our Aduersaries with open mouth demand of vs. Are all w went before vs, and followed the Popes Religion damned?* Loe here ho Luthers conscience is troubled with the newnes of his Religion, a I suppose our Answerer feeleth noe less in his, for calling our Religi *à Noueltie*, when Luther confesseth in to haue beene professed by *that went before him.*

n *Idem in cap. 19. Gen tom. 6 fol. 258.*

o *Idem in cap. 12. Gen. fol. 148.*

And to the end that our poore deluded neighbour Protestants, m conceaue à profitable remorse of conscience indeed vnto saluation, wish them to consider, how heauilie Luthers owne cõscience did ex accuse him, yea and condemne him for setting à foote such à new fangled false Religion; which the wonderfull prouidence of God ha ordained that he himselfe should leaue testified vnto the world, theis words. p *How often did my trembling hart beate within me and rep hending me obiect against me, that most strong argument. Art thow on wise? doe so many worlds err? were soe many ages ignorant? what if th err est, and drawest so many into error, to be damned with thee eternall* q *Doest thow, ô sole man and of no account take vpon thee soe great matt What if thow, being but one, offendest? if God permitt such, soe many, and to err, why may he not permitt thee to err? Hetherto appertaine those ar ments, the Church the Church; the Fathers the Fathers; the Councells, Customes, the multituds, and greatnes of wise men. VVhom doe not thes of arguments, thes clouds, yea thes seas of examples ouerwhelme? the l* saying he hath in another place, r where also he maketh it known t he often wished, and desired that he had neuer begun this busines, that his writings were burned, and buried in eternall obliuion; co fessing that he feared, yea, desperatlie expected the punishment du an Hereticke, s *Being of the minde,* saith he, *which I haue beene and now of, it will neuer come to pass that I shall take à wife, not for that I haue feeling of my flesh and sex, being neither à stocke nor à stone, but my min* alto

p *Luth. tom. 2. Germ. Ienens. fol. 9. B. tom. 2. VVittenberg. of ann. 1562. l. de abrogand. missa priuat. fol. 244. B. ante med. So the like tom. 5. VVittenb. in epist. ad Galat. c. 1. fol. 290.*

q *Luth. tom. 5. Annot. breuis.*

r *In Colloq. mens. fol. 158. b.*

s *Idem præfat. in tom Germ. Gen.*

t *Idē epist ad Spalatin. tom. 2 lat. ep.*

together alienated from wedding, because I dailie wayte for death, and for the deserued punishment of an Hereticke. Thus Luther of himselfe.* He that hath eares to heare, let him heare. * Matth. 13. v. 9.

Now that we may conclude, seing that our Answerer cannot tell vs that which we demanded, to wit, when, or by whom, our Catholicke Religion was first brought in: we will doe him the fauour to tell him briefly where, when, and by whom, his Protestant Religion was first begun, and that by the Testimonie also of those of his owne side. *In this our age* saith Caluin, u *the Ghospell did flow out of the Church of VVittenberge.* And George Fabricius, x *God would that true and wholsome doctrine should haue her beginning in the Vniuersitie of VVittenberge.* Which Luther himselfe doth insinuat saying. y *Now VVittenberge is blasphemed as the fountaine of all Heresie; but it will come to pass some yeares hence, that it shalbe praised of posteritie as Gods garden, from whence the Ghospell was propagated into Germany, and into all parts of the world.* But with what occasion thinke you began this new doctrine? z *Tetzelius his bouldnes* saith Crusius *stirred vpp Luthers minde to sett vpp conclusions against those Indulgences, on the gate of the Temple of all Saints in VVittenberge, the last day of October, which was Saturday: hence came the occasion, and beginning of correcting the Christian Religion.* The same is testified by. Schluselburge in this manner. a *Ould men remember, and it is recorded in writing for perpetuall memorie, and publikly extant, that this was the cause that the Ghospell florished againe in our age, that Iohn Tetzelius caried about pardons of sinnes to be sould in the Popes name.* And Manlius in his Calendar. *On all Saints Eue first of all conclusions against Indulgences were fastned by Luther, vppon the gate of the Church of VVittenberge Castle in the yeare 1517 at twelue of the Clocke.*

u *Calu. in epist. ad Montsbelgarden. colum. 590. edit. 1617.*

x *Georg. Fab. lib. 8. orig. Saxon. p. 13.*

y *Luth. in cap. 49. Isaiæ tom. 4. fol. 192.*

z *Crusius lib. 10. Annal. Sueu. pag. 518.*

a *Schluselb. præfat. tom. 8. Catol. hæres.*

Loe here then the place where, *VVittenberge*; the yeare 1517: the day of the moneth, *the xxxi of October*: the day of the wiecke, *Saturday*; yea the verie howre of the day, *twelue of the Clocke*, when first Protestancie was broached by Luther: for as Vincentius Lirinensis aboue alleadged saith, b *what Heresie euer was there, but sprung vp vnder some certaine name, in a certaine place and tyme?* And because our Answerer cannot shew any such of our Religion, we conclude that taking its originall from the Apostles of Christ, it hath inuiolablie descended through all ages vnto vs. Which conclusion S. Augustine affordeth me when, as it were giuing sentence betwixt our Answerer and me in this controuersie, be saith thus. c *That Custome which men looking vp into former tymes, doe not find to haue beene brought in by any that lined after the Apostles, is rightly beleued to haue beene deliuered by the Apostles themselues*: but all thos points of Religion which we maintaine against the Protestants at this day, were customes confessedly held in the whole

b *Vincent. Lirin. c. 34.* See this aboue. *pag. 1.*

c Illa consuetudo quam homines sursum versus respicientes non videbant à posterioribus institutam, rectè ab Apostolis tradita creditur. *Aug. de Baptis. cont. Donat. lib 4. c. 6.*

Church for many ages before Luther, nor can our Aduerſaries with all their prying into former tymes find out by whom, or when after the Apoſtles, any of them were firſt brought in: Therfore, euen S. Auguſtine being Vmpier, they were deliuered by the Apoſtles thẽſelues.

The generall Controuerſie then being thus cleered, it wilbee eaſie for the Reader to determin what hee ought to think and beleeue in the particulers, wherof now wee are to diſpute.

And firſt

OF TRADITIONS

How our Answerer shrinking at the first encounter, frameth the state of this Controuersie amiss.

Sect. I.

AS that scholler who can reade in noe booke but his owne, giueth good testimony of his vaine skill in reading; soe he that can answere noe question vnless he frame it himselfe, declareth plainelie how idlelie his Answere wilbe shaped. We haue already obserued a our Answerer to be of this kind in his generall Answer to our demaund, concerneing the tyme when, and the Pope by whom the confessed true Religion of the ancient Romane Church was first altered. The which vanitie he declareth, yet more groslie in his Answeres to particular demands. And first of all in this of vnwritten Traditions, wich the Catholicke Church embraceth as the vndoubted worde of God deliuered vnto her by Christ & his Apostles, which he termeth our b *forlorne hope*, it is most pittifull to se, how forlorne his reasons and discourses proue; for hauing engaged himselfe to tell vs when they first began, by whom they were inuented, and that the ancient Fathers disallowed of them, he produceth not soe much as one onelie authoritie, or direct testimony for performance of the same; but first telleth vs c *that we are much mistaken, if we thinke that Traditions of all sorts are promiscuouslie strucke at by his Religion.* Well then what sorte of Traditions doe yow admit?

a See this about *pag.* 5.

b Answv. *pag.* 35.

c Answv. *pag.* 35.

ANSW. *We willinglie acknowledge that the word of God, which by some of the Apostles was set downe in writing, was both by themselues, & others of their fellow labourers, deliuered by worde of mouth, & that the Church in succeeding ages, was bound, not onelie to preserue those sacred writings committed to her trust, but also to deliuer vnto her children (viua voce) the forme of wholesome words contained therein.*

REPLY. All this is noe more but that you admit the written worde; yet our question is of the vnwritten worde of God, concerning which, yow ought to tell vs, if yow could speake to the purpose, whether the Apostles nether preached, nor taught the Church more, then what they laid downe in writing? and if they did, as by and by shalbe proued they

did, whether *tradendi modus, the manner of deliuering* such their doctrine without writinge, made it to be of leſs authoritie then that which they committed to writinge. But here yow are altogether mum, and excludinge rites, and ceremonies, and other ordinãces of the Church grounded onelie vppon poſitiue and humane right, yow take vppon yow to proue (forſooth) *that Traditions of men ſhould not be obtruded for articles of Religion, nor admitted for parts of Gods worſhip, foraſmuch as we haue this direct ſentences from God himſelfe, in vayne doe they worſhip me, teaching for doctrines the commandements of men.*

Math. 15.

Why we alſo alknowledge aſmuch, as by and by ſhall appeare, and therefore vnleſs yow come neere to the queſtiõ, we muſt ſeeke for another Anſwerer, or an other Aſſailant, if yow had rather be termed ſo. Cough out then, and ſay ſomewhat *ad rem.*

ANSW. *That any Traditions ſhould be accepted for parcells of Gods worde, beſide the holie ſcripture and ſuch doctrines as are ether expreſſlie therin contained, or by ſound inference may be deduced from thence, I think we haue reaſon to gaineſay.*

REPLY. This alſo is but meere trifling; for firſt of all yow haue no certaine meanes to know which is a ſound inferẽce, and which not, as ellswhere *we haue ſhewen. Secondly we haue the expreſſe and vndoubted warrant of ſcripture approuing, yea commanding the vſe of vnwritten Traditions, as preſently ſhall appeare. Thirdly wee are able to proue all and euerie one of ſuch Traditions as the Catholick Church houldeth for Apoſtolicall, to be doctrines deduced by ſound inferences from the holy ſcripture it ſelf, in aſmuch at leaſt as the holy ſcripture commandeth vs to heare, and obay the Church. How longe then will yow make vs waite for your reſolute Anſwer? in a word what ſort of Traditions do yow oppoſe.

* *Above pag. 96. 97.*

ANSW. *p. 40.* *Such Traditions as do creſſe ether the veritie, or the perfection of the ſacred ſcripture, are the Traditions which wee ſet our ſelues againſt.*

REPLY. And who ſeeth not then that yow ſet your ſelf iuſt againſt no bodie but combat moſt vainly with your owne ſhadow, framing to your ſelfe a fantaſticall Aduerſairie in the ayre, without once looking me your right Aduerſarie in the face. For ſuch Traditions as wee maintaine are ſo far from Croſſing ether the veritie or perfection of the ſacred ſcripture, that they help vs to find out the true ſenſe and meaning intended by the holy ghoſt in the obſcure and controuerted letter: in much that S. Baſil telleth vs plainly that *if vnwritten Traditions be neglected, the Ghoſpell will incur noe ſmale detriment. For then,* ſaith S. Auſtin, *doe we hould the truth of the ſcripture, when we doe that which pleaſeth the vniuerſall Church.* When our Anſwerer then oppoſeth no ſuch Traditiõs as we maintaine, but vainly purſueth ſuch *traditionmung-*

δ εἰ γαρ ἀτιχειρήσαιμεν τὰ ἀγραφα τῶν ἐθῶν, ὡς οὐ μεγάλως ἔχοντα τὴν δύναμιν παραιτεῖσθαι, λάθοιμεν ἂν εἰς αὐτὰ τὰ χείρια ξημιοῦντες το εὐαγγέλιον. *S. Baſil. l. de Spiritu Sãcto c. 27*

as he in his confused imagination frameth to himself, he cometh not to the appointed feeld, but most shamefully withdraweth himself from the intended combat, as will appeare yet more plainly to the Reader if he obserue. f Answ. p. 44.

That Christ and his Apostles deliuered vnto the Church many thinges which are not written.

Sect. II.

YF our lord Iesvs-Christ commanded, that the Scribs and Phariſees a should be obeyed in their doctrin and decreese for the authoritie of Moyses Chayre from whence they deliuered the lawe, much more without doubt, will he haue his Church to be reſpected, & dutifullie obeyed, in her hollie lawes & sacred Ordinances, seing that to this intent he not onelie gaue vnto her power b to binde and vnbinde at her diſcretion, assuredlie affirming that all her doeings therin should be ratified in heauen; but also for an absolute warrant of her infallible truth, he bestowed vppon her *os & sapientiam*, c a mouth to vtter, and wisedome to declare all his will & coūsell, in soe much that what soeuer she declareth for truth, must not be doubted, and what soeuer she commandeth must necessarilie be obayed; according to the decree of our lord himselfe, d *he that heareth yow, heareth me, & he that despiseth yow, despiseth me.* Hence cometh it that he who wilfullie refuseth to listen vnto the Church, must be accounted e of vs noe better then an Infidell; because what the Church saith, God saith; and as none but a faithles heathen will obstinatlie disregard the word of God, soe must he needs be perfidiouslie incredulous, that contemneth the command and rule of the Church; the which Church S. Paule therefore is not afraid to call f *the foundation, and pillar of truth*; for though that title doth properlie belong to God himselfe, yet is the Apostle bould to imparte it vnto the Church, forasmuch as she is indued from aboue with the spirit of truth, which neuer faileth to teach her all truth, and whereby she propoundeth vnto her followers such diuine and infallible veritties, as she receaued from her spouse, and his Apostles.

a *Mat.* 23. 3.
b *Mat.* 18. 18.
c *Luke.* 21. 15.
d *Luc.* 10. 16.
e *Mat.* 18 17.
f 1. *Tim.* 3. 5.

Thus much well considered, we are further to obserue, that as Christ neuer wrote any his doctrine himselfe, soe nether doe we reade, that euer he gaue commandment to his disciples to commit any parte therof vnto writing. He sent them indeed with g Charge to preach his faith, and to teach h all nations: and we haue a commandement i to here his holie word, and k *faith cometh by hearing:* but none can shew (I trowe) where we are obliged to reade, or where any commandement

g *Mark.* 16. 15.
h *Mat.* 28. 19.
i *Lu.* 10. 16.
k *Rom.* 10. 17.

is giuen to propounde the worde of God vnto the faithfull in writing to be read.

Certaine it is moreouer, that the Primitiue Church did abound in all Faith, and godlines for many yeares before the writings of the new Testament were perfected, euen by the meanes of vnwritten doctrine: yea S. Irenæus l doth witnes that in his days, about 150. yeares after Christ, many nations liued Christianlie, and Godlily also, without the vse of any written word at all, onelie by the guide of the Apostolicall Tradition: and yet it cannot be said that ether they, or the faithfull of the primitiue Church, although they had not the Scriptures in writing, wanted therefore the worde of God, seing that by virtue of the same they were both couuerted to the Faith of Christ, and incouradged to pietie and good life. And euen as Irenæus demanding, how should we doe, if the Apostles had written nothing at all, answereth that m *then we must needs follow the rule of Tradition deliuered vnto them, whom the Apostles committed the Chardge of the Churches*: Soe what other Answere can our Aduersaries giue, when it is demanded of them thus what if by the careles̄nes or malice of men, the Scriptures should be consumed and made away, in such sort that not one coppie therof were extant? or, if this Hypothesis seeme too harsh, though possible, what if a man had lost, I say not the materiall volume, but the true sense, and meaning of holie Scripture, how shall hee then find it out? must he not necessarilie as Irenæus saith, *Follow the order of Tradition deliuered by the Apostles to those to whom they cõmitted the Churches*? moreouer S. Augustin teacheth vs most manifestly that ther be many points of faith for which we haue noe written word, in the which we are to be guided by the authoritie of the Church, who declareth the same by virtue of diuine Traditiõs deliuered vnto her without writing. n *If the diuine Scripture*, saith he, *præscribe vnto vs what is to bee done, there is noe doubt but we ought to doe as we read.* But in thinges whereof the holie Scripture defineth nothing what course are we to hould? *That which is vsed by the Church throughout all the world is to be obserued*, saith S. Augustin, *And it would be most insolent madnesse to dispute against the same*. For o *whatsoeuer the Church vniuersall doth hould, yf it be not found ordained by some Councell, but hath bene alwayes in vse, it is most iustly beleeued to bee a Tradition of none other, but of the verie Apostles themselues*. p *All articles are not found in the writinges of the Apostles*, Nor in the Councells *following ages, yet because they are held by the whole Church, they are esteemed to haue beene deliuered and commended by the said Apostles*. Soe the said holy Father, when the Arian Bishop Maximinus vrged him to shew wher it was written that the holy Ghost should bee adored, he acknowled that it was not written any wher, yet was to be held as

l *Irenæus lib. 2. c. 3.*

m Nonne oportebat ordinem sequi Traditionis, quam tradiderũt iis quibus cõmittebant Ecclesias? *Irenæus lib. 3. ca. 4.*

n Quid horum sit faciendum, si diuinæ Scripturæ præscribit authoritas, non est debitandum quin ita facere debeamus vt legimus. &c Similiter etiã si quid horũ tota die per orbẽ frequentat Ecclesia. Nam hoc quin ita faciendum sit, disputare, est insolentissimẽ insaniæ *August. Epist. 128. cap 5.*

o Quod vniuersa tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, nõ nisi authoritate Apostolica traditum rectissimè creditur. *Aug. De Baptis cont. Donatist. lib. 4. cap 24.*

p Sicut multa nõ inueniuntur in literis eorum, neque in Conciliis posterorum, & tamen quia per vniuersam Ecclesiam custodiuntur, non nisi ab ipsis tradita & cõmendata credunduntur. *Ibid. lib. 2. cap. 7.*

as an article of faith noe otherwise then that other by which we beleeue q *The Father to be vnbegotten and vnborne, which though it be not written, yet is most true.* Againe disputing with the Donatists about another article of faith, when they demanded wher in the Scripture it was written? r *This*, saith he, *nether of vs both can find writen expresly and euidently in the Scripture*, and therfore he concludeth that therin they must of force beleeue the Church, *which if thow refuse to doe*, saith he, *thow doest not oppose thy self against me, or against man, but euen against our Sauiour himself to thy euerlasting damnation.* t *Such force hath the authoritie of the Church and the fixed rule of truth, against this Bull warke, against this impregnable walle who so aduanceth himself, hee shalbe broken and brust in peeces.*

Most certaine then it is by the Doctrine of S. Augustine, that some thinges were deliuered vnto the Church which are not any wher expressed by writing, and that we are to receaue, and giue credit vnto the same by the testimonie of the said Church: wherin we cannot possiblie be deceaued, Christ hauing warranted his Church vnto vs for infallible and true. And therfore whatsoeuer she propoundeth vnto vs as the word of God, whether writtē or vnwritten, it must needes be acknowledged of vs for such: seing that she deliuereth nothing but what she receaued from thos to whom the Apostles gaue her in charge, as Irenæus euen now hath tould vs.

But haue we not all this most assuredly confirmed vnto vs by the holie Scripture also? Is it not recorded in the Acts a of the Apostles that Christ *after his passion, shewed him selfe aliue to his Apostles by many infallible proofes, being seene of them fortie dayes, and speaking with them of the thinges pertaining to the kingdome of God*? can any man tell vs, where those things are writren which our Sauiour spake vnto them all those fortie dayes? moreouer we finde in S. Iohn, x how our lord before his Passion tould his Disciples that *he had many things to say vnto them*, which they could not then cōprehend, but should learne thē afterwards of the holie Ghost; as without doubt they did, though none of them euer wrate what those *many thinges* were; yet can it not be denyed but they deliuered all vnto the Church for her comfort, and perpetuall instruction, seeing that vndoubtedlie for that end, the spirit of truth reuealed the same vnto them. All which is verified by that which Eusebius y relateth of S. Policarpe, who was one of S. Iohn the Euangelists Disciples, how he made known some words spoken by our Sauiour, and not recorded in the Scripture. And by that also which Iustinus Martyr doth remember, in the end of his second Apologie, where he layeth downe many vnwritten Traditions deliuered by our Sauiour to his disciples, when he appeared vnto them vppon

q Tu vbi legisti Patrē Deum Ingenitum vel Innatum? & tamen verum est. *Idem l. 3. cont. Maximin. Arianum Episcopum cap. 3.*

r Hoc aperté atque euidenter nec ego lego nec tu. *Idem de vnitate Ecclesiæ cap. 19.*

r Quod si nō vis, non mihi aut cuiquam homini, sed ipsi Saluatori contra salutem tuam penitiosissimè reluctaris, *Ibidem.*

t Hoc habet authoritas matris Ecclesiæ: hoc fundatus veritatis obtineat Canon: contra hoc robur, contra hunc inexpugnabilem murum quisquis arietat, ipse confringetur. *Idem Serm. 14. de verbis Apostoli.*

u *Act. 1. 3.*

x *Iohn. 16. 12.*

y *Euseb. li. 5. c. 20.*

vppon the day of his Resurrection.

Now that the Apostles also gaue many Instructions, and documents by worde of mouth onelie, which *they would not commit to paper as* 2 *Iohn. Epist.* 2. 12 *inke*, S. Iohn[z] doth testifie of himselfe, and also S. Paule writing to the 2 1. *Cor.* 11. 2. Corinthians a declareth plainelie, that he gaue them Commandments and instructions, which are not written; commēding them withall to obseruing of the same, *Now I praise yow brethren that yow remember me in all things, and keepe such precepts as I deliuered vnto yow.* And againe ver. 23. *For I receaued of our lord, that which also I deliuered vnto yow.* wherein we must obserue, how this being the Apostles first Epistle to the Corinthians, it must needs follow that these things which he *hauing receaued them of our lord*, deliuered vnto the Corinthians, were nothing els, but the vnwritten worde of God: and therefore the holie Fathers Epiphanius, Basil, Chrysostom, Theophilact, and others doe proue from hence the necessitie of vnwritten Traditions: the which also are further signified, by the same Apostle in the conclusion of that Chapter, whē he saith. *And the rest will I sett in Order, when I come.* For where I pray yow is it written, what thes things were, which afterward he ordered at his coming to Corinth? And this is stronglie confirmed by Eusebius relating of Egesippus, that he wrote fiue books of such vnwritten Traditions as the Apostles left vnto the Church: and also of S. Ignatius that he was accustomed to exhorte all men to adheare stedfastly vnto Apostolicall Traditions, the which, saith Eusebius, this Father confirmed, that for more assurance he had left them in writinge. But we shall haue better occasion by and by, to declare the Fathers opinion herein more at lardge. Now because it may be obiected, that although many things were deliuered by Christ and his Apostles, which are not written, as indeed the aboue alleadged authorities doe conuince, yet are we not bound to beleue or obserue any thinge, but what is written. It followeth that we declare

Epiphan. Heres. 61. prope finem.
Basil. lib. 1. de Spiritu sancto cap. 29. initio.
Chrysostom. homil. 26. in 1. Corin. 11.
Theophilact. in 1. Cor. 11.
Euseb. lib. 4. hist. cap. 8.
Idem lib. 3. cap. 30.

How vnwritten Traditions are of equall authoritie with the written Worde.

SECT. III.

NO man that wilbe satisfied ether with plaine Scripture, or with the vniforme consent of ancient Fathers, can make any doubt hereof. For first of all we haue this expresse command prescribed vnto vs by S. Paule: a *Therfore brethren stand fast and hould the Tradi-* a 2. *Thessal.* 2. 14.

which yow haue beene taught, whether by word or by our Epistle, where we se that by infallible authoritie it is declared, not only that ther be diuine Traditions deliuered *by word* alone, but also that we are bound to *hould fast such like Traditions* as well as thos which are expressed in writing. And in this sense haue the ancient Fathers, together with the whole Church of God, allwayes vnderstood, and interprered the meaning of the Apostle in this place. *By this saying of S. Paule it is manifest*, saith S. Chrysostome, [b] *that the Apostles did not deliuer all thinges by their Epistle, but that they deliuered also many thinges without writing: which are as worthie to be beleeued as thos thinges which they left written, and therfore lett vs esteeme the Traditions of the Church to bee worthie of Faith and credit. It is a Tradition: seeke noe further.* Thus Chrysostome. And S. Basil, [c] *I hould it*, saith he, *to be Apostolicall Doctrine that we adheare vnto vnwritte Traditions.* In proofe whereof he alleadgeth not only that text of S. Paule aboue produced by vs, but also this other. [d] *I prayse yow, because yow haue beene mindfull of all my documents, and for that yow haue held fast the Traditions* (so he readeth) *euen as I deliuered them vnto yow.* S. Epiphanius readeth vs the same lesson in thes words. [e] *VVe must needes make vse also of Tradition: for all thinges can not be taken out of the Diuine Scripture. And therfore the holy Apostles deliuered some thinges in writing, and some thinges in Tradition.* To whom we may ad S. Hierom disputing against the Luciferian Hereticks. [f] *Although*, saith he, *ther were noe authoritie of Scripture at all for this, yet the Consent of all the world herein hould beare the force and virtue of a precept. For many other thinges which we obserue in the Churches by Tradition, haue obtayned the authoritie of the written law.* Finally S. Dionysius the Areopagite Scholer to S. Paule, both irrefragably confirme this truth when he testifyeth that the holy Apostles, *Deliuered vnto vs the most highe and diuine Mysteries partly by their written, and partly by their vnwritten Institutions.*

But we neede not wade any further to alleadge the authoritie of the Ancient Fathers in Confirmation of this our Doctrine of vnwritten Traditions, when as they are Confessed by our more learned Aduersaries to hould with vs herein against themselues: for which cause M. Reinolds [h] is forced to his shame, to dislike of S. Basil, and S. Epiphanius aboue alleadged: and M. Whitaker [i] blusheth not to censure that saying of S. Chrysostome euen now by vs produced, for *inconsiderate and vnworthie so greate a Father.* But worthie M. Whitaker should haue

Q considered

b οὐκ εὐθὺς δῆλον ὅτι οὐ πάντα διὰ ἐπιστολῆς παρεδίδοσαν, ἀλλὰ πολλὰ καὶ ἀγράφως ὁμοίως δὲ κἀκεῖνα καὶ ταῦτά ἐστιν ἀξιόπιστα, ὡς τε καὶ τὴν παράδοσιν τῆς ἐκκλησίας ἀξιόπιστον ἡγώμεθα. παράδοσις ἐστὶ· μηδὲν πλέον ζήτει. *Chrysostom. in 2. Thes. 2.*

c ἀποσοβοῦντα δὲ διμοῦ καὶ τὸ ταῖς ἀγράφοις παραμένειν *Basil. li. de Spiritu sancto, c. 29*

d ἐπαινῶ γὰρ ὑμᾶς ἐν πάντα μου μέμνησθε καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε. *1. Corint. 11. 2.*

e Δεῖ δὲ καὶ παραδόσει χρῆσθαι· οὐ γὰρ πάντα ἀπὸ τῆς θείας γραφῆς δύναται λαμβάνεσθαι· διὰ τὰ μὲν ἐν γραφαῖς, τὰ δὲ ἐν παραδόσει περιέ-

ωκαν οἱ ἅγιοι Ἀπόστολοι. *Epiphan. hæres. 61.* f Etiam si scripturæ authoritas non subesset, totius orbis hanc partem consensus instar præcepti obtineret: nam & multa alia quæ per traditionem in Ecclesijs obseruantur, authoritatem sibi scriptæ legis vsurpauerunt. *Hieronym. Dial. cont. Lucif. v. cap. 4.*

Ταῖς ἐν γράφοις τε αὐτῶν, καὶ ἀγράφοις μυήσεσιν ἡμῖν ἔδοσαν. *Dionys. Areop. Eccl. Hierarch. cap. 1.*

h *Reinolds Conclus. 1. pag. 620.* i *VVhitak. de sacra Scriptura. pag. 655.*

considered that S. Chrysostome treadeth herein the steps of other ancient Fathers, and holy Doctours, who went before him, yea who learned the same Doctrine of the verie Apostles themselues, as we have seene in S. Dionysius, of whom M. Whitaker, verie considerately indeed, complayneth also, that *he was a great Patron of Traditions:* And so was S. Ignatius too, euen by the Confession of Lascitius. k For the same cause doth Kemnitius l reprooue many other Fathers of the Primitiue Church: namely Clement of Alexandria, Origen, Epiphanius, Ambrose, Hierome, Maximus, Theophilus, Basil, &c. M. Fulke m chargeth Chrysostome, Tertullian, Cyprian, Augustine, Hierome, and others with the same. and the like songe is sung againe by M. Whitaker n of Chrysostome, Epiphanius, Tertullian, Cyprian, Augustine, Innocentius, Leo, Basil, Eusebius and such like.

k *Lascitius lib. de Russorum, &c. pag.* 122. 123.

l *Kemnitius examen part.* 1. *pag.* 87 89. 90.

m *Fulk. against Purgatorie, pagin.* 362. *& alibi sæpe.*

n *VVhitak. supra pag.* 678. 681.

What may we think now, gentle Reader, of the follie of these men who though they cõfesse that the most ancient, & the most learned Fathers of the primitiue Church did professe and maintaine this our Doctrine of vnwritten Traditions, yet do take vppon them to gainsay the same, and to maintaine the contrarie? as though the Christian world were soe bereaued of all iudgment, as to prefer the vaine conceipts of a few babling vpstarts, before the mature and graue consent of so venerable a consistorie of Antiquitie. Well did S. Hilarie obserue in such lyke men as they o *that desperation bringeth allwayes with it self an vnbridled bouldnesse; and a professed Impietie leapeth beyond the bonds of shame.* But of all others our Answerer may beare the bell, whilest he not only opposeth holy Traditions with the rest, but also contraries his owne Masters, will haue the ancient Fathers, to be of his mind herein, exposing himself therby to the laughter not only of his Aduersaries, but of his owne companions also the learned Protestants aboue mentioned. Yet as he is my countrieman I cannot choose but haue a fellowfeeling of his disgrace herein, and therfore I will indeauour to excuse him from forrain shame at least: to which end I must intreate the learned Protestants of other Nations, with whom he seemeth to disagree in this matter, that they will consider how he was borne in a countrie wherin by experience it is knowen, that all the Natiues for the most part, are by a blessing from aboue, so addicted vnto the Catholick Religion, that it seemeth connaturall vnto them to profess and maintaine the same, in such sort that the maintenance of the contrarie must needs be most violently repugnant, & disagreing with the benigne and blessed influence, which it pleaseth the Heauens to dispose into the Irish dispositions. What maruaile then is it, that our Answerer should offentymes stumble most deadly in his discourses, when as he walketh a way which leadeth quit contrarie vnto the inclination

o Infrænis audaciæ est desperata iam per conscientiam salus, & extra pudorem est professa omnis impietas, *Hilarius lib.* 3. *de Trinitate sub initio.*

his natiue climat? Let others who will be dexterous and argute in the patronage of Nouelties and Errours, an Irishman surely will neuer proue excellent therin, but will allwayes by some extraordinarie absurditie or other make it knowen that he roweth against the maine current: euen as we see it falleth out with our Answerer in this point, wherin he vainly laboreth against the force of two streames at ouce, of which the weaker is able to ouerbeare him topsie turuie. For whilest he opposeth vnwritten Traditions, he setteth himselfe against the vniforme consent of ancient Fathers, the which is confessed, as we haue seene, to stand for the patronage of the said Traditions: and one the other side when he indeauoreth by the authoritie of the same Fathers to condemne Traditions, he contradicteth the learnedder sort of Protestants, who tell him to his face that the same Fathers were great Patrons of that Doctrine which he now most vnaduisedly would haue them to disproue. My first excuse then in his behalf is drawen from the nature and disposition of an Irishman, whos propertie it is, how great a cleark soeuer he be, neuer to defend handsomly, nor maintaine seriouslie, and from the hart, any Errour against the Catholick truth.

If thus much be not sufficient to make our Answerer excusable vnto outlandish Protestant Doctours in this case, I present vnto them this second reason, desiring them to consider whether it may not be said that he departeth not a iot from that assertion of theirs, wherby they confesse the ancient Fathers to be great Patrons of such Traditions as we defend: for as much as he produceth them as disprouers of such Traditions only as were mere inuentions of inconstant humors, and did crosse both the authoritie of the Church, and that also of the sacred Scriptures. And in verie deed all the authorities which he produceth do proue no more: and therfore the said forraine Protestant Doctours may wel admit him to reconciliation. Neither would I haue any man at this tyme to be so curious as to inquire, to what purpose then doth hee make vse of the like authorities against vs, who defend no such Traditions at all? For that complaint of right belongeth vnto me, and shall be vrged at due tyme God willing, when we are to examin his obiections in particular. In the meane tyme, for the sauing of his credit amongest Forainers, we are content to wink therat, and to proceed vnto a more ample and full declaration

Of the nature and qualitie of vnwritten Traditions.

SECT. IIII.

HEre we muſt call to mind what hath beene ſaid alreadie concerning that infallible aſſiſtance of the holy Ghoſt, wherby the Catholick Church is guided into all truth, and then it wilbe eaſie to eſpie that as we receaue the written word vppon the credit and authoritie of the ſaid Church, without making any queſtion or doubt therof, ſo ought we in like maner to admit and embrace the vnwritten word vppon the ſame ground, ſeing it is noe leſs commended vnto vs by chardge and truſt, then the written worde it ſelfe. And as we make no difficultie in the one, ſoe haue we noe reaſon to make any in the other: whatſoeuer then she propoundeth vnto vs as Gods worde, though not written, whether it be a pointe of faith not ſoe euidentlie expreſſed in ſcripture, or whether it be an expoſition, and interpretation of any obſcure paſſage of the ſame ſcripture, we ought to be as certaine therof euerie way, as we are that this or this booke is Canonicall, or, for example, that S. Iohns Ghoſpell is true and vndoubted ſcripture: and as S. Auguſtine a ſaid, that he belieued the Ghoſpell by the authoritie of the Church, ſoe are we to belieue the Traditions which the Church by the ſame authoritie, propoundeth vnto vs as the worde of God though vnwritten. For noe wiſe man will ſay, that Gods diuine lawes ſubiect vnto the draught of a penn, in ſuch ſorte, that vnleſs it be written it muſt needs looſe all credit and eſtimation. And if our Aduerſwerer doth thinke, as he ſaith, that b *the Church in ſucceedinge ages, was bound not onely to preſerue thoſe ſacred writings committed to her truſt, but alſo to deliuer to her children, viua voce, the forme of wholſome Doctrine contayned therin:* why ſhould he not thinke alſo, that she was in like ſorte bound to preſerue ſuch ſacred Traditions as were committed to her truſt; and withall to deliuer to her Children, as occaſion ſhould require, the forme of wholeſome Doctrine in them contained? for certaines were as certainelie committed to her truſt, as the former; and the ſame intent that the former were, and manifeſtlie declared and authorized by the former, and therfore in all equitie, to be receaued vpon her credit, and authoritie, as the former.

S. Epiphanius laying downe the limitts, and bounds which are preſixed vnto vs for the groundworke, and buildinge of our Faith, hearſeth them in this Order. c *Apoſtolicall Traditions, and the holie Scripture*

a Ego Euangelio non crederem, niſi me authoritas Eccleſiæ commoueret. *Auguſt. cont. Epiſt. Fundament. cap. 5.*

b *Anſwer. pag. 35.*

ἐροι γὰρ ἐπέδη-σαν ἡμῖν, καὶ θεμελίοι, καὶ οἰ-κοδομὴ τῆς πί-στεως, καὶ Ἀπο-στόλων παραδό-σεις, καὶ γρα-φὴ ἁγία, καὶ διαδοχαὶ διδασκαλίας, καὶ ἐκ πανταχόθεν ἡ ἀλήθεια τῷ θεῷ ἐσφάλισται, καὶ μηδεὶς ἀπατάσθω καινοτέραις μύθοις. *Epiphan. Hæreſ. 55.*

tures, and the successions of Doctrine, by which Gods truth is fortified on euerie side, that noe man should be deceaued with fabulous nouelties. The which doctrine is singularlie confirmed, by that ancient Father S. Irenæus, in his third booke, wherin first d he telleth vs, that Hereticks cānot possibly be conuinced by onely scripture; e afterwards reckeninge vp the Bishops of Rome from S. Peter to Eleutherius, who sate in his tyme, thereby to shew that ther was in the Church à continuall and orderlie succession of Bishops, by whom diuine and Apostolicall Traditions were truelie preserued; in his. 2. chapter he hath thes golden words. b *Seeing that thes demonstrations are soe great, we must not seeke for that truth amongest others, which we may easilie finde out in the Church, seing that the Apostles haue fullie laid vpp in her, as in à rich Storehowse, all whatsoeuer belongeth to the truth: to the end that he who will, may haue from her the drinke of life, for she is the entrie of life; all the rest are theeues, and Robbers, and therfore we ought to shun them, and to loue with great dilligence the things of the Church, laying hould on the Tradition of truth. For what and if there were à controuersie in some smale point is selfe, must we not make recourse vnto those most ancient Churches, wherein the Apostles haue beene Conuersant, and receaue from them what we ought to hould for certaine and vndoubted in the present controuersie? what if the Apostles had not left vs the Scriptures written, should we not then be obliged to follow the rule of Tradition, deliuered by them vnto those with whom they left the Churches in charge?*

Which last words doe put vs in minde that the Apostles deliuered some things by worde onelie to certaine persons, which they would not haue laid open to all by writting. Soe Paule to Timothy. g *Thow therefore my sonne, be strong in the grace, that is in Christ Iesus, and the things that thow hast heard of me by many witnesses, the same committ thow to faithfull men, who shalbe able to teach others also.* Here the Apostle deliuered some mysteries to Timothy, willing him to open them, not to all by writing, but to choyse men, who might teach them by worde of mouth to others, that soe by Tradition, they might pass from hand to hand, without being diuulged vnto all. It cannot then by denyed, but that many Commandments and holie mysteries are preserued in this *Storehowse* of the Church, without any writinge: such as that is, of which S. Augustine maketh mention, concerning the rebaptising of those, who had formelie beene baptised by Hereticks. h *Although*, saith he,

d *Irenæus l. 3. cap. 2*
e *Idem cap. 3.*
f Tantæ igitur ostensiones cū sint hæ, non oportet adhuc quærere apud alios veritatem, quam facilè est ab Ecclesia sumere, cum Apostoli quasi in depositorium diues plenissimè in eam cōtulerint omnia quæ sūt veritatis: vt omnis quicunque velit sumat ex ea potum vitę, hæc est enim vitæ introitus, omnes autem reliqui sūt fures & latrones: propter quod oportet quidē deuitare illos, quæ autem sunt Ecclesiæ, cum magna diligentia diligere, & apprehēdere veritatis traditionem. Quid enim etsi de aliqua modica quæstione disceptatio esset, nonnè oporteret in antiquissimas recurrere Ecclesias, in quibus Apostoli cōuersati sunt, & ab ijs de præsenti quæstione sumere quod certū est, & re liquidū est? quid autem si neque Apostoli scripturas quidem

tradidissent, nonnè oportebat ordinem sequi traditionis, quem tradiderunt ijs quibus committebant Ecclesias? *Irenæus lib. 3. cap. 4.* g 2. *Tim. 2. 2.* h Quamuis huius rei in scripturis Canonicis non proferatur exemplum, eorundem tamen scripturarum etiam in hac re à nobis tenetur veritas, cum hoc facimus, quod iam vniuersæ placuit Ecclesiæ, quam ipsarum scripturarum commendat authoritas. *August. lib. 1. cont. Crescon. cap. 33.*

noe example hereof is brought out of holie Scripture, yet doe we follow the truth of the same Scripture in this point, whilst we doe that which pleaseth the whole Church, which the authorie of Scriptures doth commend.

Here we se that à pointe of Faith may be declared by the authoritie of the Church, though it be not laid downe in the written worde. b The Apostles commanded nothing hereof, saith the same holie Father, yet the custome, which was opposed herein against Cyprian, is to be believed to proceede from their Tradition: euen as many things be which the Church holdeth, and are therfore well believed to be commanded of the Apostles, although they be not written. Such is the fast of lent, as witnesseth S. Hierome in thes words. *VVe fast one lent by Apostolicall Tradition, in à tyme convenient for vs.* Such also is the commemoration, and prayer for the dead in the sacrifice of the Mass, witnesse S. Chrysostome. l *It was not in vayne*, saith he, *ordained by the Apostles, that in the celebration of the reverable mysteries à remembrance should be made of the deceased. They knew well that great comfort, and proffit did from hence redound vnto the dead.* Such also is the custome of baptising Infants before they doe actually believe, as witnes S. Augustine saying. m *The custome of the Church in Baptising of Infants were not att all to be believed, vnless it were an Apostolicall Tradition. For the Church,* n saith Origenes, *receaued from the Apostles this Tradition, to confer baptisme euen to Children.* Finallie such are many other points, as that of the consubstantialitie of the sonne with the Father; The Proceeding of the holie Ghost from the Father and the sonne as from one beginning: That the Father is vnbegotten? That the mother of God remained à perpetuall virgin: That sunday ought to be kept holie: That Easter day be celebrated alwayes vppon sunday, and others such like, for which the Scripture affordeth noe plaine proofe further then by commending vnto vs, both the obseruation of holie Traditions; and also the authoritie of the Church, vppon which we safelie ground our faith in the beliefe of such like points, by the warrant of S. Augustine, euen now alleadged, teaching *that there be many thinges, which the Church holdeth, and are therefore well believed to be commanded by the Apostles although they be not written.* And truelie they who deny this to be found Doctrine, cannot possiblie haue any sure ground for their Faith. For how can they proove that they haue any worde of God at all, but onelie by the Tradition and authoritie of holie Church? how will they know which bookes of Scripture be Canonicall and which not? Philastrius o writeth of certaine Heretick, which held the Canticles of Salomon to be an vnchast, and impure songe, the which blasphemous opinion was not longe since renued by Sebastian Castalio

k Apostoli nihil quidem exinde præceperunt, sed consuetudo illa, quę opponebatur Cypriano, ab eorū traditione exordium sumpsisse credenda est, sicut sunt multa, quæ vniuersa tenet Ecclesia, & ob hoc ab Apostolis præcepta bene creduntur, quāquam scripta non reperiantur. *Aug lib. 5. de Baptismo, cont. Donatistas ca 23.*

k Nos vnam Quadragesimam ex Apostolica traditione tēpore nobis congruo ieiunamus. *Hieronym. Epistol. ad Marcel. de Error. Montani.*

l Οὐκ εἰκῆ καὶ ταῦτα εἰσωδεκτέον ὑπὸ τῶν Ἀποστόλων, τὸ ἐπὶ τῶν φρικτῶν μυστηρίων μνήμην γίνεσθαι τῶν ἀπελθόντων. ἴσασιν αὐτοῖς πολὺ κέρδος γινόμενον, πόλλων τὴν ὠφέλειαν. *Chrysost. hom. 3. in Epist ad Philippens.*

m Cōsuetudo matris Ecclesiæ in baptisandis paruulis nequaquam spernēda est, &c. nec omnino etedenda nisi Apostolica esset Traditio. *August. de Genes. ad lit. libro decimo, capite vigesimo tertio.*

n Ecclesia ab Apostolis Traditionem accepit, etiam paruulis Baptismum dare. *Origenes in cap. 6. Epist. ad Roman.*

o *Philast. de Haeres. cap. 84.*

ſtalio that ſchoole Maſter of Geneua, as Beza p himſelfe doth witnes. How can the truth be made good againſt this hereſie, if noe authoritie but that of the written worde muſt be admitted? or how ſhall thoſe Hereticks be diſproued, who, as S. Auguſtine q teſtifieth, denyed all the fowre Ghoſpells? nay, how ſhall we be aſſured that ther be iuſt fowre Ghoſpells and nether more nor leſs, but onelie by Tradition of the Catholicke Church? how ſhall thoſe fiue Ghoſpells be reiected, which ſome did attribute to the r Apoſtles, Thadie, Thomas, Barnabe, Bartholmew, and Andrew? How ſhall the s Valentinians be conuinced, who admitted noe other Ghoſpell but onelie that of S. Iohn? or the t Alogians who reiected the ſame? or the Ebionits u who allowed noe Ghoſpell but that of S. Mathew, and reiected x all Sainct Paules Epiſtles? or the Cerinthians, y who receaued onelie Sainct Marke? or the Marcionits z who receaued none but Sainct Luke? nay, how will our Anſwerer, with all his fulnes of Scripture, conuince his Cuſſen Lutherans, denying many books of holy Scripture, which he admitteth, as the Epiſtle to the Hebrewes, that of S. Iames, of S. Iude, the ſecond of Peter, the two laſt of Iohn, together with his Reuelations? what text, I ſay, can he alleadge to proue the authoritie of theſe books againſt thes Hereticks? and if he can alleadge none, as ſure he cannot, why doth he receaue thē for Canonicall? if he receaue them vpon the bare authoritie of the Church, and of vnwrittē Traditions (as he hath noe other ground) why doth he condemne ſuch like Traditions, when as without their help, he hath noe certaine ſcripture at all? But now it is tyme for vs to examine

p *Beza in vita Caluini.*

q *Auguſt. retract. cap. 16.*

r Vide Decret. Gratian. diſt. 15. Can. *Sancta Romana.* Euſeb. hiſt. lib. 3. cap. 19.

s *Irenaus li. 3. c. 11.*

t *Epipha. hareſ. 15*

u *Ireneus l. 3. c. 26.*

x *Euſeb. l. 3. c. 21. & Epiphan. ſupra.*

y *Irenaus li. 3. c. 11.*

z *Ireneus ibid. & Tertull. lib. 3. cont. Marcione 3. Epiphan. hareſ 42.*

How vaynely our Anſwerer produceth Scripture againſt vnwritten Traditions.

Sect. V.

FOr the better diſcouery of our Anſwerers vanitie herein, I muſt deſire the Reader to remember well thes three enſuing obſeruations, gathered out of that which we haue alreadie produced. Firſt that ſuch Traditions as we maintaine cannot be ſaid to be Precepts or Commandments of men, but of God himſelf, forasmuch as they proceede immediatly from Chriſt, and his Apoſtles, who were inſpired by the holy Ghoſt, and left both written and vnwritten doctrine with the Church, as the holy Fathers aboue produced haue declared moſt plainely.

Secondly it is to be obſerued that the lyke our Traditions are not any

any way contrarie or repugnant to the truth of the holy Scriptures, seing that they haue one and the same originall with the Scriptures, podging wholly vpon the same diuine authoritie wherupō the Scriptures themselues are grounded. Therfore S. Chrysostome[a] was bould to say that *they were as worthie to be beleued as the Scriptures*, and S. Heirom[b] that *they had the same authoritie which the written law had.*

[a] *Chrysost. heretofore sect. 3.*
[b] *Hieron. ibid.*

Thirdly it is most apparent that our vnwritten Traditions doe not any way derogate from the fulnesse & perfection of the writtē word, as our Aduersaries do cauil, but rather do bring vnto vs the whole complement thereof, in such sort that they cannot be reiected but to the detriment of the said Scripture, as S. Basil[c] hath allreadie taught vs, and this example following will most plainely declare. His maiestie sendeth ouer into this Kingdome one of his trustie and graueſt Counsellors, with his Royall letters vnto his subiects, wherin he not only prescribeth vnto them expresse lawes himself, but also commandeth them to fullfill whatsoeuer shalbe enioyned them by his said Counsellor, to whom he hath imparted his whole will and pleasure. Can it be said, I pray yow, that the subiects of Ireland, by obaying vnto such things as are commanded by the said Embassador, do derogate any thing vnto the fullnesse and perfection of his maiesties letter? or rather who seeth not that they doe therby accomplish the contents of the same? The holy Scriptures are the Royall letters of his diuine maiestie, sent vnto vs by his trustie freind, and louing spouse the Church, to whom he hath imparted all his counsells[d] *teaching her all truth.* In thees letters, it is true, hee hath expressed his lawes and commandments himself, yet forasmuch as all thinges are not so manifestly therin described, that our feeble vnderstanding may attaine vnto the knowledg of his heauenly will by the same alone, he himself commandeth vs in his letters to bee ruled by the Church, signifying that[e] *whosoeuer heareth and obayeth her, doth heare and obay himself.* And withall obliges vs to[f] *stand fast and hould the Traditions which we haue been taught, whether by word or by writing.* Who seeth not then that the obseruation of thes Traditions doth no way crosse the fullnesse or perfection of the Scripture, but rather doth adde à complement therunto, forasmuch as the Scripture it self doth oblige vs to the same.

[c] See this aboue *sect. 1.*
[d] *Iohn. 16 13.*
[e] *Luk. 10. 16.*
[f] *2. Thessal. 2. 15.*

Thes thinges being well obserued we may easely discouer the most grosse vanitie which our Answerer sheweth in his discourses against our vnwritten Traditions. The which when I consider, I cannot choose but approue that which S. Augustine[g] long since hath obserued, to wit that *it is à point of most insolent madnesse to dispute against that which the whole Church obserueth.* And what grater madnesse can be imagined in à man of his qualitie, then to make profession and ostētation before

[g] *Augustin. epist. 118. cap. 5.* See this aboue *sect 2.*

ll the world to dispute against a point of doctrine, and not as much s once toueh the same?

But first of all we may easely espy that his owne Conscience did forwarne him of the badnesse of his cause, when as he, who wilbe tryed by no other authoritie but by that of Scripture only, bringeth his proofes out of Scripture so scantly, euen in this conflict wherin he professeth himself to stand in defence of the very Scripture, that amongest all the Protestant Doctours which haue written of this matter, I haue not met with any who playeth his part more feebly herein. Listen litle and yow shall find what I say to be true.

ANSWER. *That Traditions of men should be obtruded vnto vs for articles of Religion, and admitted for part of Gods worship; or that any Traditions should be accepted for parcells of Gods word, beside the holie Scriptures and such Doctrines as are ether expresly therin contayned or by sound inference may be deduced from thence: I think we haue reason to gainesay: as long as for the first we haue this direct sentence from God himself, Math. 15.* In vaine doe they worship me teaching for Doctrines the commandments of men. *And for the second the expresse warrant of the Apostle, 2. Timoth. 3. testifying of the holy Scriptures, not only that they* are able to make vs wise vnto saluation (*which they should not be able to doe, if they did not containe all thinges necessary to saluatiō*) *but also that by them* the man of God (*that is, the minister of Gods word, vnto whom it appertaineth*) to declare all the Counsell of God (*may be* perfectly instructed to euerie good work: *which could not be if the Scriptures did not containe all the Counsell of God which was fit for him to learne, or if ther were any other word of God which we were bound to teach, that should not be contayned within the limits of the booke of God.*

Pag. 35.

h 1. *Timoth.* 6, 11.
i *Act.* 20. 27.

REPLY. Behold this is all the Scripture which our Answerer, (who somtymes is so puft vp with nothing but Scripture) doth alleadge for himselfe against vs in this Controuersie. Nether is it so litle in deed, as it is to litle purpose. For first of all, that text of S. Mathew is far from prouing any thing against vs, seing that by it such human Traditions only are reproued, as are repugnant vnto the law of God; as appeareth by those other words of our Sauiour in the third verse of the same Chapter. *VVhy do yow transgresse Gods Commandement for your Tradition?* And againe in the sixth verse, *yow haue made voide the Commandement of God for your Tradition.* Vntil such tyme then as our Answerer doth proue our Traditions to be of that kinde, he himself must needs proue most idle in making vse of this text against vs, who haue the warrant both of Scripture and holie Fathers for the diuine authoritie of our vnwritten Traditions, as aboue hath beene at large declared.

His second text he calleth *the expresse warrant of the Apostle, signifying that no Traditiõs should be accepted for parcells of Gods word, but holy Scriptures, and such doctrines as are either expressely therin contayned, or by sound inference may be deduced from thence.* But he might well haue laboured in seeking to make this good against vs, who deny it not: nether is he able to shew where we maintaine any one Traditiõ which we cannot by verie *sound inferences* deduce from the holy Scripture. For what more sound inferences can he deduce for any thing which is not expressely layd downe in Scripture, then these are which follow?

Sound inferences deduced frõ Scripture, to proue the doctrin of vnwritten Traditions.

The holy Scripture expressely commandeth vs to beleeue, and obey the Church, Math. 18. vers. 17. But the Church in all ages hath taught vnwritten Traditions to be parcells of Gods word: Therefore, &c. Againe: By the Scripture we are assured that the holy Ghost teacheth the Church all truth: Iohn 16. vers. 13. And that Christ is present with her to assist and direct her euen vnto the worlds end. Math. 28. vers. Therfore what she teacheth is true and infallible: But she teacheth that some vnwritten Traditions are to be obserued as parcells of Gods word: Therfore, &c. Thirdly: The holy Scripture declareth expressely that who so heareth the Church, heareth God. Luke 10. v. 16. That is, the word of the Church, is the word of God, forasmuch as she speaketh nothing but what she hath receaued from God and his Apostles. Finally: The holy Scripture commendeth the obseruation of vnwritten Traditions. 1. Cor. 11. v. 2. Therfore they are rightly obserued. Nay, we haue the expresse text, not only commending, but also commanding vs to hold fast what the Apostles haue deliuered without writing. 2. Thessal. 2. v. 15. All which are inferences sound enough, a man would thinke, deduced from most plaine texts of Scripture. And therefore when our Answerer alloweth *such doctrines, as may by sound inference be deduced from the Scripture, to be parcells of Gods word*, he approueth absolutely our doctrin of vnwritten Traditions.

His only way to escape vs here, is to deny that such inferences as we make for our selues are sound, and that those only which he deviseth must be current and good. But, besides that any Heretike may by that way defẽd his errours, how absurd soeuer they bee, we haue* before made it good, that he must needs submit the examination of the soundnesse of his inference vnto some indifferent Iudge or other, the which cannot possibly be any other then the Church: to whose iudgment if he once submit his Tenet, he knoweth well enough what Censure it is like to receaue. And truly he giueth sufficient testimony how vaine his inferences would proue in other questions, by his vnsound proceeding in those which here he hath produced, whereof the first runneth thus. The Apostle 2. Timot. 3. testifyeth, that the

Scrip-

* Pag. 96. 97. &c.

Scriptures *are able to make vs wiſe vnto Saluation.* Therfore they cõtaine all thinges neceſſarie to Saluation. Wherunto I breefly make Anſwer that in the Antecedent he falſifieth the Scripture, and in the cõcluſion offereth wrong vnto right Logick. For firſt ther is no ſuch ſaying in the Apoſtles writings as this. *The Scriptures are able to make vs wiſe vnto ſaluation.* He ſaid indeed, that they were able to make Timothie wiſe vnto Saluation: which is another thing I wiſſe. Vnleſſe he will ſay that whatſoeuer S. Paul affirmeth of Timothie, may be applyed vnto vs all: which is moſt abſurd. For who will ſay that the Apoſtle * forbidding Timothie to drink water, doth therby forbid vs all in like manner? and yet this may as welbe inferred as that other.

* 1. *Tim.* 5. v. 23.

But though we ſhould grãt that what S. Paul ſaid here of Timothy, may be applyed vnto all men, to wit that the Scriptures *are able to make vs wiſe vnto Saluation:* yet doth it not follow from thence that *they containe expreſly all things neceſſarie to Saluation.* For it is confeſſed by the chiefeſt of our Aduerſaires, k that the Apoſtle in that place, when he ſpeaketh of holy *Scriptures*, meaneth none other but the old Teſtament only, as himſelfe declareth plaine enough by thoſe his words immediatly next going before: *for thou haſt learned the holy Scriptures from thyne infancie, which are able to make thee wiſe vnto Saluatiõ by faith, which is in Chriſt Ieſus.* Loe here he ſpeaketh of ſuch *Scriptures* as Timothie did learne from his childhood, and the new Teſtament was not written when Timothie was a child: therfore none other could be meant but the old Teſtament only. And will our Anſwerer grant that the old Teſtament alone *containeth all things neceſſarie to Saluation*, and conſequently that the new Teſtament is needleſſe? Truly he muſt ether grãt this, and ſo proue Blaſphemous, or ells he muſt yeeld to vs that his inference, or concluſion, is moſt idle and impertinent. The true meaning þe of the Apoſtle in that place maketh nothing againſt vs: for it is well known that S. Paule ther may be vnderſtood to haue taught Timothy, that the old Teſtament * was able to inſtruct him at full that *Saluation commeth by faith in Chriſt Ieſus*, and not by the law of Moyſes, as many in thoſe dayes did erroneouſly hold. And according to this expoſitiõ whẽ S. Paule ſaith to Timothy, that the *Scriptures*, which he had learned from his childhood, were *able to inſtruct him vnto Saluation by faith in Chriſt Ieſus*, he meaneth no more, then what he writeth to the Romans c. 3. v. 21. *Now the Iuſtice of God is made known without the law, being teſtified by the law and the Prophets. The Iuſtice*, I ſay, *of God by the faith of Chriſt.*

k *Caluin, Beza, and Geneua Bibles in this places.*

* *The law was our Schole-Maſter to bring vs to Chriſt that we might be iuſtified by faith. Galat.* 3. 24.

Againe, the verbe * σοφίσαι, which the vulgar Latin tranſlation rendreth *inſtruere, to inſtruct*, our Aduerſaries *to make wiſe*, may ther be vnderſtood initiatiuely, or in a begimning. So he who catechiſeth a heathen that is deſirous to become a Chriſtian,

* Διωάμενά σε σοφίσαι.

stian, when he instructeth him in the verie first point of Chris-
faith, may be said to instruct him, or make him wise to saluation, a
perfectly, but initiatiuely. So the Scripture saith that Apollo was
structed and taught the way of our lord: Act. 18. *v.* 24. *and that he was p*
full in the Scriptures, and yet he knew noe more but the Baptisme
Iohn v. 25. he was instructed then initiatiuely only, which may also
said of Timothie in like manner. Finally when the Apostle saith th
the Scriptures are able to make à man wise vnto saluation, it may be vnde-
stood of à mediate or remote abilitie: as who should say, the old Te
mēt is able to instruct à man vnto saluation, not immediatly by it
but by directing him vnto Christ, whose comming the Iewes did e
pect, to receaue from him the accomplishment of their instruction
1 *Iohn* 4. saluation, according to that of the Samaritan womā! *When the Mes*
commeth he will teach vs all thinges. And so we se, that which way soeu
this passage of S. Paule be interpreted, it proueth no such warrant
our Answerer to gainsay vnwritten Traditions as he pretended.

His other argument, fetched from the authoritie of Script
against vnwritten Traditions, is to this effect. By the Holie Script
m *Tim.* 6. 11. n *Act.* 20. 27. *the man of God* (*that is the* m *Minister of Gods word vnto whom it appert*
neth n *to declare all the counsell of God*) may *be perfectly instructed to eue*
good work: Therfore the Scriptures containe all the counsell of G
which is fit for him to learne. This yow se is patched in such sort, t
scarce it hangs together. For first of all he maketh the Apostle by th
words, *the man of God*, to vnderstand *the Minister of Gods word*. F
proofe wherof he citeth the eleuenth verse of the sixth Chapter of
Paules first Epistle to Timothie: and then if yow looke, yow shall fi
o Thow man of God shun these thinges. 1. *Tim.* 6. 11. noe more but that S. Paule calleth Timothie o *à man of God*. And is th
sufficient to conclude that *the man of God* is the Minister of G
word? in what Logick I pray yow, but in that of our Answerers? I
well knowne that, as ther be many *men of God* who are not *Minist*
of Gods word, so many professe themselues to be Ministers of G
word, who are so far from being *men of God*, that if we believe th
p Se this affirmed of the Protestant Ministers heretofore. *pa.* 73. next neighbours, they are meere p *Lims of the Diuell.*

Secondly our Answerer in this his argument telleth vs, that it
pertaineth vnto the Minister of Gods word, to declare all the counsell of G
For which he alleadgeth the 27. verse of the 20 th of the Acts. Wh
we read indeed that S. Paule testifyeth he *did not withdraw himselfe fr*
making knowne vnto them of Ephesus *all the counsell of God.* But wh
is it found that all this *counsell of God*, here mentioned, was euer
written? what euidence is our Answerer able to produce to make
good that the Apostle in this place doth not speake, as well of the
written, as of the written word and counsel of God?

Thirdly

Thirdly, though we should let passe all this his patched stuffe for current, we must not yet omit to take notice how vnworthily he maymeth and mincheth gods word. For why did he not produce the saying of the Apostle whole and intier, but mangled it in such sort as yow see? The words are these. *All Scripture inspired from God, is profitable to teach, to reproue, to correct, to instruct in Iustice: that the man of God may be perfect, instructed to euerie good worke.* Where it wilbe easie to shew that the Apostle doth not fauour our Aduersaries a iot, and consequently that our Answerer walked not simply when he chopt the sacred text in the maner aboue rehearsed. First then it is confessed by our Aduersaries themselues, that here also the Apostle speaketh of the old Testament only: so Caluin, q Beza, Bullinger, & the Geneua Bible of ann. 1588. and *de facto* our Answerer knoweth fulwell, that a great part of the Scriptures of the new Testament was not extant, when S. Paule wrote this to Timothie. He then that is well seene in the old Testamēt alone, hath he knowledge of *all the counsell of God*? is ther no other booke, nor written word, that he is bound to learne and teach? doth not the Ghospell, do not the writinges of the Apostles remaine yet for him to learne? Againe when the Apostle saith, *All Scripture*, the particle, *All*, signifyeth distributiuely euerie parcell of the Scripture, and not the whole Scripture together collectiuely; euen as when in Inglish we say *euerie Scripture*: But our Answerer will not say that euerie booke of Holie Scripture, yea euerie parcell of a booke or Chapter, is able to instruct the Minister of Gods word perfectlie: therfore this text is not for him at all.

q *Caluin in 2. Tim. 3. Beza and Bulling. ibid.*

Moreouer our Answerer dealeth not sincearely with the text, when he seemeth to infer *à sufficiencie*, where mention is made only of *à profitableness*. *All diuine Scripture*, saith S. Paul, *is profitable to teach*. Hence our Answerer deduceth, that therfore nothing ells is requisite to teach. But in what mood, or figure, I pray yow, doth that follow? Learning is profitable to the knowledg of the truth: is it therfore sufficient? how comes it then that with all your learning yow and yours do stray so far from the truth? *Pietie and Godlinesse is* said by the Apostle, r to be *profitable for all thinges*. is it therfore so *sufficient* that nothing ells is to be sought for, nether meat, drink, sleepe, &c? *The Scriptures* then of the old Testament *are profitable*, for as much as they direct vs to beleeue in Christ: and Christ wisheth vs to harken to his Disciples, saying s *He that heareth yow heareth me*: and the Disciple biddeth vs to *hold fast* vnwritten Traditions 2. Thessal. 2. 15. Behold now how *the man of God* may learne by the Scriptures *all the counsell of God*, without reiecting Holie Traditions as yow doe.

r 1. *Tim.* 4. 8.

s *Luke* 10. *v.* 16

Finally yow, ether ignorantly or wilfully, peruert and depraue the

sense and meaning of the Apostles words, when making him to say that by the Scriptures *the man of God may by perfectly instructed to euery good work*, yow interpret this *good worke* to be *the declaring of all the counsell of God*, or, to vse your owne phrase, *the ministrie of Gods word*. But S. Paules meaning was far otherwise: to wit that the Scriptures *are profitable to teach, to reproue, to correct, to instruct in the way of iustice or righteousnesse, that the man of God*, that is to say, a godly man, thus instructed, may *be perfect* in his Godly life, and enabled to euerie good work, not so much of preaching and teaching, as of Iustice and Righteousnesse wherin he was instructed by others out of the Scriptures. So that yow see, the man who is here meant by the Apostle to be enabled to performe euerie good work, is not he that by the Scriptures must teach, reproue, correct, and instruct in iustice, but he who must be taught, reproued, corrected, and instructed in the way of Righteousnesse and good life, and not of preaching, as yow by wresting the text do fondly pretend; and to help your lame dog ouer the stile, yow minch and chop Gods word as yow list, applying most idle gloses to wrong the true meaning thereof.

By all which thow maiest gather, Gentle Reader, how litle fauour the Scripture affordeth vnto our Answerers cause, and how notwithstanding his hard wringing and wresting therof, he cannot possibly force it to say any thing against vs: wheras we haue produced the plaine and expresse authoritie thereof for our selues, besides these and euident Inferences which we can deduce also from the same. Neither haue our Aduersaries any text of Scripture directlie disproouing vnwritten Traditions, but, as thow seest, are forced to frame and forge vaine consequences, only to proue that the Holie Scripture, forsooth, contayneth all thinges necessarie. Wherin albeit they come short of their intent, as by our Answerer may be seene, yet though we should grant them that, which with all their labour they are not able to euince, towit that all necessarie thinges are comprehended in the written word, when the written word sendeth vs vnto vnwritten Traditions, we may safely say, that the written word comprehendeth also our Doctrin of vnwritten Traditiõs. In conclusion then of this Section I present our Answerer with this discourse following, which I suppose will wreast him no lesse thẽ he here wreasteth the sacred word of God.

t *Note this well.*

• When yow affirme that the written word alone is sufficient vnto faith and Saluation, yow must meane either the entire Scripture whole taken together, or some one part therof onlie. If the former, then are yow constrayned to grant that yow haue no sufficient rule of faith: for yow, forasmuch as it is euident that many bookes of holy Scripture are

u 3. *Kings.* 4. v. 32. lost and perished; as the u *three thowsand parables*, and the *fiue thowsand*

verſes written by Salomon, x *the bookes of the Prophets Nathan and Gad, the bookes of Ahia,* y *and the viſion of the Prophet Addo.* If yow meane the later, then muſt yow tell vs, what part that is, wherin the ſaid ſufficiencie to faith and Saluation is contayned: and why that more then any other. Which we pray yow doe for our inſtruction.

x 1. *Paralip.* 29. v. 29.
y 2. *Paralipom.* 9. v. 29.

How vainely our Anſwerer produceth the ſayings of the Fathers againſt Traditions.

SECT. VI.

NOw whether herein we diſagre from the Doctrin generally receaued by the Fathers: we refer our ſelues to their owne ſayings. ANSWER. *Pag.* 36.

When your owne maſters haue tould a yow *that yow diſagree from the Doctrine generally receaued by the Fathers,* what can yow obtaine by referring your ſelf to their ſayings, but an eſtimation of vanitie, in ſeeking to force them to ſay what they neuer thought? REPLY. a *See this about pag.* 121.

For Rituall Traditions vnwritten, and for Doctrinall Traditions written indeed, but preſerued alſo by the continuall preaching of the Paſtours of the Church ſucceſsiuly, we find no man a more earneſt Aduocate then Tertullian. ANSWER.

This diſtinction of *Ritual* and *Doctrinal* Traditions ſerueth to litle or no purpoſe for the matter now in hand: for both of them may be Apoſtolicall whether written or vnwritten: and therfore when Tertullian is confeſſed to be *an earneſt Aduocate of Ritual Traditions vnwritten,* we may boldly ſay that he belieued and acknowledged an vnwritten word of God, which is as much to be regarded as the written word it ſelfe, and worthy of the ſame faith: for both being deliuered to the Church by the ſame Authors, muſt of force beare equal Authority. And for *Doctrinal Traditions* alſo it is moſt euident that Tertullian allowed no leſſe of the vnwritten then of the written, as euen your owne learned Brethren haue made good to your face, and the expreſſe teſtimonie of the Father himſelfe ſhall by and by confirme. But firſt we muſt behold how vainely yow labour to wreaſt ſomething out of him for your ſelfe. REPLY.

Tertullian hauing to deale with Hermogenes the Heretick in a queſtion cõcerning *the faith,* (whether all thinges at the beginning were made of nothing) *preſſeth him in this manner with the argument ab authoritate negatiue, for auoyding wherof the Papiſts are driuen to flie for ſuccour vnto their vnwritten verities.* b *whether all thinges were made of any ſubiect matter I haue as yet read no where. Let thoſe of Hermogenes his ſhop ſhew that it is written, yf it be not writtẽ, let thẽ feare that woe which is allotted to ſuch as adde, or take away.* ANSWER b *Tertull. aduerſ. Hermog. ca.* 22.

Falſe

REPLY.

False suppositions euermore must be your chiefest foundations in all your arguments against vs, as elsewhere we haue discouered many times, and here it wilbe easy to shew. For vnlesse yow charge vs to hold that all points of faith are to be proued by vnwritten Tradition only, and none at all by Scripture, this saying of Tertullian cannot possibly carry the least shew of probability for your purpose. For what if I presse the Heretike Hermogenes in one speciall point of faith with the argument *ab authoritate negatiuè*, must it follow that therfore he held all points of faith ought to be presſed, or might fully be proued in the like maner? The boyes of the Logik schole do know that an inference vniuersall is absurdly deduced from particulare, and singulare Premisses. And if one should presse yow with the argument *ab authoritate negatiuè* in this wise: It is no where written that Infants wanting actuall faith should be baptised; therfore it is not to be believed: Which else could yow *flee for succour* but to *vnwritten Traditions*, I pray yow? Nay when we presse yow to shew vs where it is written that the B. Sacrament of the Aultar is nothing but bread in substance, when as our Sauiour affirmed it to be his bodie; are not yow driuen for the auoiding of our assured expresse euidence, to inuent cratches and quauers out of your owne braynes: making therby your owne vnwritten deuises to controule the expresse written word of Christ Iesus him selfe? Wherin truly yow declare how certainelie yow tread the verie steps of Hermogenes your selfe: for he, against the plaine text also, maintained that God in the beginning did not create the world of nothing, but that he had some preexistent subiect matter whereof he made it. And for the better warrant of this his Heresie he peruersly corrupted holie writ, and instead of that; *In the beginning God created Heauen and Earth*, he read *In the matter God created Heauen and Earth*. This, saith Tertullian I do not find written; how that he firmest the like, *Shew me that it is written*. And generally we grant when any thing is maintained cõtrary to the expresse text of the Scripture, as we se in this errour of Hermogenes, then the argument *ab authoritate negatiuè* may rightly be presſed, according to this example of Tertullian by yow produced. But to conclude from hence that whatsoeuer is not expressed in the Scripture ought to be opposed in the same maner, or that nothing is to bee admitted as part of our beliefe but what is written, is so absurdly ilfauoured, that all the collours of Hermogenes shop [c] would not be able to give it any likenesse, which might seeme answerable ether to the truth, or to the true meaning of Tertullians discourse and argument. For we haue already heard him teach in plaine tearmes, that in our disputations with Heretickes, [d] *Appeale must not*

[c] *Hermogenes was a painter.*

[d] *See before pag. 33.*

made to Scriptures, nor must the conflict be in them? doth he not most plainely tell vs also that ther be many points e *which we do hould without any testimonie of Scripture, only by the title of Tradition, defended by the patronage of custome.* f *And if thow demandest authoritie of Scripture for thes, and such like Doctrines, thow shalt get none at all,* saith he. *Tradition shalbe assigned for the Author, vse and custome for the confirmer, and Faith for the Obseruer of them. And thow shalt ether vnderstand thy self, or ells learne of others, that this Tradition, custome, and faith, is warranted by sound Reason.* g *By thes examples then it shalbe confirmed, that the vse and obseruation of vnwritten Tradition may be defended.*

Behould now, how this place produced by our Answerer out of Tertullian against vnwritten Traditions, maketh noe more against the same, then it doth against Tertullian himself, who notwithstanding that he vrged Hermogenes with Scripture, yet was far from excluding vnwritten Traditions therby, as our Answerer doth traduce him. And here also by specifying such *vnwritten Traditions as are obserued by Faith*, he giueth à hansome bob vnto our Answerer, when he is not ashamed to declare him for *an Aduocate of Rituall, and written Traditiõs* only. To conclude then, I leaue it to the Readers iudgment, whether we may not fit our Answerer with Tertullians saying far more trimly, in this manner. *VVhether vnwritten Traditions are to be reiected, I haue as yet read no wher,* (yea I reade h that we ought to embrace them) Let our Answerer *shew that it is written. Otherwise let him feare that woe, which is alloted to such as adde or take away.* And with good reason, seing he presumeth to cutt off so great à part of Gods word, as vnwritten Traditions haue allwayes yet beene acknowledged to be in the Catholick Church. Seing now that, euen by the verdict of Tertullian himself, our Answerer hath gotten à standing in Hermogenes his shop, he may try whether he can vtter ther vnto others, such rotten ware as here he would faine fasten vpon vs.

In the two Testaments, saith i Origen, *euerie word that appertaineth to God may be required, and discussed, and all knowledg of thinges out of them may be vnderstood. But if any thing do remaine, which the holy Scripture doth not determine; no other third Scripture ought to be receaued, for to authorize any knowledg: but that which remaineth we must committ to the fire, that is, we must reserue it to God. For in this present world God would not haue vs to know all things.*

I haue heard of à Painter so vnskilfull in his art, that hauing painted the images of seauerall creatures, he was accustomed to write vnder euerie one, what they were: as, this is à horse: this is à dog: this à man. &c. and this he did, least the behoulders should mistake the one for the other. We could wish that our Answerer, for our instruction,

e Quas sine vllius Scripturę instrumẽto, solius Traditionis titulo, exinde consuetudinis patrocinio vindicamus. *Tertullian de corona Militis cap.* 3.

f Harum & aliarũ disciplinarũ eiusmodi si legem exposcules Scripturarum, nullam inuenies Traditio tibi prætendetur Auctrix, consuetudo confirmatrix, & Fides obseruatrix. Rationem Traditioni, Cõsuetudini, Fidei patrocinaturam, aut ipse perspicies, aut ab aliquo qui perspexerit, discees. *Ibidem cap.* 4.

g His igitur exemplis renunciatum erit, posse etiã nõ scriptã Traditionem in obseruatione defendi. *Ibid.*

h 2. *Thessal.* 2. 14.

ANSW. p. 37.

i *Origen. in Leuit. Hom.* 5.

REPLY.

had followed thes example, by laying downe the speciall conclusi
which he intendeth to deduce from the fathers authorities. For thoug
we know what in generall he intendeth, yet can we not vnderstand
how euerie particular is to be applyed. For example in this sentence o
Origen, what doth he vrge against vs? That all things belonging t
God ought to be required and discussed in the Scripture? we refuse i
not: and therfore discussing our Doctrine of Traditions, we haue vn
derstood the knowledg therof by the same Scripture, as aboue hat
beene shewen. Or doth he place the force of his argument in thes oth
words, *But if any thing do remaine, which the holy Scripture doth not determine; no other third Scripture ought to be receaued for to authorize a*
knowledg? But then he must shew that we bring in *a third Scripture*, be
sides the ould Testamnt and the new: otherwise yow see how idly thi
sentence of Origen was alleadged by him against vs, who not only do
not receaue any such *third Scripture*, but also do shew wher in expres
tearmes our Doctrine of vnwritten Traditions is by the holy Scrip
ture determined. And therfore we say constantly with Origen, that
the two Testaments euerie word that appertaineth to God may be required an
discussed, and out of them all knowledg of such things as are necessarie, may
vnderstood, either immediatly, or at least mediatly: that is, by the help
vnwritten Traditions, vnto which the holy Scripture doth expres
send, and direct vs.

We see then, that our Answerer brought in Origen here, more for
vaine shew, then for any desire he had to teach his Reader the truth b
his authoritie. But if yow wil know in what maner our part is cõfirm
by Origen against our Aduersaries, in thes few wordes he giueth yo
full satisfaction. k *The Church*, saith he, *hath receaued this Tradition fr*
the Apostles, to confer Baptisme vnto litle Children. Loe here à maine poi
of faith, which is no where found in scripture, is confessed by Origen,
haue beene deliuered vnto the Church by the Apostles without w
ting. What may we think then of our Answerer his wit in challeng
to himself the patronage of this ancient Fathers, who giueth senten
so plainely against him? But let vs goe on.

k Ecclesia ab Apostolis Traditionem accepit etiã paruulis Baptismum dare. *Origen. in cap. 6 Epist. ad Roman.*

ANSWER. Hippolytus the Martyr, in his Homilie against Noetius saith: *Th*
is one God whom we doe not otherwise acknowledg (brethren) but out of
holy Scriptures. For as he that would professe the wisdome of this world, can
otherwise attaine hereunto, vnlesse he reade the Doctrine of the Philosophe
so whosoeuer of vs will exercise pietie toward God, cannot learne this
where, but out of the holy Scriptures. VVhatsoeuer therfore the holy Scrip
tures doe preach, that let vs know; and whatsoeuer they teach, that le
vnderstand.

REPLY. All this runneth vpon the same straine with that, which yow

now produced out of Origen, saing that *all knowledg of things may be vnderstood* out of the Scriptures: and therfore as yow doe but repeate the same out of Hippolytus, soe we returne yow the same Answere. And withall we desire yow, and all yours for your soules health, to be said by this holy Martyr, when he exhorteth yow to *vnderstand whatsoeuer the Scriptures do teach.* They teach yow to *Stand fast and to hould such Traditions as the Apostles gaue, whether by writing or by word.* They teach yow also to m *hearken vnto the Church:* Why then doe yow violently withdraw your vnderstāding from giuing assent hereunto? This is the lesson which Saincte Hippolytus readeth vnto yow, and to vs all: against Apostolicall Traditions he speaketh not the least word.

2. Thessal. 2. 14.

m Math. 18. 17. Luk. 10. 16.

ANSWER.

Athanasius in his Oration against the Gentiles, toward the beginning: *The holy Scriptures giuen by inspiration of God, are of themselues sufficient to the discouerie of truth.*

REPLY.

And do not we shew that the Scriptures discouer also this truth amongest the rest, towit That we ought to hould fast vnwritten Traditiōs? What can yow infer then out of this place against vs? but that it may appeare how according to your wonted maner yow both delude your Reader, and offer most palpable wrong vnto this holy Father, we must obserue two thinges. First that S. Athanasius here speaketh not of all Truth, but of two speciall points of faith onlie, towit that Idolls are not Gods, and that Christ is the onlie true God: concerning which two articles he wrote thos two bookes to Macarius. And for the discouerie of the truth of thes two points, the holie Father saith that the Scriptures are sufficient. Doth it follow therfore that they are sufficient to the discouerie of all truth? In what forme I pray yow? Secondlie yow maime the sentence, and the Doctrine of S. Athanasius, who in that place maketh mention, not onlie of the holie Scriptures, but also of *the bookes of the holy Fathers*, and to both doth he attribute this sufficiencie which yow speake of for the discouerie of truth, for as much as by the reading of such bookes à man may attaine in some sort, vnto the true sense and meaning of the Scripture. By which it is manifest how fraudulentlie yow went about to draw saincte Athanasius vnto the Patronage of your errour, then whom amongest the ancient Fathers, yow haue not à greater Aduersarie: for disputing allwayes against the Arians, who, according to your humor, would be tryed by nothing but onlie by Scripture, he most frequentlie beateth them downe with the authoritie of the Church, and with vnwritten Tradition. Yea he thought n *it sufficient for their confutation, to tell them without any more adoe, that their Doctrine was not agreable to that of the Catholick Church, nor yet was held by the Fathers of former ages.* When as also they vrged him to produce the authoritie of Scripture for the Catholick

n τοῦτο μόνον ἀποκρίνασθαι πρὸς τὰ τοιαῦτα, καὶ εἰπεῖν ἀρκεῖ, ὅτι οὐκ ἔστι ταῦτα τῆς καθολικῆς ἐκκλησίας, οὐδ' ἂν ταῦτα ὁι πατέρες ἐφρόνησαν. Athanas. Ep. ad Epictetum.

o καὶ αὐτοὶ ἐὰν περ ἀρα δύνανται, ἀποκρινέσθωσαν· πῶς εὗρον τὸ ἀγράφον ταύτῃ λέξιν· ἢ ποίᾳ διανοίᾳ τὸν θεὸν ἀγέννητον λέγουσι; *Idem de Decret. Synodi Nicena cont Eusseb.*

p ἰδοὺ ἡμεῖς μὲν ἐκ πατέρων εἰς πατέρας διαβεβηκέναι τὴν τοιαύτην διάνοιαν ἀποδεικνύομεν. ὑμεῖς δὲ ὦ νέοι Ἰουδαῖοι, καὶ τὸ χαῖ χαρα μαθητὰ· τίνας ἄρα τῶν ῥημάτων, ὑμῶν ἔχετε δεῖξαι πατέρας; *Ibidem.*

Doctrine which he maintained against them; he thought it no disiudgment vnto the truth, that noe expresse text could be alleadged for the same, but vrged them with another point, which they themselues confessed to be of faith, yet could not proue it by Scripture. o *Let Arians themselues answer me if they can*, saith this learned Doctor, *wher in the Scriptures do they find this solemne word, and by what Reason they hould God to be vnbegotten?* p *Behould we Catholicks haue euident demonstrations that this our Doctrine was deliuered by Tradition from hand to hand, by the Fathers. And yow, ô Iewes, and Children of Caiphas, from what Fathers can yow deduce your Names and Appellations?* In this manner S. Athanasius defend such points of Catholick Doctrine, as were not expressed in Scriptures, alleadging vnwritten Traditions for the same. For q *the constitutions of the Church*, saith he, *are no Nouelties lately brought in: but they were deliuered by Tradition, and established in the Churches by our first Fathers*, the Apostles, *and so from hand to hand are come vnto vs. Nether is it now à dayes that our Faith receaued its beginning, but it is continued from our lord himself, and by the ministerie of his Disciples deserued vnto this our age.* We se now that how-soeuer S. Athanasius commendeth the sufficiencie of the Scripture for the discouerie of some articles, yet doth he manifestlie declare withall that some others cannot be perfectly authorised, but by the help of vnwritten Tradition which is so far from affording any help vnto the part of our Aduersaries, that it quit ouerthroweth them, horse and foote.

ANSWER.

Amb. offi. l. 1 c. 23. Idem in virginis instit. cap. 11.

S. Ambrose: *The things which we find not in the Scriptures how can we vse them?* And againe: *I read that he is the first, I read that he is not the second; they who say he is the second, let them shew it by reading.*

REPLY.

ϙοὐ γὰρ νῦν κάμνουσι καὶ τότοι τῆς ἐκκλησίας ἐδόθησαν, ἀλλ' ἐκ τῶν πατέρων ἡμῶν, καλῶς καὶ βεβαίως παρεδόθησαν· οὐ δὲ νῦν ἡ πίστις ἤρξατο, ἀλλ' ἐκ τοῦ κυρίου διὰ τῶν Ἀποστόλων εἰς ἡμᾶς διαβέβηκεν.

If yow be remembred yow tearmed vnwritten Traditions our *forlorne hope*, but neuer was seely man so *forlorne*, and pittifully distressed as yow appeare in making vse of the holy Fathers against them. Saint Ambrose instructing Churchmen how they ought to cary themselues in their conuersation, propoundeth the question, whether it be conuenient for them to vse such pleasant and merie iests in their speech as the heathen Philosophers do commend and teach? wherunto he answereth negatiuely in thes words: r *I hould that such rules as the Philosophers doe prescribe cõcerning iests, ought to be sett à side by Eccleſiastical persons: for not withstanding that sometymes they be honest and pleasant, yet they not agreable to Eccleſticall discipline. For the things which we find not in the Scriptures how can we vse them?* Now our Answerer will haue Ambrose in thes last words to condemne vnwritten Traditions, which

Idem Epi ad vbique Orthodoxos cum per Ariane persecutio fieret. r Quæ nobis prætereunda arbitror? licet interdum honesta ioca, aut suauia sint tamẽ ab Ecclesiastica abhorrent regula, quoniam quæ Scripturis non reperimus, ea quemadmodum vsurpare possumus? *Ambr. Offic. lib. 1. cap. 23.*

as all the world doth see, that he disaloweth only of iests, and light talke in the conuersation of Ecclesiasticall persons, whos speech ought to be graue, and of things deduced from the holy Scriptures only, and not from the rules of heathen Philosophie. And doth not this iesting and wresting of the holy Fathers doctrine, discouer vnto vs à man *Forlorne* indeed, and altogether distitute of Truth? As for that second sentence of S. Ambrose produced by our Answerer, it is no more but what he alleadged aboue out of Tertullian, wherunto we haue made answer, & we returne him at this present S. Ambrose his words in this manner. *VVe reade that vnwritten Traditions ought to be obserued, we reade that they ought not to be reiected, they who say that they ought to be reiected, let them shew it by reading.*

ANSWER.

It is well, saith S. Hilarie, *that thow art content with thes thinges which are written, &c.* *Hilar. li. 3. Trinit.*

REPLY.

We haue often tould yow that our Traditions in particulare, are authorised by holy Scripture, in as much as it doth send vs vnto the Church to learne them of her: ad therfore in vsing of the same, we make vse of Scripture, and content our selues with thos thinges that are written, acording to this rule of S. Hilarie, which rather condemneth yow, whylest yow reiect the obseruation of vnwritten Traditions, commended vnto yow by the Scripture: For therby yow declare yow self not to *be content with thos thinges that are written, nor to be desirous that your faith be ordered only by the same, but by your owne inuentions, and fond imaginations.*

ANSWER.

S. Basil: *Beleue thos thinges which are written: the thinges which are not written seeke not.* *[Basil. hom. 29 aduers. Calu. S. Trin.*

REPLY.

I feare me I wrong my Reader in detayning him so longe with à particular rehearsall of thes your citations, seing that all are of like force for your purpose, and consequently what is said to one, may serue for satisfaction to the rest. Saint Basil in the first place by yow alleadged disputed against the Arian Heresie, which denyed the Godhead of Christ Iesus: and hauing alleadged thes words of S. Iohn. c. 1. *In the beginning was the VVord, and the VVord was with God, and God was the VVord: Beleeue*, saith he, *thus which is written: the things which are not written, seeke not.* That is, seeke not in what manner the sonne of God was begotten of his Faeher. [t] *Doest thow beleeue that he was begotten? inquire not, how?* Wher we se that when the holy Father forbiddeth further search of thos things that are not written, he meaneth such things only as concerne this point, of the maner, *how the sonne was begotten of the eternall Father*, which S. Basil declareth to be found no where at all. [u] *Seeke not*, saith he in the same place, *for thos thinges which cannot be found: for surely thow wilt not find them.* How can yow apply this, I pray

[t] Πίστευεις ὅτι γεγέννηται; Μὴ ζήτει τὸ πῶς. *Basil. homil. 29 citatu.*

[u] Μὴ ζήτει τὰ ἀνεύρετα, οὐ γὰρ εὑρήσεις. *Ibidem.*

pray yow againſt Traditions? Or how are yow ſo careleſſe that yow do not obſerue that this place maketh more for Traditions, then againſt them, ſeing that S. Baſil here confeſſeth of a point of faith (to wit that the ſonne is Coeternall with the Father) that it cannot be found written any wher?

ANSW. x *Baſil. de fide.*

S. Baſil againe. x *It is a manifeſt falling from the faith, and an argument of arrogancie, ether to reiect any point of thos thinges that are written, or to bring in any of thos thinges that are not written.*

REPLY.

I could tell yow that the booke wherin this ſaying is found, is called in queſtion by ancient writers, whether it belong to S. Baſil or noe. Yea Sozomen y giueth vs to vnderſtand that it was eſteemed by ſome in the fift age, to haue beene written by Euſtathius Bishop of Sebaſte a condemned Heretick. the ſame doubt of the ſaid booke is teſtified alſo by Necephorus, z and your owne centurie writers a of Germanie do graunt the ſame. But we need not make vſe of doubtfull arguments in a matter, wher ther is noe doubt at all. Let vs ſuppoſe then that S. Baſil indeed was the author of that ſaying by yow alleadged, yet doth he not therby diſauthoriſe vnwritten Traditions in the leaſt degree. For it is moſt certaine that both S. Baſil, and the reſt of the ancient Fathers did euer hould, that whatſoeuer was deliuered by Apoſtolicall Tradition vnwritten, was not abſolutly & alltogether out of the holy Scripture, no more then what the Embaſadour (haueing letters of credence from the king) doth deliuer, is out of the ſaid letters Royall, but is virtually, and mediatly, as hath allreadie beene ſaid, and in the fundamentall authoritie therof contayned. Hence we ſe when S. Baſil taught b *that it was an Apoſtolicall thing to perſiſt in vnwritten Traditions*, he confirmed the ſame by the expreſſe words of the Apoſtle himſelf c *I prayſe yow, for that yow are mindfull of my doctrine, and that yow obſerue the Traditions which I haue deliuered vnto yow.* And againe: d *Hould the Traditions which yow haue receaued whether by word, or by writ.* Wherby it appeareth that S. Baſil eſteemed aſſuredly that vnwritten Traditions haue a fundamentall authoritie in the Scripture, and are virtually contayned therin, and conſequently when he ſaith that it is a *manifeſt falling from the Faith to bring in any of thos thinges that are not written*, by *things not written*, he meaneth nothing leſſe then Apoſtolicall Traditions.

y *Sozomen. hiſt. Eccleſ. lib. 3. c. 13.*

z *Niceph. hiſt. Eccleſ. lib. 13. c. 29.*

a *Magdeburg. cēt. 4. cap. 10. de Epiſc. & Doctor.*

b Ἀποστολικὸν δὲ ἔτιμαι καὶ τὸ τᾶις ἀγράφοις παραδόσεσι παραμένειν. *Baſil lib. de Spiritus c. 29.*

c *1. Corinth. 11. 2.*

d *2. Theſ. 2. 14.*

And here, to wearie thee no further, God Reader, with the reheatall of ſuch other authorities of the ancient Fathers as our Anſwerer moſt idly alleadgeth for himſelf, it wilbe ſufficient for thy inſtruction in this matter to know, that when the holy Fathers do teach *that we are to be ruled by thos thinges that are written*: that *we are to ſeeke for nothing but what is written, and wherin the ſcale of the Scripture is to be ſeene.* That

the Scripture alone we are to bee perſwaded. And that *we are not to ſeeke for what the Scripture hath paſſed our in ſilẽce*, and ſuch like; they neuer make hereby any ſuch ſeparation betwixt the Scripture and vnwritten Traditions, as our Aduerſaries do vnworthely deduce from their ſayings, but they allwayes ſuppoſe holy Traditions to be virtually contayned in the Scripture, how ſoeuer they be not playnely expreſſed in the ſame. This the ſame holy Fathers themſelues do proue moſt euidently to be true, whyleſt they not only grãt that ther be many points of faith not expreſſed in Scripture, but alſo do declare that the ſame points are to be receaued vpon the immediat authoritie of the Church, which declareth them to be Apoſtolicall Traditions.

And to begin with S. Baſil firſt of all, yow ſhall ſee how playnly he reſolueth this queſtion. The Arians denying that the holy Ghoſt ought to be worshipped as God, and with God, alleadged that it was noe wher written in the Scripture. e *To that we Anſwer thus:* ſaith S. Baſil, *If nothing ells that is vnwritten be admitted, then let this alſo be reiected: but if many other myſteries beſide this be receaued of vs without writing, then I pray yow amonge the reſt, let this alſo be receaued. For truly I hould it to be Apoſtolicall doctrine to adheare alſo vnto vnwritten Traditions.* f *Amonreſt which, this which now we haue in hand, is not the meaneſt: foraſmuch as they who in the beginning did gouerne all, deliuered it vnto thos that came after them, and ſo by vſe in proceſſe of tyme, and by continuall cuſtome it hath now taken ſtrong rooting. VVhat I pray yow, before your owne Tribunall it ſelf, though we had no prooſes at all out of the written law, yet producing many witneſſes, ſhould we not be ſet free? Truly I think we ſhould.* Behould here S. Baſils Plea for vnwritten Traditions, the which being well enough known vnto our Anſwerer, what may we think of his ſinceritie, when he goeth about by obſcure ſayings of the ſame holy Father, to delude his ſimple Reader, and fraudulently to perſwade him that he held the contrarie? But feating leaſt it be ſaid, that this eſcaped from S. Baſil at vnawares, or that it was but his owne priuat opinion: liſten à litle more, and yow ſhall heare him declare it to be the comon doctrine of the whole Church of his tyme. g *The doctrines and*

e Πρὸς γεμὴν τὸ ἀμάρτυρον καὶ ἄγραφον ἔναγ, ἐκεῖνο λέγομεν. ὅτι εἰ μὲν μηδὲν ἕτερον ἀγράφον. μηδὲ τοῦτο παραδεχθήτω. εἰ δὲ τὰ πλεῖσα τῶν μυστικῶν ἀγράφως ἡμῖν ἐμπολιτέυεται, μετὰ πολλῶν ἑτέρων καὶ τοῦτο καταλεξώμεθα. ἀποστολικὸν δὲ δίμαι, καὶ τὸ τοῖς ἀγράφοις παραδόσεσι παραμένειν. *S. Baſil lib. de Spiritu ſanctio. cap. 29.*

f ὧν μάλιστα μία εἰ καὶ παρῆσα αὕτη. ἦν οἱ ἐξ ἀρχῆς διαταξάμενοι παραδιδόντες τοῖς ἐφεξῆς συμπαρεξύσαι τῷ χρόνῳ τῆς χρήσεως, διὰ μακρᾶς τῆς συνηθείας τοῖς

ἐρίξασαν, ἆρ' οὖν εἰ ὡς ἐν διακρίσει τῆς διὰ τοῦ εὐαγγελίου ἀποδείξεως ἀπορεῖτε, μαρτυρῶν πλῆθος παρεσχόμεθα, οὐκ ἂν τῆς ἀφειδίας παρύμνοι ἦτε; ἀλλὰ τύχομεν ἐγὼ μὲν οὕτως δίμαι. *Ibidem.* g τοῦ δὲ τῆς ἐκκλησίας πεφυλαγμένων δογμάτων, καὶ κηρυγμάτων, τὰ μὲν ἐκ τῆς ἐγγράφου διδασκαλίας ἔχομεν, τὰ δὲ ἐκ τῆς τοῦ Ἀποστόλων παραδόσεως, διαδοθέντα ἡμῖν ἐν μυστηρίῳ παραδεξόμεθα. ἅπερ ἀμφότερα τὴν αὐτὴν ἰσχὺν ἔχει πρὸς τὴν εὐσέβειαν. καὶ τούτοις οὐδεὶς ἀντερεῖ, τις γε καὶ κατὰ μικρὸν γεύσηται τῶν ἐκκλησιαστικῶν πεπείρατα. εἰ γὰρ ἐπιχειρήσομεν τὰ ἄγραφα τοῦ εὐαγγελίου, ὡς οὐ μεγάλην ἔχοντα τὴν δύναμιν παραιτεῖσθαι, λάθοιμεν ἂν εἰς αὐτὰ τὰ καίρια ζημιώντες τὸ εὐαγγέλιον. μᾶλλον δὲ εἰς ὄγκον φιλονεικίας περιίστωντες τὸ κήρυγμα. *Basil. lib. de Spiritu. cap. 27.*

and institutions which are preached in the Church, some of them we haue
of the written word, and some others we receaue by the secret and hidden Tra
dition of the Apostles: and both haue equall force to Godlinesse: neither ca
any man who hath the least sight in the lawes of the Church, contradict any
thes. For if we goe about to reiect such customes as are not deliuered by writin
accounting them to be of litle force, we shall vnawares domage the Ghospe
verie much, and bring the preaching therof vnto a bare name of words. h Ne
ther are we content with such thinges only as the Apostles, or the Ghospell d
expresse (to wit in the Consecration of the Eucharist) but we say ma
other thinges both before Consecration, and after, of great auayle for that My
sterie, which we haue receaued by Tradition without writing. We halow
water of Baptisme, and the oyle of Chrisme, and the partie also that is to
ceaue Baptisme: Out of what written word I pray yow? is it not by si
and secret Tradition? Then repeating many particular vnwritten Tra
ditiõs, at last he cõcludeth thus. i *The day would fayle me, if I should
vpon me to number vp the mysteries of the Church, deliuered by vnwrit
Tradition. I omitt the rest. Only I demand in what written word haue we
verie Profession of our Faith, wherby we beleeue in the Father, and the Sonn
and the holy Ghost?* k *Yet do not thes men*, the Arians, *desist to cry out
euerie place, vp and downe, that the worshipping of God with
holy Ghost, is destitute of testimonie, is destitute of Scripture, and
like.*

Thus was S. Basil accustomed to dispute against the Arians, and
cõfound them with the authoritie of vnwritten Traditions, when he
stood most vppon Scripture. Thus also did the rest of the ancient F
thers hould, and teach, neuer as much as once dreaming, God know
so to extoll the fullnesse and authoritie of the holy Scripture, as to s
presse the virtue of vnwritten Traditions, as appeareth both by th
owne testimonies aboue produced, and also by the Confession of
aduerse part, as yow haue heard. And if any desire to here yet m
proofes out of the Fathers for our cause, behould how freely they o
them selues to our hand, without needing any such wresting, and str
ning, as our Answerer tormenteth them withall.

Clement of Alexandria proueth vnwritten Traditions out of th
words of the Apostle to the Romans c. 1. *I desire to se yow, that I m
impart vnto yow some spirituall guift for your Confirmation.* l *Such guift
thes*, saith Clement, *could not be published openly by writing*, being
Tradi

h Οὐ γὰρ δὴ τούτοις ἀρκεῖ μεῖζα ὧν ὁ ἀπόστολος ἢ τὸ εὐαγγέλιον ἐμνημόνευσεν, ἀλλὰ καὶ προσλέγομεν καὶ ἐπιλέγομεν ἕτερα, ὡς μεγάλων ἐχόντα πρὸς τὸ μυστήριον τὴν ἰσχὺν ἐκ τῆς ἀγράφου διδασκαλίας παραλαβόντες. ἐυλογοῦμεν δὲ τὸ ὕδωρ τοῦ βαπτίσματος, καὶ τὸ ἔλαιον τῆς χρίσεως, καὶ τὸν προσέτι αὐτὸν τὸν βαπτιζόμενον, ἀπὸ ποίων ἐγγράφων οὐκ ἀπὸ τῆς σιωπωμένης, καὶ μυστικῆς παραδόσεως; *Basil. ibidem.*

i Ἐπιλείψει με ἡ ἡμέρα, τὰ ἄγραφα τῆς ἐκκλησίας μυστήρια διηγούμενον. ἐῶ τὰ ἄλλα. αὐτίκα δὲ τὴν ὁμολογίαν τῆς πίστεως, πιστεύειν εἰς πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα, ἐκ ποίων γραμμάτων ἔχομεν; *Ibidem.* k Ἀλλ' ὑπαύδωντας ἄνω καὶ κάτω θρυλοῦντες μάρτυρον, καὶ τὴν ἄγραφον, καὶ ὅσα τοιαῦτα, τὴν, σὺν τῷ πνεύματι τῷ ἁγίῳ, δοξολογίαν. *Ibid.* l Ἀποκεκαλυμμένως δὲ οὐκ ἦν τοῖς τότε ἦν τὰ τοιαῦτα τοῦ χαρισμάτων ἐπιστέλλειν. *Clem. Alex. lib. 5. strom.* m Τὸ πνευματικὸν χάρισμα καὶ ἡ γνωστικὴ παράδοσις, ἣν μεταδίδωμι ὑμῖν παρῶν παρῶσι ποθεῖ. οὐ γὰρ δι' ἐπιστολῆς διὰτε ἦν ταῦτα μηνύεσθαι. *Ibidem.*

Tradition, which he desired to deliuer to them being present, and not by his Epistle.

Eusebius Cæsaræensis also telleth vs in plaine tearmes, that n *the Disciples of our lord cõmended vnto the faithfull such thinges as they learned of their master, partly by writing, and partly without writing, to be obserued by a kind of vnwritten Right.* And therfore o *the Church, from one end of the world vnto another, confirmeth her doctrine by testimonies out of the diuine Scriptures, and also by vnwritten Tradition.*

S. Epiphanius. p *Answer me now yee Disciples of Arius: We all of vs do confesse the Father to be vnbegotten, and Increate: and it is surely an admirable saying. But shew me, if yow can, wher this saying is written. For nether doth the Law of Moyses, nor the Prophets, nor yet the Apostles, make any mention thereof. If then we do piously acknowledg this saying, though it be not written any wher: who can find faults with vs, allthough the word Coessentiall or Consubstantiall be not written?* q *God hath taught vs both by holy Scriptures, and also without any written word; to wit by Tradition.*

S. Cyrill of Alexandria when he affirmeth *the Scripture to be sufficient to make a man wise, and furnished with all vnderstanding*, and that *we should not hould that true, which the Scripture hath not said*, as our Answeralleadgeth: doth not in any sort meane that the vnwritten Traditions of the Chatholick Church should be neglected of vs: for then we should reiect many confessed points of faith, as vntruthes, seing they are not mentioned by the Scripture. No; S. Cyrill, as the rest of the Fathers, vnder the name of *Scripture*, comprehendeth allwayes vnwritten Traditions. As appeareth most euidently by that his worthie exhortation. r *Laying vp in the inward closset of thyne heart, the Tradition of the Church, as a certaine Treasure, lay hould one such actions as are acceptable to God, to the end that thow mayest shine, not only by Faith, but also by holinesse.*

Theodoretus also is alleadged by our Answerer, when he saith that *by the holy Scripture alone he is persuaded: and that we ought not to seeke for vnos thinges that are not written*: But nether is the obseruation of vnwritten Traditions passed in silence by the Scripture, nor yet ought he to gainsay them, yf he wilbe *persuaded by the Scripture*, as we haue allready made knowen. And truly we may not doubt of the meaning of Theodoret, if we note well what he recordeth in his Historie: to wit that the Fathers of the Nicen Councell condemned the Arians by vnwritten Tradition, and by the authoritie of Church and Fathers, notwithstanding that the said Heretiks appealed to the written word most earnestly.

But we need not to wonder that our Answerer should seeke to rest Theodoret to the patronage of his errour, when he is not abashed

n Partim literis, partim sine literis, quasi iure quodam non scripto, seruanda commendarunt. *Euseb. lib. 1. demonst. Euang. c. 8.*

o Ecclesia à finibus terræ vsque ad fines ex diuinis scripturis testimonia, ex non scripta Traditione confirmat. *Euseb. cõtra Marc. Episc. Ancyranũ.*

p τοῦτο μὲν ἀπόσχεσθε ἡμῖν ὁ τὸ Ἀρείου μαθηταὶ ἀγέννητον λέγομεν πάντες ὁμοῦ τὸν πατέρα, καὶ ἔκτισεν, καὶ θαυμαστὴ ἡ λέξις δηλονότι. ποῦ τοίνυν γέγραπται τοῦτο; δείξατε τὸν τόπον. οὔτε γὰρ νόμος εἴρηκεν οὔτε προφῆται, οὔτε εὐαγγέλιον οὔτε Ἀποστολοι, &c *Epiph. hæresi. 69. num. 71.*

q *Epiphan. hæresi. 75. See this in the end of this section.*

r Traditionẽ Ecclesiæ tanquã thesaurũ quendam in penetrali cordis recondẽs, amplectere occupationes Deo gratas, vt non solum fide splendeas, sed & pietate luceas. *Cyril. Alex hom. 8 Heortasica.*

shed to pretend the authoritie, euen of S. Auguſtine himſelf, for the ſame, whom all the world acknowledgeth to ſtand for our doctrine moſt vndoubtedly. And although we haue with ſeuerall occaſions often tymes heard this holy Father declare his mynd herein, yet for the diſcouerie of our Anſwerers follie, we will heape vp here à number of his ſayings together, aſſoone as, with thy good allowance, Gentle Reader, we haue taken à vew of that which out of S. Auguſtin our Anſwerer produceth for himſelf. Firſt then he bringeth in the holy Father ſaying, that *ſin thos thinges which are layd downe plainly in the Scriptures, all thos things are found which appertaine to faith and good life.* What then, can yow infer therfore that Traditions are not neceſſarie? and may not yow infer alſo that therfore your doctrines deduced by ſound inferences, are as needleſſe? for S. Auguſtine affirmeth that in the things which are *plainely* layd downe in Scripture, all that which appertayneth to faith and good life is found, wherby yow ſe he excludes as well your ſaid ſound inferences, as our vnwritten Traditions, and yet yow know, yow cannot without your inferences, find out all the points of your faith in Scripture. Well then make knowē S. Auguſtins true meaning ſincearely, and it will appeare that here yow produce him idly. For yow cannot be ignorant, that S. Auguſtin ſpeaketh not in this place, of all and euerie point of faith in particular; for ellwhere verie often he teacheth that many ſuch are not to be found exprest in the Scripture at all, as preſently yow ſhall heare: but he ſpeaketh only of ſuch points as are generally neceſſarie for euerie one to know as for example the creed, the ten commandments, and the like, which the Scripture declareth plaine enough, for as much as belongeth to our faith, and to the exerciſe of Godlineſſe. Haue yow any more out of S. Auguſtine?

S Aug. de doctrin. Christ. lib. 2. c. 9.

ANSWER. Againe. *VVhatſoeuer yow heare from the holy Scriptures, let it ſauour well vnto yow, whatſoeuer is without them, refuſe, leſt yow wander in à cloud.*

Aug. l. de Paſtor. cap. 11.

REPLY. Your meaning was not, ſure, to hurt vs by thes ſayings of S. Auguſtin, ſeing yow bring them to ſuch litle purpoſe: for S. Auguſtin was ſo far from thinking the Traditions of the Church to *be without Scripture*, that he aſſureth vs to * *hould the verie truth of the Scripture, when we do that, which is pleaſing vnto the Church.* When he biddeth vs then *refuſe that which is without Scripture*, he neuer intended that we ſhould neglect vnwritten Traditions, which are commended vnto vs by the ſame Churches authoritie.

* *Se heratofore pag. 87.*

ANSW. Againe in another place, ep. 42. *All thos things which in tymes paſt our anceſtors haue mentioned to be done towards mankind, and haue deliuered vnto vs: all thos things alſo which we ſe, and do deliuer vnto our poſterity,*

farre as they appertaine to the ſeking, and maintayning of true Religion, *the holy Scripture hath not paſſed in ſilence.*

If yow had not intended to haue giuen à cullour to falshood by the authoritie of this holy Father, yow would not haue maymed his ſentence as yow doe, leauing out thos words which expound the anthors meaning moſt plainly. t For he pauſed not wher yow breake of his ſpeech, but proceeded to declare, that he treated only of Profecies, and Predictions, which all are fullfilled according as they are laid downe in the Scripture. Which the holy Father ther confirmeth by ſundrie examples, as by that of the Iewes, banished from the land of promiſe, and ſcattered amongeſt the nations of the earth, *&c.* And could yow wrong S. Auguſtin ſo vnconſcionably, as to teach that he therfore allowed nothing to appertaine to the ſeeking and maintayning of true Religion, but what the holy Scripture hath not paſſed in ſilence? What hee ſaith of Prophecies only, can yow apply vnto all verities? But whileſt yow indeauour to make your Reader beleeue that S. Auguſtine doth hould with yow, when yow teach that nothing is to be allowed of, but what is contained in Scripture, and conſequently that vnwritten Traditions are to be reiected: no man can ierk your folly more hanſomly, then S. Auguſtin himſelf. For ſurely what he darteth at the Hereticks of his owne tyme, doth wound yow as deepe euerie whit, as it wounded them. What fence haue yow, I pray yow, againſt that conuincing argument, wherwith he, following the ſteps of other holy Fathers u aboue alleadged, was accuſtomed to preſſe the Arians, when they (as yow do now) vrged the Catholicks to ſhew, wher that, which the Catholick Church maintayned againſt them, was written. x *And thow*, replyeth S. Auguſtine, *wher haſt thow euer read yet that God the Father was not begotten nor borne? and yet it is moſt true.* And in the like caſe, he telleth the Donatiſts, that y *many thinges are not found in the writings of the Apoſtles, and yet becauſe the whole Church doth obſerue them, they are beleeued to haue bene deliuered by them without writing.* For *whatſoeuer the whole Church doth hould, yf it bee not found ordayned by ſome Councell, but hath beene allwayes in vſe, it is moſt iuſtly beleeued to be à Tradition of the Apoſtles.* z *In thos things wherof the Scripture hath not deliuered any certaintie, the cuſtome of Gods people, and the conſtitutions of our Anceſtours are to be beld for à law.* a *For it is eaſie to vnderſtand, that all thos things which we hould without writing, only by vnwritten Tradition, and which are obſerued through out all the world, were commended, and ordayned, ether by the Apoſtles thẽſelues, or by generall Councells, whos authoritie is moſt whole-*

REPLY.

t *Vnto the words alleadged by our Auſtverer, S. Auſtin adioyneth thes following, as making vpon one ſentence.* Sed ita omnino cũcta trãſeũt, vt tranſitura eſſe prędicta ſunt Vidētis certè populum Iudæorum auulsũ à ſedibus ſuis, per omnes fere terras diſſeminatum, atque diffuſum: Et origo eiuſdem populi, & incremẽta, & regni amiſſio, & per cuncta diſperſio, ſicut prędicata, ita facta ſunt. *Aug. ep.* 42.

u *S. Athanaſius, Epiphan. and Baſil aboue in this ſectiõ.*

x *Auguſt in ſupra pag.* 119.

y *See this aboue pag* 118.

z In his rebus, de quibus nihil certi ſtatuit ſcriptura, mos populi Dei, vel inſtituta maiorum pro lege tenẽda ſunt. *Aug. Epiſt.* 86. *ad Caſulan.*

a Illa quæ non ſcripta, ſed tradita cuſtodimus, quæ quidem toto terrarum orbe obſeruantur, datur intelligi, vel ab ipſis Apoſtolis, vel à plenarijs Concilijs, quorum eſt in Eccleſia ſaluberrima authoritas, commendata atque ſtatuta retineri. *Idem ad Inquiſit. Ianuarij. lib.* 1. *cap.* 1.

b *S. Augu. de Bap. tif. contra Donatiſ. lib. 5. cap. 23. ſe this aboue pag. 96. and pag. 126.*

ſome in the Church. Againe. b *The Apoſtles haue not commanded any thing concerning this point, but that cuſtome which was oppoſed to Cyprian, muſt be held to haue taken its originall from their Tradition, euen as their be many things beſides, which the whole Church maintayneth, and for this cauſe are to be rie well beleeued to haue beene commanded by the Apoſtles, notwithſtanding that they are not found written.*

Behould how S. Auguſtine doth canuaſe thes vaine braggers & boaſters of Scripture, and how he beateth downe our Anſwerer his ſenſleſſe conceipt of the fullneſſe and perfection of the written word gainſt vnwritten Traditions: for aſſuredlie, how-ſoeuer this holie Father did allwayes beare that reſpecte vnto the written word of God which is due therunto, yet was he ſtill accuſtumed to vrge moſtifly the authoritie of the Church, and of vnwritten Traditions against Schiſmaticks and Hereticks, as well as that of the Scripture. And why I pray yow can make the leaſt doubt hereof, when he heareth S. Auguſtine make noe doubt to ſay, that c he *would not beleeue the Ghoſpell ſelf, but for the authoritie of the ſaid Church*? And againe d *Allthough we haue no certaine example hereof out of Scripture, yet we hould the truth of Scripture, euen in this verie queſtion it ſelf, when we doe that which it hath pleaſed the Church to teach vs, foraſmuch as the authoritie of Scripture doth commend vnto vs the ſaid Church. And therfore ſeing the holie Scripture cannot poſſiblie deceaue vs, who ſoeuer is afraid to be deceaued by the authoritie of this queſtion, let him be aduiſed by the ſame Church, which is declared vnto him moſt playnelie by the holie Scripture.* Yow ſe Sainct Auguſtine is not ſo eager to bring the triall of his controuerſies to Scripture onlie, as our Aduerſaries do traduce him to be, but ſetting the Scripture aſide, he prouoketh vnto the authoritie of the Church, affirming that he is directed ſo to doe by the holie Scripture, yea by our Sauiour himſelf. *This point*, which is now controuerted betwixt vs, *nether thow*, ô Donatiſt, *nor I can find out plainely, and euidently in Scripture*: e *but if ther were now a wiſe and godly man, who were commended vnto vs by the verie teſtimonie of Chriſt himſelf, and we had demanded his counſell herein; without all doubt we ought to yeeld vnto that, which he would declare vnto vs, fearing leaſt we ſhould be condemned as diſobedient, not much vnto him, as vnto our lord Ieſus Chriſt, by whos teſtimonie he was commended vnto vs. Well then Chriſt beareth ſuch like teſtimonie of his Church.* And therfore, f *I receaue not that which S. Cyprian held, becauſe it is not receaued by the Church.* For g *the Truth ſurelie harboreth in the belly of the Church. Yea the whole height of authoritie, and light of reaſon for the reparation of mankind, conſiſteth in the only ſauing name of Chriſt, and in his onely Church.*

c *Auguſtin. ſupra pag. 86.*
d *Idem lib. 1. cont. Creſcon. cap. 23. vide ſupra pag 87. & pag. 125.*
e Puto ſi aliquis ſapiens extitiſſet, cui Dominus Ieſus Chriſtus teſtimoniũ perhibet, & de hac queſtione conſuleretur à nobis, nullo modo dubitare deberemus id facere, quod ille dixiſſet, ne non tã ipſi, quã Domino Ieſu Chriſto, cuius teſtimonio commendabatur, repugnare iudicaremur. Perhibet autem teſtimonium Chriſtus Eccleſiæ ſuæ. *Aug. de vnitate Eccleſiæ cap. 19.*
f *Auguſ. lib. 2. cont. Creſcon. ca. 32. vide ſup pag 81.*
g In ventre quippe Eccleſiæ veritas manet. *Auguſ. in Pſal 57.*
h *Auguſt Epiſt. 56. fine. See this aboue. pag 99.*

This then is the plaine Doctrine of S. Auguſtin, without wreſt or forc

or forcing his words contrarie to his meaning: thus did both he, and the rest of the ancient Fathers allwayes teach the faithfull to haue recourse vnto the Church, not separating her from the word of God, or any way abasing the holie Scripture, but rather therby extolling the authoritie therof, wherby we are directed in all our doubts and controuersies, vnto her infallible Tribunal, ther to receaue the vndoubted sentēce of Truth, whether written or not written. I wish our Answerer then, to take thes words of S. Augustine as spoken vnto him self. *i Thow seest of how great force, in this matter, the authoritie is of the Catholick Church, which by the orderlie Succession of Bishops, from the most assured seates of the Apostles vnto thes our dayes, and by the consent of so many Nations and people is confirmed. And therfore k it is neeessarie that all Christian people prefer the iudgment and testimonies of the holie Fathers, before your Nouelties, and choose rather to adheare vnto them, then vnto yow.* Let him listen well vnto S. Peter Chrysologus, who telleth him, that l *A Christian mynd knoweth not how to dispute against such things, as are strengthened by the Traditian of the Fathers, and by long continuance of tymes, but is willing allwayes to reuerence them with all respective tearmes.* And vnto S. Leo affirming that m *true learning indeed, doth acknowledg, and Pietie doth embrace that, which Tradition hath long since decreed, and custome hath established.* n *Neither is it to be doubted, but whatsoeuer is obserued by the Christian people, cometh by diuine Tradition, and all that which the Church alone hath receaued into a custome of deuotion, proceedeth infalliblie from Apostolicall Tradition, and from the Doctrin of the holie Ghost.* And vnto S. Chrysostome, exhorting him to esteeme *the o vnwritten Traditions of the Church to be worthie of Faith and Credit*; and teaching him, that *yf it be a Tradition*, he ought to be cōtent therwith, and to *enquire no Further*. And vnto sainct Epiphanius o crying out, that *we must needs make vse of vnwritten Traditions, for that all thing cannot be taken out of Scripture*: And so p *The Church prayeth for the dead, by the authoritie of Tradition receaued from the Fathers, and who will presume to infringe the statuts of his mother, and the law of his Father. Salomon saith*: Listen my sonne vnto the saying of thy Father,

i Vides in hac re quid Ecclesiæ catholicę valeat authoritas, quæ ab ipsis fundatissimis Apostolorum sedibus, vsq; ad hodiernum diē succedētium sibimet Episcoporum serie, & tot populorum consensione firmatur. *August. cont. Faustum Manicheum li. 11. c. 2.*

k Oportet vt populi Christiani eloquia Sāctorum vestris profanis nouitatibus anteponāt, eisque potius eligant adhęrere quam vobis. *Idem cont. Iulianū Pelag. lib. 2. cap. 1.*

l Chnstianus animus quæ sūt Traditione Patrum, & ipsis roborata temporibus nescit in disputationē deducere, sed venerari ea toto desiderat veneration is eloquio. *Chrysolog. ser 85.*

m Quod dudum & Traditio decreuit, & consuetudo firmauit, nec pietas prætermittit. *Leo. serm. 9. de Ieiunio septimi Mensis cap. 1.*

n Dubitandum non est omnem obseruantiam Christianam Traditionis esse diuinæ. Et quicquid ab vna Ecclesia in consuetudinis est deuotionis receptum, & de Spiritus sancti prodire doctrina. *Idem Serm. de Ieiunio Pentecostes. cap. 1.*

o. Chrysostome aboue. pag. 121.

p Epiphan. supra pag. 121. Αναγκαίως ἡ ἐκκλησία τοῦτο ἐπετέλεῖ, παραδόσιν λαβοῦσα παρὰ πατέρων. Τίς δ' δίωνήσεται δεσμὸν μητρὸς καταλύειν, ἢ νόμον πατρὸς; ὡς τὰ παρὰ τῷ Σολομῶντι εἰρημένα, ὅτε. δείξας ὅλα ἐγγράφως τε καὶ ἀγράφως ἐδίδασκεν ὁ πατὴρ, τοιοῦτόν θεὸς ὁμογονεῖς, καὶ τὸ ἅγιον πνεῦμα· ἢ δ' μήτηρ ἡμῶν ἡ ἐκκλησία ἔχει δεσμοὺς ἐν αὐτῇ κειμένους, ἀλύτους καὶ δυναμένους καταλυθῆναι. *Epiphan. Hæresi 76.*

q Indubitanter ascendamus ad diuinam Scripturam per expositiones probabiles Patrum, velut per quandam scalam visionis Iacob, vt eorum sensibus prouecti, ad contemplationem Domini efficaciter peruenire mereamur. *Cassiodorus diuinarum Institut. lib. 1. in Præfatione.*

Father, and do not reiect the ſtatuts of thy mother: *Shewing herby that God, the father, and the ſonne, and the holie Ghoſt, hath taught both in Scriptures, and without writing alſo: and our Mother the Church hath inviolable ſtatuts layd vp in her, which may not be diſſolued.* The leſſon alſo Caſſiodorus may ſtand our Anſwerer in good ſteed, yf he pleaſe bow his eare vnto it. q *Let vs not doubt to mount vp into the height of Scriptures, by the approued expoſitions of the Fathers, as it were by a certaine ladder of Iacobs viſion, to the end that being borne vp by their vnderſtanding we may be made worthie to attaine effectuallie vnto the Contemplation, and ſight of our lord.* That milde perſwaſion alſo which S. Baſil vſed with the Arians, deſerueth to be admitted by our Anſwerer. r *Let the Tradition of our lord terrefie thee,* from diſobeying the Church and vnwritten Traditions. *Our lord himſelf hath giuen vs this leſſon, the Apoſtles haue preached it, the Fathers haue obſerued it, the Martyrs haue confirmed it: it is ſufficient for thee to ſay as thow haſt been taught.*

But if our Anſwerer neglecting thes ſweete and charitable admonitions, will needs be an enemie both to Church and Traditions, the ſame Fathers know how to chang their voice againſt him, and bewailing his follie, cry out with S. Baſil. ſ *Alas for euer, the Doctrin of the Fathers is condemned, Apoſtolicall Traditions are deſpiſed, the inuentions of ſtarts are ſet to ſale in the Church. Doctors now adayes doe not behaue themſelues like ſincere are Diuines, but apply thēſelues to artificious, and craftie diſputations. VVorldly wiſdome, deteſting the glorie of the croſſe of Chriſt, diſmiereth in the firſt and cheefeſt place. The true Paſtours are thruſt out, wolues are brought in, which teare in peeces our Sauiours flock. Houſes of prayer are deſtitute of Eccleſiaſticall perſons, and ſolitarie places are filled with mourners. The elder ſort do ſighe and groane, whyleſt they compare things with the preſent: and the yonger are yet more miſerable, as not vnderſtanding how great a good they are depriued of. Thes things ſurely are able to bring ſorrow to ſuch as haue beene taught the loue of Chriſt.* And with Hormiſda will tell him that t *amongeſt Heretickes ther is not to be found a iot of Charitie which was commended by a new command, nor of that peace which*

Δυσωπείτω σε ἡ παράδοσις. ὁ κύριος οὕτως ἐδίδαξεν, ἀποστολικὰ μὲν ἐκφωνῶν, πατέρας δὲ διατηρῶν, μάρτυρας βεβαιώσας, ἀρχαῖα δὲ λέγειν ὡς ἐδιδάχθης. *Baſil. Homil. 27. contra Sabellianos.*

ſ Καταπεφρόνηται τὰ τῶν πατέρων δόγματα· Ἀποστολικαὶ παραδόσεις ἐξουθενῶνται· νεωτεροποιῶν ἀνθρώπων ἐφευρήματα τῆς ἐκκλησίας ἐμπολιτεύεται. Τεχνολογοῦσι λοιπὸν, οὐ θεολογοῦσιν οἱ ἄνθρωποι· ἡ τοῦ κόσμου σοφία τὰ πρωτεῖα φέρεται, πεπρασμένη τὸ χαρακτήρισμα τοῦ σταυροῦ. Ποιμένες ἀπελαύνονται, ἀντεισάγονται δὲ λύκοι βαρεῖς, διασπῶντες τὸ ποίμνιον τοῦ Χριστοῦ. ὄκοι εὐκτήριοι, ἔρημοι τῶν ἐκκλησιαζόντων. αἱ δὲ μίαν πλήρεις τῶν ὀδυρομένων. οἱ πρεσβύτεροι ὀδύρονται τὰ παλαιὰ. συγκρίνοντες τὰ παρόντα. οἱ νέοι ἐλεεινότεροι, μὴ εἰδότες ὅσων ἐστέρηνται. ταῦτα ἱκανὰ μὲν κινῆσαι συμπάθειαν τοὺς τὴν Χριστοῦ ἀγάπην πεπαιδευμένους. *Idem Epiſt. 61.*

r Nunquom apud Hereticos charitas tanto commendata præcepto, numquam pax Dominico relicta diſceſſu, vna pro nacis cura propoſiti, rationi velle imperare, non credere: Contemptores authoritatum veterum nouarum cupidi quæſtionum, ſolam putantes ſcientiæ rectam viam, qualibet conceptam facilè ſententiam: eouſque tumoris elati, vt ad arbitrium ſuum vtriuſque orbis putent inclinandum eſſe concilium: nec in numero fidelium deputantes ſequaces Traditionis paternæ, ſi ſuæ viderint cedere ſententiæ. *Hormiſda, Epiſt. 67. ad Poſſeſſorem.*

our Saviour at his departure bequeathed vnto his disciples: but all their care is obstinatly bent, rather to command Reason, then to beleeue it. They contemne the authorities of the ancient, and are still hunting after new questions; they esteeme their owne giddie conceipts to be the right way of knowledg: yea they are so puffed vp with arrogancie, that they imagin, that all iudgment, both of heauen and Earth, ought to yeeld vnto their opinion: Nether doe they account thos to be of the number of the faithfull, who, adhearing vnto the Traditions of the Fathers, doe not giue way vnto their sentence.

I hope now, gentle Reader, thow art assuredly possessed of the iudgment of Antiquitie, concerning our Doctrine of vnwritten Traditions: and withall I doubt not but thow doest obserue, how our Answerer, who trimmed himself so hansomly with the sentences of the holy Fathers, euen as Esops Iacdaw did with the gay feathers of other birds, doth now remayne in his dublet and hose, ridiculous to the world, the said Fathers hauing by their expresse sayings, withdrawen from him all the vayne shew, which he made of their patronage in this controuersie. And allthough this seueare, and graue correction which he hath receaued from the holy Fathers, ought to be sufficient for the amendment of his follie in this point, yet must we haue a word or two with him our selues, before we shut vp this controuersie. And first we must obserue

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How vaynely our Answerer assigneth the Originall of our Doctrin of Traditions.

Sect. VII.

IF now it be demanded in what Popes dayes the contrarie Doctrine was brought in among Christians: I answerer that if S. Peter were euer Pope, in his dayes it was, that some seducers first labored to bring in Will-worship into the Church: against whom S. Paule opposing himself, Colos. 2. counteth it a sufficient argument to condemne all such inuentions, that they were the commandements and Doctrines of men. ANSWER. pag. 40.

It is noe wonder to se yow run at randome, and wander far from the right question: we haue shewen most playnelie that such Traditions as we maintayne, are not commandements and doctrines of men, but the true and vndoubted word of God, deliuered by meanes of the Apostles vnto the Church. Against which opposing your self, yow come here to tell vs, a tale of a tub with the bottome out, forsooth of *Will-worship*, and of such Doctrines as are the inuentions of men. But because wee know that without such simple inuentions as thes, yow REPLY.

can

can say nothing at all for your self, we rather pitty your blindnesse, than storme at your foule dealing, which truly here yow discouer most vnworthely, when yow alleadg this saying of the Apostle against the holy Traditions of Gods Church. His words are thes. a *Beware lest any man deceaue yow by Philosophie, and vaine deceit, according to the Tradition of men, according to the elements of the world, and not according to Christ*, the true meaning wherof had yow vnderstood aright, yow would have blushed, I suppose, to haue applied thē so far from all sense, and reason as yow doe, for S. Paul in that place treateth not of any Traditions which are different from the Scripture, but of the obseruation of the intier ceremoniall law of Moyses, according to the ould Testament, which the Apostle tearmeth *the Tradition of men*, not denying that it was deliuered at first by God, but affirming that it is now expired by the coming of Christ our sauiour, & that therfore the doctrine which teacheth, that it ought yet to be obserued, *is the commandement and doctrine of men*. Nether by the word *Philosophie*, doth he meane the Philosophicall sciences of the scholes, but according to the Etymologie of the word, which is deriued from *VVisedome*, he meaneth the doctrine of such as were accounted sages, and wise among the Hebrews, of whom he speaketh in the first to the Corinthians, saying: b *VVhere is the VVisman, wher is the Scribe?* Nor yet by *the Elements of this world* doth he signifie the foure elements wherof naturall bodies are compounded, but the figures, and ceremonies of the Iewish Religion, which ells wher c he calleth *weake and hungrie elements*. He tearmeth them also *elements of this world*, forasmuch as the Law of the Iewes, according to the outward shew, was allwayes busied in the things of this word. All which is manifest by thos words following in the same chapter. d *Let no man iudg yow then in meate, or in drink, or in holy dayes, in new moones, or Sabbaths, which are the shadow of things to come, but the bodie is that of Christ.* Wherby he giueth vs to vnderstand that he speaketh of the rituall obseruances of the Law, which were the shadows and Propheticall figures of Christ his Doctrin, and vnto which certaine Hereticks called *Lagalistes*, or *Nazariens* sought to oblige the Colossians. e *The Apostle pronounceth all this*, saith S. Hierome, *against certaine of the Iewes, who beleeuing in Christ our Sauiour, desired to bring in obseruations of the Iewish ceremonies: concerning which difficultie, there was no smale question also in the acts of the Apostles*. And againe: *He wanteth, & swelleth with pride, and presumeth vpon his carnall sense, who vnderstandeth all things carnallie, and indeauoreth to bring in Iewish Traditiōs, not hauing the head of all the Scriptures, of whom it is written, and the head of the man Christ*. Iudg thow now, gentle Reader, what we ought to think, or say of our worthie Answerer, who taking vpon him to find vs out the beginning

a *Coloss* 2 *v.* 8.

b 1. *Corin.* 1. *v* 20.
c *Galat.* 4. *v.* 9.
d *Colos.* 2. *v.* 16.
e Loquitur autem vniuersa contra eos qui credentes ex Iudæis in Dominum Saluatorem, Iudaicas cęrimonias obseruare cupiebāt, super quare & in actis Apostolorum nō parua quæstio concitata est. *Hieron. epist. ad Algasiam quæst.* 10.
Frustra autem inflatur, & tumet sensu carnis suæ, carnaliter cuncta intelligēs, & Traditionum Iudaicarum deliramēta perquirens, & non tenens caput omnium Scripturarū: illud de quo scriptum est: caput viri Christus. *Ibidem.*

beginning of Apostolicall Traditions vnwritten, presenteth vs with a Messe of Iudaicall ceremonies: and will haue vs to beleeue that what the Apostle said against the like, is spoken against such Traditions as the verie Apostle himself commanded ellswher b to be obserued. Wherby he reduceth himself into such a plunge, that to get out, he must ether charg the Apostle with manifest contradiction, or himself with absurd fopperie. But listen, and yow shall heare more yet of his vanitie.

b 2. Thessal. 2. 15.

ANSWER. *Shortly after them, started vp other Hereticks who taught that the truth could not be found out of the Scripture by thos to whom Tradition was vnknowen. Forasmuch as it was not deliuered by writing, but by word of mouth: for which cause S. Paul also should say, We speake wisdome among them that be perfect.* Irenæus lib. 3. cap. 2

REPLY. Here by two seuerall wayes yow discouer your owne vanitie to the word, for first of all not, withstãding that yow produce the example of thes Hereticks out of Irenæus against vs, yet do yow not spare immediatly after to declare out of the same Irenęus, that they haue no agrement with vs at all, and consequently that yow made vse of this place of Irenæus far from your purpose. For yf they were such, *as thought themselues wiser then the Apostles themselues, and therfore made light account of such Doctrin as they deliuered vnto the Church ether by writing or by word of mouth*; how can they haue any part with vs, who admitt all Apostolicall Doctrine, as well vnwritten as written? Or rather doe yow not se how neere yow your selfe do approach vnto the confines of the said Hereticks, whyleſt with them yow make so light account of Apostolicall Traditions *deliuered to the Church by word of mouth*?

Moreouer who seeth not how impertinentlie yow alleadged here the testimonie of Irenæus for your self, whom yow cannot deny to be great Patron of vnwritten Traditions: for besides what we haue produced for our selues out of his workes against yow heretofore, do not yow your selfe alleadg him now disputing against such Hereticks, as *made light account of such doctrine as the Apostles deliuered vnto the Church by word of mouth*? and are not yow in the same predicament I pray yow? To be breefe, he that heareth this holy Father testifie of himself that he was accustomed c *to vrge the said Hereticks with that Doctrin of vnwritten Tradition, which being deliuered by the Apostles is preserued in the Churches by the succession of priestes*, may easely vnderstand how that, yf he were now aliue, he would as earnestlie vrge our Aduersaries with the same holy Traditions, as he did the Gnosticks: who inuented many polish, yea Filthie Doctrines, which they defended against the Catholick Church, with such art, that when they found themselues pressed with any authoritie of Scripture, * they presentlie affirmed that booke

c Cum autem ad eam iterum Traditionem quæ est ab Apostolis, quæ per successiones presbyterorum in Ecclesijs custoditur, prouocamus eos, aduersantur. *Irenæus lib. 3. cap. 2.*

* *Epiph. hæres. 26.*

to be no true Scripture, but that it was ether Apocripha, or co
or at leaſt of noe force: And when the Orthodoxall Doctours
duced Apoſtolicall Traditions vnwritten againſt their Errours,
impudentlie auouched themſelues, *to be wiſer then the verie*
themſelues. And thes forſooth are they, from whom our Anſwerer
riueth that Doctrine which maintayneth the vſe and virtue of A
ſtolicall Traditions, notwithſtanding that they were vtter enem
vnto the ſame.

The Valentinians indeed, and the Marcionits defended their er
by a pretenſe of certaine Doctrine receaued by themſelues onlie in
cret from the Apoſtles, and to cullour this their vaine conceipt, th
made vſe of that which S. Paule ſaid to Timothie; *O Timothie, keepe*
which is committed to thy truſt: and againe: *that good thinge which*
committed vnto thee, keepe, as Tertullian doth relate, whom therfore
Anſwerer alleadgeth againſt vs, to ſhew that we and the ſaid He
ticks do agree, and that Tertullian condemning them, muſt needs co
dēne vs alſo. But it is his fortune allwayes to produce ſuch Authors
himſelf, as moſt of all do make againſt him: for we haue allreadie
how Tertullian * is confeſſed by the more learnedder Proteſtants,
haue maintayned vnwrittē Traditiōs, and withall we haue ſeene his
preſſe teſtimonies for the ſame. Nether doth he find fault with the
Hereticks abſolutely for maintayning vnwritten Traditions, but o
for maintayning ſuch Traditions as were vnknowen to the Chur
and were contrarie vnto that faith which the Apoſtles deliuered in
Scriptures. For as the ſame Tertullian well obſerueth, when S. P
wished Timothie to keepe that which was committed vnto him,
declared how he meant that, which was committed vnto him be
many witneſſes, or which was taught him in the Church: and not
thing ſo hidden, that the Church ſhould be ignorant therof, and o
à few Valentinians and Marcionits be priuie therunto. d *And although*
the Apoſtles did deliuer ſome things vnto their domeſticall freinds, as I
call them, ſaith Tertullian, *yet muſt we not beleeue that they deliuered*
ſuch things as ſhould bring in another rule of Faith, different, and repugn
to that which they generallie propounded in publick; as though they had pr
ched one lord in the Church, and another in their lodging. Or had taught
ſubſtance of Chriſt in publick, and another in priuat; one maner of hope of
Reſurrection vnto all in generall, and another vnto à few in ſecret. Beleu
thes, and ſuch like were the Traditions which againſt Church
Scripture were brought in by the aboue ſaid Hereticks, which Te
tullian might wellenoughe condemne, and yet maintaine withall
vnwritten Traditions as we, by the authoritie both of Church,
Scripture, do embrace.

* *Heretofore pag.* 122.

d Etſi quędam inter domeſticos, vt ita dixerim, diſſerebant, non tamē ea fuiſſe credendum eſt, quæ aliā regulam fidei ſuperducerēt, diuerſam & contrariam illi quam Catholicè in medium proferebant: vt alium Dominū in Eccleſia dicerēt, aliū in hoſpitio: & aliam Chriſti ſubſtantiam deſignarēt in aperto, aliā in ſecreto: & aliam ſpem reſurrectionis apud omnes annunciarent, aliam apud paucos. *Tertull. li. de Præſcript. ca. 25.*

The verie same Text do the Iesuits alledge to proue the dignitie of many mysteries to be such that they require silence: and that it is vnmeete they should be opened in the Scriptures which are read to the whole world, and therfore can only be learned by vnwritten Traditions. Wherin they consider not, how they make so neere an approach vnto the confines of some of the ancientest Hereticks, that they may well shake hands together.

ANSWER.

The Iesuits consider well enough that whyleſt they follow the approued doctrine of the ancient Fathers, they are out of all danger of approaching vnto the confines of ancient Hereticks: and what I pray yow is more plaine, and better knowen, then that the Fathers doe constantly auouch the dignitie of many mysteries to be such, that they require silence, and ought not to be opened in the Scriptures which are read to the whole world? Doth not S. Dionysius, the verie Disciple of S. Paule, deliuer expreſsly this same doctrine in the first Chapter of that his learned booke which treateth of the Eccleſiasticall Hierarchy? Doth not Clemẽt of Alexandria e in his bookes called Stromata, Origen in his fift homilie vpon the booke of Numbers, Innocentius the first in his first Epistle, and others many, deliuer and confirme the same? S. Basil shall answer, one for all the reſt, and free the Iesuits from all our calumniatiõs in thes plaines tearmes. f *The Apostles, and the Fathers, who in the first beginning of the Church did prescribe certaine rules and institutions, did preserue the dignitie of the mysteries by keeping them hidden and in silence. For that thing which is made common vnto the eares of the vulgar sort, is not truly a mysterie. And this is the cause why some thinges are deliuered without writing, least the knowledg of Doctrines should become contemptible by too much familiaritie vnto the comon people.*

REPLY.

But what, because the Hereticks haue abuſed certaine texts of Scripture, for the maintenance of their errours, is it therfore in your iudgement, vnlawfull for the Iesuits to make vſe of the same texts in defence of the Catholick truth? then surelie verie litle, or noe Scripture should be poore Iesuit find to serue his turne against the enemies of gods Church, seing that the Hereticks do not spare to applie all vnto the patronages of their fables: *For yow shall see them rang*, saith Vincentius Lirinensis, g *through euerie volume of the holie Law: through Moyses, the booke of kinges, the Psalmes, the Apostles, the Euangelists, the Prophets.* And we must shake hands with the said Hereticks forsooth, yf we doe but teach the same Scriptures which they haue once produced. Will yow see that the Iesuits make vſe of the foresaid texts to make good that which the ancient Hereticks maintayned? But with what face can yow pretend any such thing, when as the self same authors whom yow produce for your self, to wit Irenæus, Tertulliã, and Hierome, do testify that the Hereticks, against whom they opposed themselues, did reiect

e *Chiefly in his fift booke.*

f Διότι τὰ περὶ τὰς ἐκκλησίας ἐξεργῆς διαθεσμοθετήσαντες ἀπόστολοι καὶ πατέρες ἐν τῷ κεκριμένῳ καὶ ἀφθέγκτῳ τὸ σεμνὸν τῆς μυστηρίους ἐφύλαξαν. οὐδὲ γὰρ ὅλως μυστήριον τὸ εἰς τὰ δόγματα καὶ εἰκαίαν ἀκοὴν ἐκφερόμενον. οὕτως ἐκ λόγου τῆς τῶν ἀγράφων παραδόσεως ὡς μὴ καταμελετηθεῖσαν τοῖς δόγμασι τῶν γνωρίζειν κατεφρόνηται τοῖς πολλοῖς γενέσθαι διὰ συνήθειαν. *Basil. lib. de sancto Spiritu. c. 27*

g *See this alone pag. 34.*

such vnwritten Traditions as the Catholick Church did then maintaine, with the authoritie whereof S. Irenæus did feight against [illegible] and they brought in Traditions, *which they of themselues found out*, as Hierome by yow alleadged doth witnesse, which their Traditions corrupt the receaued rule of faith, by teaching against the substance and nature of Christ, against the Resurrection, and the like, as Tertullian euen now hath tould vs? wherin, I pray yow, doe the Iesuits make any such approach vnto the Confines of thes Miscreants, as yow dreame of, when as they, with the forenamed Fathers, do not only condemne and detest the like Traditions, but also do stand in defence of such other holy Traditions, as the same Hereticks did then refuse and yow lykewise at this day doe condemne.

And is it possible that your speane against the Iesuits here did so bereaue yow of your vnderstãding, that reaching at them, yow obserue not what à rap yow giue vnto your self? For yf the Iesuits must shake hands with the ancient Hereticks, because they alleadge in proofe of the Catholick truth, such texts of Scripture as they did in proofe of their errours; what can yow say for your self, when yow alleadge only the verie same text which ancient Hereticks alleadged, but directlie in the same sense, and against the self same truth which they opposed? We haue [h] heard how when S. Augustine vrged Maximinus the Arian with vnwritten Traditions, he receaued this Answer from him. [i] *Thes sayings which are not in Scripture, may not be receaued of vs, seing that our lord warning vs, doth say: Without cause doe they worship me teaching for Doctrines the commandements of men.* And is not this the same text the verie first, which yow in like manner produce against vnwritten Traditions? wherfore we may iudg yow out of our own mouth, which hath declared yow to shake hands with the ancient Heretiks indeed. For surely S. Irenæus and Tertullian, euen in the places by your self alleadged, doe openly make knowen that the Valentinians, Gnosticks, and Marcionits contemned vnwritten Traditions deliuered by the Apostles vnto the Church. [k] S. Hilarie, [l] Epiphanius, [m] Augustin and others do testifie the same of the Arians: and [n] Basil of the Eunomians. How earnestly did the Donatists plead only Scripture in the defence of their Heresie? and how disdainfully did they allwayes reiect the authoritie of the Church and of Traditions? and yet S. Augustin [o] still pursued them with Apostolicall Traditions vnwritten, as we haue often seene, giuing them to vnderstand that how soeuer à point of faith be not expressed in Scripture, yet if it hath bene allwayes in vse in the Church, in such sort that no beginninge therof can be found out, it most be accounted to take authority from the vnwritten word of God, deliuered at first by the Apostles

h *Above pag. 32.*

i Hæ verò voces quæ extra Scripturam sunt, nullo casu à nobis suscipiuntur. Præterea cum ipse Dominus moneat nos, & dicat: sine causâ colunt me, docẽtes mandata & præcepta hominum. *Augus. lib. 1. cont. Maximinum initio.*

k *Hilar. lib. contra Constant.*

l *Epiphan. Haref. 69. 73. 75.*

m *August. supra.*

n *Basil. lib. de Spiritu sancto cap. 27. and 29.*

o *Aug. lib. de vnitate Ecclesiæ, & alibi sæpe.*

What enemies thos famous Hereticks Nestorius, Eutyches, and Dioscorous were vnto Traditions vnwritten, is discouered by p Basil Bishop of Ancira, in that his Catholick confession which he read in the second Nicen Councell: and S. Bernard q telleth vs the same tale of certaine Hereticks of his owne tyme, called Apostolicks: who were followed herein by Wickleffe and his adhearents, as Thomas Waldensis r doth recount, and by the Hussits as Cochlæus s beareth witnesse: and from thes, saith truly Bellarmin t, did the Protestants receaue their present opinions against Apostolicall Traditions: euen as we in like sort receaued the contrarie from the holy Fathers.

Loe now, though yow haue fayled in the inquirie of our Pettegree, yet haue yow light vpon your owne. As for that which yow produce out of Walthram his inuectiue against Pope Hildebrand, or Gregorie the seuenth, it is to noe propose at all, not so much for that is was written aboue à thowsand yeers after the beginning of the Church, but for that it wanteth credit, as being conuinced to be but the meere calumnies of Schismaticks against à man, whos sanctitie and miraculous life is commended, and testified vnto the world by many writers of à far better temper, then the writer of that your treatise *de vnitate Ecclesiæ* seemes to be.

Nether can that obseruation which Petrus Sutor made, concerning the debarring of vnskillfull people from reading the Scriptures, be disliked of by any man that will consider well the most pittifull inconueniences, which we se do happen amonges your owne people euerie day, as heretofore * we haue declared. And surely the Doctrine of that ancient Father x Clement [illegible] of Alexandria, which is agreable to that of the rest of the ancient holy Doctours, ought to withdraw yow from allowing such libertie vnto your comon people in reading, iudging, and interpreting the Scriptures, as yow doe. For as the same Father doth obserue out of Saint Paul the x *knowledg* of many such mysteries, as are ther layd downe, *is not conuenient for all men.* And therfore, euen as God in the ould law commanded that he who vnaduisedly did leaue à pit, or deepe hole open in his ground, should bee answereable for all such cattell of other men, as chanced to perish therin: so assuredly the same lord will exact à seueare account of thos Prelats, who lay that deepe pit of profound knowledg so carelesly open before such as cannot possibly passe without drowning themselues therin. Wherfore, *y shut vp the fountayne*, saith Clement aboue mentioned, *and couer well the Pit from such as are not capable of profound knowledg: for verily yf any one be deuored and swalowed vp by the deepe and vnsearch-*

p *Basil. Ancyran. in septima Synodo actio. 1.*

q *Bernard. hom. 66 in Cant.*

r *Valdens. lib. 2. doctrin fidei antiq. cap. 19.*

s *Cochæus lib. 1. histo. Hussit.*

t *Bellarm de verbo Dei non scripto lib. 4 cap. 6.*

u *S. Antonin. § 21. Naucl. Volat. ll. cc. Lambert. Schaphnaburg. Onuph. Opm. Genebrard in Chron. Plati. Clac. & tom. 4 Conc. in Gregor. 7. Baron an. 1085. & in Martyrol. 25 Maij.*

* *Aboue pag. 27.*

x Καὶ ἐλλ σοφίσεραν ἐκκαλύπτει ὁ Παῦλος τὸ μὴ πάντων εἶναι τὴν γνῶσιν. *Clem. Alex. l. 5 Stromatum.*

y Ἀποκλεῖει τὴν ζῶσαν ὑβάθειαν. ὀπτυρυσσόμενος δὲ σὺν πρὸς τοὺς οὐκ ὄντας τὰ ὄντας παραβλέξασθαι τὸ βάθος τῆς γνώσεως χαλάσῃ τὸν λάκκον. κύριος οὖν τὸν λάκκον, ὁ γνοσικὸς αὐτὸς ζημιωθήσεται ἡ αἰτίαν ὑπέχων

V 3 ble

ὠσπαρδαλισθέτος ἤτοι καταποθέντος τῷ μεγέθει τοῦ λόγου, μικρολόγως ἔλ ἔχοντος

Ibidem, ante medium libri.

ble mysteries of the VVord, the learned man who hath the dispensation shalbe punished for leauing it open before such as were not able to comp the riches of the same word. This hath beene the custome and practise Gods Church from the beginning, to giue milk vnto sucklings, solid meat vnto stronger cõplexions only. The Corinthians were Chr stians when S. Paul wrot vnto them, & yet by his owne testimonie th *were not able to beare meat.* 1. Cor. 3. 2. but now adayes amongest the Pr testants, all sorts of meats are propounded vnto the people, and lawfull for euerie weake stomack to glut it self with the strong

a 1. Cor. 2. 6. meates and mysteries, which S. Paul a iudged fit to be spoken of *the perfect only.* And doth not the licentious life of your people, agai both Princes, Pastours, Church, and all ordinances what soeuer, sh most playnely the experiẽce of that which Sutor mentioneth, why with the pretended libertie of their Ghospell, they disturb, and disqui both the Eccleſiasticall and Temporall Comon wealth, as all men their great greefe do behould, and your owne learned b men do n

b *See aboue pag.* 73. *& seq.* dissemble, insomuch that euen Caluin c him self had to say, that t diuell did gaine more soules by this permission of the Scripture w the vulgar sort, then he did by keeping the word from them? A what wonder, when euerie ould wife can be able, euen by your ow rules, to chop Scripture with the best scholler of yow all, and by t inspiration of her priuat spirit put yow to your shifts too, to fatis her idle, yf not blasphemous questions. But the harme were the le yf through the liberitie which they pretend to enioy by their ne Ghospell, they had troden vnder foot positiue and human lawes onl but who is he that now adayes is not skilfull amongest yow by t of Scripture to gainsay the Scripture it self, and to make voyd the d uine law, by the words and sentences of the same? They are liuing y (and perhaps yow your self are not ignorãt therof) who canteſtifie th one of your Predeceſſours in that dignitie which yow once enioy being challenged for taking à second wife contrarie to the prescript

d 1. *Tim.* 3. 2. the Apostle, d ordayning that à Bishop should be *the husband but of wife only*, retourned à short discharg for him self out of the same Apo-

e 1. *Cor.* 7. 9. stle, saying, that e *it was better to marie then to burne:* chooſing as yow se rather to separat S. Paul from S. Paul, then his second wife from him self? and pretending à libertie of Scripture, against the expresse com mand of the said Scripture. Which when your Prelats stick not to do who can maruaile that the people should follow their Pastour example?

Pa

For what cause haue all Heretiks beene accustomed to reiect Apostolicall Traditions?

Sect. VIII.

WE haue seene in the forgoing Section, how it hath beene the accustomed manner of Hereticks in all ages, to contemne and reiect such Apostolicall Traditiõs vnwritten as the Church maintayned. And it will not be amisse that the Reader consider well from whence this ther agreement herein doth proceed. He must obserue hãe, that all Heresie is à kind of Idolatrie, for as S. Cyprian [a] doth teach vs, the enemie of mankind *perceauing how by the coming of Christ, and by the preaching of his faith, men were drawen from Idolatrie vnto the true seruice of God, he bethought himself how by à new illusion he might entrap poore soules vnder the verie title and profession of Christianitie:* herevpon, saith S. Cyprian, *he inuented Heresies and Schismes.* And truly yf we examin well the nature and condition of Heresies, we shall find that they haue no smale affinitie with Idolatrie; for euẽ as this, placing à senslesse creature in Gods steed, doth attribute Religious worship therunto; so the heretike making an Idoll of his owne conceipt, placeth it vpon the altar of his soule, and adoreth it for true Religion; and is so far besotted with à partiall selfliking of his owne opinion, that to enioy the same, he forceth not to tread vnderfoot all other authoritie, both diuine and humã, whatsoeuer; nether will he giue eare to any thing that may with reason him frõ doting vpõ this his homeborne Deitie, which he hath thus framed to himself: & becausse he hath à generall apprehẽsion of the diuine authoritie of holy Scripture, he layeth hould theron, & framing it to the carnal sẽse of his grosse vnderstãding, is obstinatly persuaded that he hath attayned to the knowledg of Truth, & that he hath the assured meãt of Gods word for the same: & therfore finding, as he supposeth, the Scripture pliable to his humour, he will admitt no other interpretation therof but himself: [b] *for the carnall soule,* saith S. Augustin, *turneth all sacraments and words of holy writt, to the lickneſſe of such fantasticall conceits, in which it taketh delight to wallow in.* And consequently disclaymeth both from Church and Apostolicall Tradition, which the ancient Fathers alwayes haue taught to bee the certaine rule, wherby we must find out the assured sense, and meaning of the holy Ghost, speaking to vs in the Scripture. *Inquiring often,* saith Vincentius Lirinensis, [c] *with great care, and much attention, of verie many holy and learned men, in what sort I might*

[a] Vidẽs Idola derelicta, & per nimium credentium populũ sedes suas actempla deserta, excogitauit nouã fraudẽ, vt sub ipso Christiani nominis titulo fallat incautos: hæreses inuenit & Schismata. *Cyprian de vnitate Eccleſiæ.*

[b] Ad imagines enim phantasmatũ suorum cum quibus volutari carnalis anima delectatur, conuertit omnia sacramẽta & verba librorum sanctorum. *Aug. de Bapt cont. Don. lib. 3. c. 19.*

[c] Sæpe magno studio, & summa attẽtione perquirens à quamplurimis sanctitate & doctrina præstãtibus viris, quonã modo &c. *Vincentius Lirinenſ. c. 1.*

might by à certaine, and as it weare, by à generall and regular way, [illegible] the truth of the Catholick faith, from the falshood of heretical perueʃtie[illegible] ceaned ſtill this Anſwer from them all: that if ether I my ſelf, or any [illegible] would find out the deceit of vprising Hereſies, and eſcape their ſnares, and [illegible] maine ſound and vntouched in wholeſome faith, hee muſt by Gods [illegible] forteſie his beleefe with two thinges: firſt by the authoritie of holy Scripture, next by the Tradition of the Catholick Church. Here perhaps ſome one will demand thus: ſeeing that the canon of Scripture is perfect, and ſufficient [illegible] ſelf for all thinges, what need is ther that the authoritie of the Eccleſiaſtic interpretation ſhould be ioyned with it? Becauſe the Scripture is ſo profound that all men doe not take it in one and the ſame ſenſe, but ſome interpret it [illegible] way, and ſome another; in ſuch ſort that looke how many interpreters ther [illegible] almoſt ſo many iudgments ſeeme to be gathered out of it: for Nouatianus expoundeth it one way, Photinus another: Sabellius thus, Donatus other [illegible] this way Apollinares and Priſcillian, that way Iouinian, Pelagius, and Caſſius, another way Neſtorius, &c. And therfore it is verie requiſite, for [illegible] of ſuch dangerous plunges of ſeuerall errours, that the line of interpreting Prophets and Apoſtles, be ſquared according to the Rule of the Catholick Eccleſiaſticall ſenſe.

Conſider here, good Reader I beſeech thee, how thow art to proceed in this ſo important à matter of thy ſaluation; behould how our ſauiour foreſeeing the preſumptuous and rash bouldneſſe, wherwith many would take vpon them to interprett the meaning of his written word, hath ordayned that his Church should be prouided of à ſingular meanes ro find out, & to declare the right ſenſe therof, being alwayes endued with that ſupernaturall guift which our Sauiour imparted vnto his Diſciples, when *e he opened their vnderſtanding, that they might vnderſtand the Scriptures.* And therfore whoſoeuer followeth not this Rule, but is lead by his owne priuat imaginations againſt the ſame, let him boaſt neuer ſomuch of Gods word, let him extoll neuer ſo high the Maieſtie and perfection of the Scripture, all is but à vaine shew and à meere Cullour, without any true ſubſtance of Scripture at all: for aſſuredly ſuch à one is not ruled by the Scripture, but wholly ouerleth it, by making it to ſpeake according to his priuat fancie: for as Auguſtin ſaith *f all Heretickes who admitt the authoritie of Scriptures, ſeem indeed to follow them, when as in verie truth they rather follow their owne rours: and therfore are Heretiks, not becauſe the contemne the Scriptures, but becauſe they vnderſtand them not aright.* g *For nether Hereſies, nor other peruerſe Doctrines which inſnare poore ſoules, and throw them headlong into the deapth, doe otherwiſe ariſe, then becauſe good and holy Scripture is not rightly vnderſtood, and becauſe that which is wrongfully vnderſtood is raſhly and audaciouſly affirmed.*

e *Luck.24.v 45.*

f Omnes hæretici qui eas in authoritate recipiũt, ipſas ſibi videntur ſectari, cum ſuos potius ſectentur errores: ac per hoc, nõ quod eas contemnant, ſed quod eas non intelligant hæretici ſunt. *Aug.ep.222.*

g Neq; enim natę ſunt hæreſes, & quædam dogmata peruerſitatis illaqueãtia animas, & in profundum præcipitantia, niſi dũ ſcripturę bonę intelliguntur non bene, & quod in eis non bene intelligitur, etiam temerè & audacter aſſerirur. *Idē tract.18. in Ioannē.*

And truly why leſt our Aduerſaries, with the ancient Heretiks, doe offer ſuch like violence vnto the holy Scriptures, without all regard either of Church, or of holy Traditions, I ſe not what may be ſaid vnto them more fitly, then what S. Auguſtine ſaid long ſince vnto the Manichies. *h Yow ſee how yow indeauour to bring to paſſe that all authoritie of Scripture be quis ouerthrowen, and that euerie one ſhall learne of his owne priuat ſpirit, what in eich Scripture he is to approue, and what to reiect: which is nothing ells but to bring the Scriptures into ſubiection, and not to ſubmitt himſelf vnto the Scriptures: ſo as this doth not pleaſe him becauſe it is written, but it muſt therfore be true Scripture becauſe it pleaſeth him. VVhither doeſt yow caſt thy ſelf miſerable and weake ſoule inwrapped in a Carnall miſt, whither doeſt thow caſt thy ſelf?*

It is not vnknowen how fraudulently the Proteſtant Tranſlatours of Scripture haue behaued themſelues in their ſeuerall vulgar Bibles, which they haue propounded vnto their ſimple followers, and how to make thē beleeue that the written word condēneth our Catholick doctrin, they haue moſt vnconſcionably falſified, and peruerted the true ſenſe and meaning of the ſame. But eſpecially concerning this point of holy Traditions, their fraud is moſt deteſtable, and hath beene long ſince diſcouered by that learned diuine of Rheames D. Gregorie Martin, in his diſcouerie of Hereticall Tranſlations; in the ſecond chapter whereof, he purſueth this matter ſo pithely, that he well deſerueth to be heard in his owne wordes, which are thes following.

This a matter of ſuch importance, that if the Proteſtants ſhould want any Traditions of the Apoſtles, and not pretend the written worde onely: they know that by ſuch Traditiōs mentioned in all antiquitie, their Religion were wholy defaced and ouerthrowen. For redy whereof, and for the defaceing of all ſuch Traditions, they bend their Tranſlations againſt them in this wronderfull manner. Whereuer the holy Scripture ſpeaketh againſt certaine Traditions of the wes, partlie friuolous, partlie repugnant to the lawe of God, there all English Tranſlations follow the Greeke exactlie, neuer omitting s worde *Tradition*. Contrarywiſe whereſoeuer the holy Scripture aketh in the commendation of Traditions, to wit, ſuch Traditions he Apoſtles deliuered to the Church, there all their ſaid Tranſlatiōs ee, not to follow the Greeke, which is ſtill the ſelfe ſame worde *ciδoτις Tradition*: but for *Tradition*, they tranſlate *ordinance*, or *inſtion*, why ſo, & to what purpoſe? we appeale to the worme of their ciēce, whether by vrging the worde *Traditiōs*, whereſoeuer they are cōmended, & by ſuppreſſing the worde, whereſoeuer they are comded, their purpoſe & intētion be not to ſignifie to the Reader, that all ditions are naught, and none good; all reproueable, none allowable.

h Videtis ergo id vos agere, vt omnis de medio ſcripturarum auferatur authoritas, & ſuus cuique animus Author ſit, quid in quaque ſcriptura probet, quid improbet: id eſt vt non authoritati ſcripturarū ſubijciatur ad fidem, ſed ſibi ſcripturas ipſe ſubijciat: non vt ideo placeat illi aliquid quia hoc in ſublimi authoritate ſcriptū legitur, ſed ideo rectè ſcriptū videatur quia hoc illi placuit. Quo te cōmittis anima miſera, infirma, carnalibus nebulis inuoluta, quo te committis? *Idē cont. Fauſtum l. 32. cap. 19.*

How fraudulently Proteſtants doe tranſlate the Scriptures againſt vnwritten Traditiōs.

For example Mat. 15. thus they translate. *VVhy doe thy Disciples transgresse the Tradition of the elders?* and againe, *why doe yow also transgresse the commandments of God by your Tradition?* and againe. *Thus haue yow made the commandment of God of noe effect by your Tradition.* Here, I warrant yow, all the bells sound *Tradition*, and the word is neuer omitted: and it is very well, and honestlie translated, for soe the Greeke worde doth properlie signifie. But now on the other side, concerning good Traditions, lett vs see their dealing, the Apostle by the same worde, both in Greeke, and lattin, saith thus, *Therefore Brethren stand, and hold the Traditions which yow haue learned, either by worde, or our Epistle.* h and againe. k *VVithdraw your selues from euery Brother walking inordinatlie and not according to the Tradition, which they haue receaued.* And againe (according to the Greeke, which they profess to follow) l *I praise you brethren, that in all things yow are mindfull of me, and* m *as I haue deliuered vnto yow,* n *yow keepe my Traditions.*

h Παραδόσεις. 2. Thess. 2. 15.

k 2. Thess. 3. 6.

l Cor. 1. 11. 2.

m Καθὼς παρέδωκα.

n Τὰς παραδόσεις κατέχετε.

Here we see plaine mention of S. Paules *Traditions*, and consequently of *Apostolicall Traditions*. Yea, and *Traditions* by worde of mouth deliuered to the said Churches with out writing or Scripture. In which places, looke gentle Reader, and seeke all their English Translations, and thow shalt not once p finde the worde *Tradition*, but steed thereof, *ordinances, instructiõs, preaching, institutions*, and any words rather then *Tradition*. Insomuch that Beza their Master, translates it *traditam doctrinam*, q *the doctrine deliuered*, putting the singular number for the plurall, and adding, *doctrine*, of his owne: soe framing the text of holy Scripture according to his false Comentarie, or rather putting his Comentarie in the text, and making it the text of Scripture. Who would thinke their malice, and partialitie against *Traditions* to be soe great, that they should all agree with one consent, soe ductilie and exactlie, in thes and thes places to conceale the worde, which in other places doe soe gladlie vse it, the Greeke worde being all one in all the said places? yea, they doe els where soe gladlie vse this worde *Tradition*, when it may tend to the discredit thereof, that they put this worde in all their English Bibles, with the like full consent as before, when it is not in the Greeke at all. As when they translate thus. r *Yee be dead with Christ from the rudiments of the world, why as though liuing in the world,* s *are yee ledd with Traditions?* And as another English t Translation of theires readeth more Hereticallie, *why are yee burdened with Traditions*; Tell vs sincerely yow that profess to haue skill in Greeke, tell vs we beseech yow, whether this Greeke worde δογματίζεσθε doth signifie *Tradition and* δογματίζεσθε, *to be ledd or burthened with Traditions?* yow cannot be ignorant that it doth not so signifie, but a little before, in the same chapter, yourselues translate, δόγματα

o *VVhich were printed at that time.*

p Yet M. fulk saith it is found ther. *pag. 159. against D. Sand. Rock.* If hee giue not vs an instance, let him giue himself the lie.

q 2. Thess. 2. & 3.

r Colloss. 2. 20.

s Τι Δογματίζεσθε.

t *Of the yeare. 1579. So readeth also the translation of Beza, Inglished by. I. Tomson, printed at London an. 1607. by Robert Barker.*

ordinances, decrees, soe τί δογματίζεσθε, must be as in the vulgar Lattine it is *quid decernetis*, *why doe yow ordaine, or decree, or why are yow ledd with decrees?* *Ephes.* 2. 15. Δόγμασιν or δόγμασι.

Iustifie your Translation if yow can, ether out of Scriptures, Fathers, or Lexicon, and make vs a good reason, why yow put the worde, *Traditions*, here, where it is not in the Greeke: and would not put it in the places before, where yow know it is most euident in the Greeke: yea, yow must tell vs, why yow translate for *Tradition*, *ordinance*; and contrarie, for *ordinance*, *Tradition*. Turneing catt in pann, (as they say) at your pleasure, and wresting both the one and the other to one end: that yow may make the verie name of *Traditions* odious amonge the people, be they neuer soe authenticall, euen from the Apostles: which your conscience knoweth, and yow shall answere for it at the dreadfull day. Παράδοσις, *they translate ordinances: and* δόγμα, *Tradition, cleane contrarie.*

Thus much out of Gregorie Martin. Where it is to be obserued, that as he wrote before the death of our late Queene Elizabeth, soe doth he speake onelie of such Translations as were publisshed in the time of her raigne. And perhaps, what he, and others discouered in this kinde, was the cause why some thinges were mended in the last Edition of the English Bible, though in some places, such corrupt Translatiõs, as M. Martyn speaketh of, are to be found in the same. Nether doe I neede to put thee in minde (gentle Reader) how the last Translation correcting all the former, doth cleerely declare what a hansome Scripture the poore people relyed vpon, all the whyle before, and how being euer taught, that is was the pure worde of God, it is proued by this last castigation, to haue beene but the corrupt inuentions of false translators, euen as this last also may proue, by some other ensueing reformer

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A breefe summarie, and conclusion of this disputation.

Sect. IX.

THus haue we, not onely confirmed our doctrine most assuredly out of both Scripture and Fathers, but also discouered the wiles, and shifting inuentions, by which the Aduersarie endeuoreth to oppose it: and I doubt not but the Reader doth admire to see how forced your Answerer doth wrest, and violently constrayne the ancient Fathers to say with him, when as the meanest iudgment may espie, that they

they doe most manifestly hould against him. For although he th
distil all the authorities which in his Answer he hath alleadged, yet w
he not be able to work out of thē the least dram, or drop of doctri
which teacheth expresly, that Apostolicall Traditions vnwrit
ought to be reiected: but all that he is able to doe is, by fallacies, s
false consequences, deduce somewhat à far of, which may seeme
giue some cullour vnto his cause. And who is he that will not forth
with obserue how grosly vaine he is herein, when as wee haue for o
selues the positiue, and expresse sentences, and discourses of the fa
ancient Doctours, declaring, professing, and maintayning that, wh
we defend against him. For what can be desired more expresly for
against our Aduersaries, then that exhortation which S. Ignatius, w
was bred and brought vp by the verie Apostles themselues, was ac
stomed to make vnto all the Churches, by which he passed, when
went to suffer death for Christ, and to seale his doctrine with his blo
admonishing them *still to shun all Heresies,* [a] *and to stick fast vnto
Traditions of the Apostles, which he for more securitie thought necessa
lay downe in writing*, cleerlie shewing therby that he meant the vnw
ten Traditions? By what manner of words could this our doctrine
more certainly confirmed, then by thes of Terrullian, [b] saying:
thes, & such like disciplines, yf yow require the authoritie of Scripture, yo
not find any. Tradition shalbe alleadged for ther author, custome for ther
firmer, and faith for the obseruer of them? Who now adayes could spe
more expresly for vs, then Eusebius hath done in the primitiue t
when he testified, that [c] *the Disciples of our lord deliuered their doct
vnto the Church, part in writing, and part without writing, as it were
taine vnwritten law, or right?* The Fathers also gathered in the counc
of Gāgers towards the later end of the third age do plead our cause
carefully, as though they had beene feed to that end. [d] *We desire,*
they, *that all things deliuered by the Scriptures, and by Ecclesiasticall Tra
tions, be obserued in the Church.* Nether could we wish à more expr
testimonie then that, which S. Epiphanius hath long since deliuered
nouning that [e] *we must of necessitie make vse of Tradition, for all thi
cannot be taken from Scripture, and therfore the Apostles haue deliuered
vs some thinges by writing, and other things by Tradition.* Who also w
seek for à more playne & manifest testimonie then that of S. Basil, wh
he testifieth, that [f] *we haue such instructions, as are obserued in the Ch
some of them from the written word, others we receaued by vnwritten Tr
dition from the Apostles, of which both the one and the other are of equall
for pietie and Religion: nether doth any man who hath the least kn
of the Ecclesiasticall law, gainsay this.* Or that of S. Chysostom
when he deduceth from the saying of S. Paul, that the [g] *the

a Προύτρεπέ τε ἀπρὶξ ἔχεσθαι τῆς τῶν ἀποστόλων παραδόσεως, τὴν ὑπὲρ ἀσφαλείας καὶ ἐγγράφως ἤδη μαρτυρόμενον διατυποῦσθαι ἀναγκαῖον ἡγεῖτο. Euseb. hist. l. 3. cap. 30.

b Tertullian. de corona militis cap. 4. vide supra.

c Eusebius de demonstrat. Euangel. lib. 1. c. 8. vide sup.

d Τὰ παραδοθέντα ὑπὸ τῶν θείων γραφῶν καὶ τῶν ἀποστολικῶν παραδόσεων, ἐν τῇ ἐκκλησίᾳ γίνεσθαι εὐχόμεθα. Concil. Gang. can. vlt.

e Epiphan. haresi. 61. supra.

f Basil lib. de Spiritu Sancto cap. 27. vide superius.

g Chrysost. in epist. ad Thessal. 2. c. 2. vide superius.

Sites haue not deliuered all thinges by writing, but many things without writing, which are as worthie of faith, as thos others, which are written? Or what more pregnant proofe can bee looked for, then that which ſainct Auguſtin doth affoard vs ſaying, that h *ther be many things which are obſerued by the vniuerſall Church, and are therfore verie iuſtlie beleued to haue beene deliuered by the Apoſtles, allthoughe they be not found written?*

h *Auguſt. de Bapt. cont. Donatiſt. lib. 5. cap. 25.*

Some Proteſtants here tell vs, that the Fathers in thes, and ſuch like ſayings, do not ſpeake of points belonging vnto Faith, or neceſſarie to ſaluation. But how far this is from truth, any man may eſpie if he conſider how ſainct Baſil alleadgeth this rule of vnwritten Traditions, in proofe of a maine point of our Faith, towit that the Holy Ghoſt ought to be adored equallie with the Father and the ſone: the ſame doth S. Auguſtin for the validitie of the Sacrament of Baptiſme, when it is receaued out of the Church. Tertullian alſo, and S. Epiphanius do falſifie this obiection moſt manifeſtly, by alleadging points of Faith for examples, to proue that the Apoſtles haue left many thinges by vnwritten Tradition; as are the aniuerſarie oblations for the dead, which Tertullian ſpeaketh of, and the obligation to abſtaine from mariage in ſuch as haue vowed their Virginitie to God, which is produced by Epiphanius. When ſainct Chryſoſtome in like manner doth affirme in generall, that *the Apoſtles haue not deliuered all their Doctrine by writing, but that they left verie much therof by vnwritten Tradition*, why may not we apply the ſame vnto points of Faith, when as the ſame Chryſoſtome doth teach vs alſo in particular, that the cuſtome of praying, and offering Sacrifice for the dead, is a Tradition giuen by the Apoſtles vnto the Church without writing: and withall that the Doctrine of commending the dead, is Apoſtolick, and a work of the Holy Ghoſt? *It is not in vaine that the Apoſtles haue ordayned, that in the celebration of the Diuine Myſteries, a commemoration ſhould bee made of ſuch as were departed this life, they knew full well that the dead receaued great help and profit by the ſame. For at that tyme when all the people are preſent houlding vp their hands, and that venerable and dread Sacrifice is ſet before vs, what may not we obtaine by our prayers for the dead?* And againe. k *The Deacon cryeth: For all ſuch as are deceaſed in Chriſt, and for all ſuch as doe celebrate their memorialls: it is not the Deacon that pronounceth this,* l *but the holy Ghoſt.*

i οὐκ εἰκῇ ταῦτα ἐνομοθετήθη ὑπὸ τῶν Ἀποστόλων, τὸ ἐπὶ τῶν φρικτῶν μυστηρίων μνήμην γίνεσθαι τῶν ἀπελθόντων, &c. *Chryſoſt. hom. 3. in cap. 1. Philipp. vide eundem hom. 41. in primam ad Corint.*

k Βοᾷ ὑπὲρ πάντων τῶν ἐν Χριστῷ κεκοιμημένων, καὶ τῶν τὰς μνείας ὑπὲρ αὐτῶν ἐπιτελούντων. *Idem in 1 Corin. hom. 41.*

l Πνεύματος ἁγίου τὸ ἔργον ταῦτα γίνεται. *Ibidem.*

So alſo S. Epiphanius, who telleth vs in generall, that the Apoſtles haue deliuered ſome things vnto the Church without writing, telleth vs in parricular that m prayer for the dead doth *bringe proffit vnto them*, and that *the Church doth neceſſarely vſe the ſame*, as hauing receaued it by Tradition from the Fathers: and to ſhew that this ſaid cuſtome of

m *Epiphan. hareſi 61. vide ſupra.*

praying for the dead was à neceſſarie point of Faith, he placeth ſuch

n Orationibus verò ſanctæ Eccleſiæ, & ſacrificio ſalutari, & eleemoſynis quæ pro eorum ſpiritibus erogantur, nõ eſt dubitãdum mortuos adiuuari, vt cũ eis miſericordius agatur à Domino quam eorũ peccata meruerunt. Hoc enim à patribus traditũ vniuerſa obſeruat Eccleſia. *Aug. de Verbis Apoſtoli, ſerm.* 34.

o Etiamſi nõ poſſit, vbi religioſus amicus elegit, humare quem diligit, nullo modo debet à ſupplicationibus neceſſariis in eius commendatione ceſſare, vbicumque enim iaceat vel non iaceat defuncto caro ſpiritui requies acquirenda eſt. *Idem de cura pro mortuis. cap.* 5.

p *Idem de Hæreſibus ad Quoduultdeum. hæreſ.* 53.

q Nos vnam quadrageſimam ſecundum Traditionem Apoſtolorum toto anno, tempore nobis congruo iciunamus: illi tres in anno faciunt quadrageſimas, quaſi tres paſſi ſint Saluatores. Non quo & per totum excepta Penteceſte iciunare non liceat: ſed quod aliud ſit neceſſitate, aliud voluntate munus re. *S. Hieronym. Epiſt.* 54. *ad Marcellam.*

denyed the ſame amongeſt the number of Hereticks. In the ſame manner doth S. Auguſtin ſhew that he alſo ſpeaketh of points of Faith in that his ſaying aboue produced, and others ſuch like; for he reckoneth (as Epiphanius did) prayer and Sacrifice for the dead, amongeſt originall and vniuerſall Traditions of the Church. n *It is not*, ſaith he, *to be doubted but that the dead are helpen by the prayers of holy Church, by the wholſome Sacrifice, and by the almes which are giuen for their ſoules to be dealt with all more mercifully by our lord then their ſinns do deſerue. for this being deliuered by the Fathers, is obſerued of the whole Church.* And againe, ſhewing the neceſſitie hereof he ſaith thus. o *Although a man cannot burie his freind that is dead, in the place wher hee deſireth, yet ought he not, for all that, to omitt the neceſſary ſupplications and prayers for his ſoule. For in what place ſoeuer the bodie is layd, we muſt indeauour to procure reſt vnto the ſoule.* And withall he placeth the denyers of this Doctrine in his Catalogue of Hereticks, ſaying, p *The Aerians deſcended from à certaine man called Aerius, who being fallen into the Hereſie of Arius, is ſaid to haue added other opinions of his owne, teaching that prayers, and Sacrifice ought not to be offered for the dead.*

S. Hierom telleth vs that the obſeruation of the Lent is an Apoſtolicall Tradition neceſſarie to be kept. q *VVe Catholicks*, ſaith he, *obſerue one Lent according to the Tradition of the Apoſtles: the Montaniſts do obſerue three, &c. I doe not ſay that it is vnlawfull to faſt in other tymes, but it is a thing to offer voluntariely, and another to offer of neceſſitie.* Doth he not hereby declare moſt plainlie, that when he taught, that the vnwritten cuſtomes of the Church do receaue the force of à law, he intended to comprehend euen neceſſarie articles alſo? Finally when Euſebius affirmeth, that *the Apoſtles deliuered ſome things without writing as it were*, ſaith he, *à law, or right vnwritten*; No man can be ſo groſſe witted, but may vnderſtand that he meant as well neceſſarie articles, as points of leſſe moment: yf he conſider how the ſaid Euſebius produceth the neceſſitie of the Preists abſtaining from marriage after that he is once promoued vnto holie Orders. *Now*, that is in a new law, t *they who are employed in the preaching of the Ghoſpell do warelie abſtaine from mariage.* And the ſecond councell u of Carthage declareth the ſingle life of Preists, to be à thing neceſſarie, and an Apoſtolicall Tradition.

r *See this in the forgoing Section.* ſ *Euſeb.*

t *Euſebius de Demonſtratione Euangelica lib.* 1. *cap.* 8. u *Concil. Carthaginenſe ſecundum.*

Thus we se that our Answerer cannot possibly so wreast the sayings of the ancient Fathers, but that they will all with one consent make good this our Doctrin of vnwritten Traditions against him. And to the end that my Reader may be able, not onlie to vnderstand this point at full himself, but also to discouer the corrupt proceedings of our Aduersaries in alleadging the patronage of venerable antiquitie for their errour, I present him with thes rules following: which haue not longe since beene laid downe by that learned French writer x Cardinal Perron, and are of singular importance for the matter which we haue in hand. When the Fathers speake of the sufficiencie of Scripture in this or that point in particular, our Aduersaries make vse of their sayings to proue, that their meaning extended it self vnto all articles of Faith whatsoeuer: this is practised by our Answerer in his allegations out of Tertullian, Hippolytus, Athanasius and others, as formelie we haue declared. When the Fathers speake of a certaine mediate sufficiencie of the Scripture, that is of the sufficiencie of the Scripture, as it is taken together with all things belonging therunto, or as it is attended one by Tradition, which serueth for a key, or an interpreter of the same, sometymes vttering as it were by retaile, and in particular, that which the Scripture propoundeth in grosse, and in generall; sometymes laying open cleerely and manifestly that, which the Scripture containeth succinctly, and obscurely; the Protestats apply the meaning of the Fathers in this case, vnto an immediat sufficiency of the scripture, as our Answered doth with the saying of S. Basil, and others. But we haue declared how the Fathers allwayes did esteeme Apostolicall Traditions to be grounded in the Scripture, and consequetly they held that whatsoeuer did podge vpon like Traditions, had its foundation also mediatly in the Scripture. *The Apostles*, saith S. Epiphanius, y *haue deliuered some thinges by writing, and some things without writing, as the Apostle saith, Following the Traditions, which I haue deliuered vnto yow.* Behould how he deduceth his Doctrin of vnwritten Traditions from the Scripture. So also doth S. Basil. z *I hould it to be Apostolicall Doctrin, to adheare vnto Traditions not written; for the Apostle saith; Keepe the Traditions which yow haue receaued, whether by word, or by Epistle.* And S. Chrysostome a teacheth that euen by the Scripture *it appeareth, that the Apostles haue not deliuered all things in writing, but that they deliuered many things without writing: and that the one and the other are worthie of equall Faith.* Wherby any man any perceaue, that when the Fathers cry out against thos, who forsake the Scripture; who bring in any thing that is out of Scripture, or that the Scripture hath passed in silence; who enter in by another way and not by the Scripture, &c. they say nothing against Apostolicall Traditions: for he professeth nothing against the Scripture, he teacheth

x *Cardinal. Perron. in his Replique à la Response du Roy de la Grande Bretagne. lib. 3. cap. 16.*

y *See this heretofore.*

z *S. Basil. supra.*

a *S. Chrysost. supra.*

teacheth no other thing but Scripture, he cometh in no other way to
by the Scripture, who entreth by the way of Apostolicall Tradition
which are committed to the custodie and gard of the Church: iust as
that man addeth nothing to the letters of the Prince, auoucheth no-
thing out of the letters of the Prince, entreth not in any other
way but by the letters of the Prince, who entreth vpon the warrāt, and
authoritie of him, to whom the Prince hath giuen Power, and iurisdi-
ction by his said letters.

When the Fathers do withdraw the certaintie and infallibilitie of
Doctrine vnto the sole Scripture, not absolutely, but by a reference or
opposition vnto some other point formerlie mētioned; as for example
when they compare the canonicall Scriptures ether with the works
of profane authors, or with bookes that are Apocryphall, or yet with
the writings of the particular Doctours of the Church, and with this
occasion do affirme, that the holie Scripture alone hath the preroga-
tiue of vndoubted Truth; our Aduersaries lay hould hereon, and de-
ceitfullie giue forth, that the Fathers do hereby reduce all certaintie of
Truth vnto the sole Scripture absolutlie, and without any exception
whereas they speake onlie of the Scripture as it is cōpared with other
writings of human authoritie, neuer meaning hereby to diminish in
the least degree, the dignitie, and infallibilitie of the vnwritten word of
God, no more then he, who professeth obedience vnto the sole letters
of the king, & not vnto the letters of particular gentlemen, doth hereby
by professe that obedience is not due vnto the commandements of
the king, giuen onlie by word of mouth.

When the Fathers disputing with Hereticks, do argue, as they do
in the scholes, *ad hominem*: that is, when they vrge them out of their
owne erroneous Principles, & prouoke them vnto the sole authority of
the writtē word, all other set a part; our Aduersaries step forth, and will
haue this law of arguing to be equall, and vniuersall with all others
making this illation: Therfore the Fathers did admitt no other meane
to try true doctrine but only scriptures. Wheras in verie deed they can
not with reason deduce any other conclusion frō hence then this: there-
refore the Fathers admitted no other meane to be with the Heretick
for the tryall of true Doctrine, but only the Scriptures. For the Here-
ticks for the most part, were still accustomed, in the beginning of their
disputations, to dissauow all other authoritie, saue onlie that of the
Scripture: and therfore the Catholicks who had to deale with them
seing them sometymes make vse, for their aduantage, of other argu-
ments which were not in Scripture, tooke iust occasiō to depriue them
of such helps, by reducing them, according to their owne principles
vnto the triall of sole Scripture. Moreouer the Hereticks maintayne

fals opinions against the Church of God, did therby depriue themselues of the patronage of all other sacred authoritie, the written word onlie excepted. *Neque alunde loqui poterant de rebus fidei, nisi ex literis fidei: Nor weare they able to produce à defence for themselues from any other ground in matters of Faith, saue only from the writings of Faith.* Not from Apostolicall Traditions, not from the authoritie of the Church, nor from any other, but precislie from the naked Scripture. With good reason then did the Fathers keepe their noses to the grindlestone, by pressing them with onlie Scripture; and with litle, or noe reason do our Aduersaries presse this casuall manner of argumentation, as if it had beene generallie obserued at all tymes, and with all sort of persons.

When the Fathers do dispute of matters wherin custome hath no place nor force, as when the question is moued of à doubt which is not yet determined in the Church, nether negatiuelie, nor yet affirmatiuelie, and consequentlie Tradition cannot be alleadged for the same ne ether side: then, I say, the Fathers prouoke their Aduersaries vnto Scripture onlie, professing that in such points they will admitt nothing but what the Scripture doth resolue: and this our Aduersaries forget not to abuse, by enlarging b vnto all articles of Faith whatsoeuer, that which the Fathers applyed vnto such ambiguous questions onlie: and in this case when they Fathers teach that the conceipts, inuentions and imaginations of priuat men, such as are destitute both of custome, and of the warrant of Eccleasiasticall Tradition, ought not to be followed without the testimonie of Scripture, the Protestants infer from hence, that Apostolicall Traditions, and the vniuersall customes of the Church ought to be reiected, vnlesse they be expreslie found in the Bible.

When the Fathers cry out vpon the abominable impostures of certaine impudent Hereticks, who fathered vpon the Apostles not onlie such execrable Traditions as they maintayned, but euen false Scriptures also: our Aduersaries c are not wanting to make vse of what the holie Fathers deliuer against thes few rakehells, which lurked alwayes obscurelie in their priuat conuenticles: and spare not I warrant yow, to force the Fathers authorities herein against such Catholick and Apostolick Traditions, as the vniuersall Church in all ages, and throughout all Nations, hath euermore obserued most religiously, and such, as the same ancient Fathers, whom they vnworthelie trace to hould the contrarie, did allwayes maintaine most constantlie.

Thes and such like are the fraudulent inuentions, wherwith the enimies of venerable Antiquitie, doe vainely indeauour to beat downe

b *This is practised by our Answerer, vvhē he alleadgeth against vs that authoritie of S. Hier. contra Heluidium.* Mariam nuptisse post partum non credimus, quia nō legimus. *See Answer pag. 39.*

c *After this manner doth our Answerer misapply the sayings of Irenaus, Tertullian, S. Hierome and others against Apostolicall Traditions vnvvritt. Answ. pag. 40. 41. &c.*

the inuincible authoritie of Apostolicall Traditions, and vnder
of giuing honour vnto the written word, do seek to blaspheme
most irreligiously to treade vnder their feet, the vnwritten w

d *Heretofore pag.* 124. God. For, as we haue said dellswher, it is most certaine that the
dition of being written, or not written belõgeth nothing at all vnto
nature and substance of à Precept, but only followeth the manner
fashion, by which the said precept is denounced: and therfore when
are assured that it is once deliuered, we must not doubt of the au
ritie therof, in what fashion soeuer it cometh vnto vs. And seing
our Aduersaries haue no other warrant for the infaillible authoritie
the written word it self, but only the continuall testimonie of
Church through all ages, and by this sole testimonie of the Ch
they are contented to be perswaded therin: what reason can they
vs why, hauing the self same testimonie of the Church for the au
ritie of the vnwritten word, they doe not likewise embrace the

e 2. *Timothie.* 2. *v.* 2. S. Paul commanded e Timothie, *to deliuer such things, as he had h*
of him in the presence of many witnesses, vnto faithfull men, such as w
able to teach others also. It is certaine then, that S. Pauls intention
that thes *many witnesses*, this Societie of faithfull and capeable m
dayned to instruct others, should be beleeued in that Doctrine, w
he himself had taught them. And what depositiõ of witnesses, I
yow, can bee more certaine, and authenticall, then the perpetuall
of the whole Church? à voice, which is not in the mouth of
three onlie, as the law requireth: nor yet à common bruit, or
Fame,

Tam ficti pranique tenax, quàm nuncia veri,

Raysed by chance, or diuulged by hap hazard, Noe: but an vni
consent, and agreement of six or seuen thowsand Chaires, and
pall Successions, deriued without any interruption, from the A
and their Successours, and of many millions of subordinat Chu
which were extant in the dayes of saint Augustin, and of the ot
thers, through the which, as through so many conduit pipes, or
assisted, and authorised by the holy Ghost for this effect, the
tions of the Apostles haue, with greate vniformitie, sliden, and
through all ages vnto vs: and that also in matters which are not
vnto the bare memorie of man for their preseruation, but are
stamped in the custome, and dayly practise of the Church, wh
liuing Scripture, that neuer can be obliterated, or defaced, but is
nually extant most apparently, at euerie howr, and momẽt, bef
eyes of the Faithfull. For in à manner all such points of Christian
gion as doe absolutely, and definitiuely belong vnto the naked
rick, or speculation of our Faith, are touched, ether directly, or

rectly, in the Scripture: and thos articles which are reserued vnto sole Tradition, are rituall points, appertayning vnto the religious worship of God, which consistethin action and practise: or yf ther be any point of Theorick mixed therwith, it is in such manner incorporated, and inwardly fastned with the practise, that the exercise of the one cannot suffer the knowledg of the other to decay in the least degree. For which cause we may well say, that the Apostles haue committed their Traditions vnto an assured, and euerduring Scripture, writing them, not in letters of paper, and ink, but in such Epistles as thos, wherof the Apostle maketh mention, saying to the Corinthians. *f Yow are manifest to bee the Epistle of Christ ministred by vs*, which kind of writing is renued and made fresh euerie moment in the hart, and vpon the verie fore-head of the Catholick Church, by the dayly vse and practise of the faithfull: And who seeth not that the obseruation of the Sunday, the baptising of infants, and many such like articles, which are not found at all in the written word, are neuertheless so deeply stamped in the hart, and custome of the Church, that they are as hard to be obliterated, and forgotten, as if they were engrauen in the text of the Gospell in letters of diamant? Besides all which, God hath ordayned, that from age to age, the said rituall or practicall Traditions should be corroborated by the written attestation of the saincts and holy Doctours: whos vniforme relation in matters vniuersally practised by the Church of their tymes, wherof they were eywitnesses themselues, is à warrant it self infaillible, and vndoubted. f 2. Corint. 3. v. 3.

From whence it appeareth, how idle, and ridiculous an obiection it is to say, that if way be giuen vnto the like Apostolicall Traditions vnwritten, ther is nothing so absurd but may be brought in by this gate. As though it lay in the power of any whosoeuer, to make à new invention to mount vp against the maine current of Antiquitie, euen into the tymes of the first Fathers, and to cause it to be inserted into their writings, therby to gaine the attestation of all the ages of the Church. But they who obiect this, ought to consider, that the lyke argument may be vrged also against the writings of the Apostles: for why may not false Scriptutes as well be inuented vnder the name of canonicall Authors; but only because it is vnpossible for the like fraud to recoyle back through former ages, and to obtaine to it self the countenance and approbation of ancient Tradition? And therfore to conclude, I beseech thee, Christian Reader, yf thow hast beene deluded with the suttle discourses, and deceitfull arguments of the aduerse part, passe not lightly, and carelessly ouer this article, wheruppon doth lodge the whole frame of all differences, and controuersies in Religiō, which now adayes are disputed betwixt Protestants and Catholicks.

Obſerue well the ſhamefull deuiſes, and fraudulent ſhifts, wher
the Aduerſarie, for all his learning, is conſtrayned to betake himſ
Conſider the forcible and weightie authorities, which both Scripture
and Fathers doe affoard vs in this caſe, and thyne owne conſcience w
tell thee, firſt that this commandemēt of the Apoſtle is to bee obaye
g 2. Theſſ. 2. 14. g *Stand and hould faſt the Traditions which yo whaue receaued, whether*
word, or by our Epiſtle. Secondly that the Doctrine which S. Baſil, Sain
h *Se heretofore.* Chryſoſtome, S. Epiphanius, and the reſt do deduce from hence is
be embraced and followed: to wit that h *both haue equall force to Re*
gion: and that the one is as worthie to be beleeued as the other. Finally, th
thow oughteſt to be perſwaded, by the mild exhortation of the F
i *Concil. Gangren.* *can. 21. Aboue* *pag. 162.* thers aſſembled in the councell of Gangers 1300 years agoe. i *We*
deſire, ſay they, *that all thos things be obſerued in the Church, which a*
ordayned ether by Diuine Scripture, or by Apoſtolicall Traditions. Or
ells be thow afraid, and tremble, at the dreadfull ſentence of
the ſecond Nicen Councell, thundred forth in thes
wordes: k *If any contemne the Tradition of the Church,*
which is authoriſed ether by writing, or by
cuſtome, be he accurſed.

k Si quis Traditionem Eccleſiæ, ſiue ſcripto, ſiue conſuetudine valentem, non curauerit, Anathema ſit. *Concil. Nicen. 2. act. 7.*

OF THE REAL PRESENCE.

How vaynely our Answerer argueth out of the sixt of S. Iohn.

SECT. I.

WHeuer a *the wrath of God was reuealed from heauen, against* such men, as *detaine the truth of God in vnrighteousnesse*, surely it hath beene most manifestly made knowen against thos, who haue opposed this most blessed Sacrament. For neuer were *Lots* Cittizens stricken with such blyndnesse, b when they came to offer force vnto the Angells that lodged in his house, nor yet the *Syrians* c who came to destroy the Prophet Elizeus, as our Aduersaries shew themselues to be, in offering force vnto this dread mysterie, and seeking to destroy our Sauiours blessed bodie therin contayned. And may it not be tearmed blindnesse, I pray yow, yea a miraculous blindnesse indeed, when as thes men, who as we haue seene in the former disputation of Traditions, will be said, by nothing ells but by the plaine and naked written word in other questions of lesse moment, in this will nether admitt the expresse and plaine authoritie of Scripture against their Doctrin, nor yet are able to produce as much as one only direct authoritie in Confirmation of the same? We Catholicks doe hould that the bodie of Christ is truly, and really present in the Sacrament of the altar, alleadging for the same the direct, and assured testimonie of our Sauiour himself, as well when he promised vs so great a guift, as also when he performed his promise. d *The bread which I will giue is my flesh, which I will giue for the life of the word.* Behould the promise. e *Take ye and eate, this is my bodie which shalbe giuen for yow to the remission of sinnes:* Behould the performance of the said promise in such playnes tearmes, that it is easie to espie, that our Sauiour when he spocke thes later, did manifestly point at the former. Our aduersaries do hould that the blessed Sacrament is but a figure, a signe or memorial onlie of our Sauiours bodie, and to maintaine this, they nether will admit our Sauiours words in the plaine meaning, which really they import, nor yet are they able to produce one onlie

a *Rom.* 1. *v.* 18.

b *Gen.* 19.

c 4. *t Reg* 6.

d *Iohn.c.6.v.*51.

e *Math.* 26. *v.*26. 1. *Corint.*11. *v.*24.

authoritie, either of Scripture, or of Antiquitie, which directly teach vs any such thing.

The promise is so plaine, and in such distinct tearmes, that our Answerer hath noe other shift to rid himself therof, then to deny absolutely, that our Sauiour made any mention of the Sacrament at all in that Sixt of Iohn. But if I discouer that he proceedeth most blindly herein, I hope that nether hee, nor his, wilbe offended with me for the same: and truly if I faile in this my task, I shalbe content to submitt myself vnto the sharpest cēsure of their displeasure. First of all then I must desire our Answerer to call to mynd, how in the verie forefront of his booke, he tendred vnto vs *an Answer, wherin the Iudgment of Antiquitie in the points questioned, is truly deliuered.* And hereupon I summon him to tell vs, what the iugment of Antiquitie is concerning this Sixt chapter of S. Iohn? can he produce any one anciēt author of credit, who euer denyed as he doth, that our Sauiour did here treate of the Sacrament? all? let him performe but this, and I yeeld him the victorie. If he be not able to doe it, doth he not sufficiently declare how blindly he wandreth, both from his owne prefixed purpose, and consequently from all sense and reason? The writers of our side, both Inglish, and Latin, haue most copiously made it knowen vnto the world, that amongest the ancient Doctours, no such denyall was euer as much as once dreamt of: amongest the rest, [f] Cardinall Bellarmine, and D. [g] Sanders haue made this good by appealing vnto the iudgment of at least 30 [illegible] uerall ancient Doctours, of thre generall Councells, wherof one of the four first, and of the whole Church it self, who all doe with one consent expound some part of that Chapter, as meant of the Communion, and receauing of the Sacrament of the altar.

[f] *Bellarmin. de Eucharist. lib. 1. c. 5.*

[g] *D. Sanders in his booke of the Supper of our lord. lib. 3. c. 4.*

ANSWER. *Many of the Papists themselues as Biel, Cusanus, Caietan, Tapper, Hosius, Iansenius and others confesse, that our Sauiour in the Sixt of Iohn did properly treat of the Sacrament.*

REPLY. What can that auayle yow, who haue taken vpon yow to make good your cause, by *the iudgment of Antiquitie*, and not by that of moderne Doctours, such as thes are whom here yow now alleadge? Nether with reason can yow say that half à Dozen are *many*, when ther be extant full half à Dozen tymes half a Dozen, who maintaine the contrarie. And though yow vse thes wordes, *and others*, to make your smale number seem *many*, yet we know that yow can hardlie find any others such like: nether could yow so easelie haue found out thes six it self, had yow not beene behoulding to Cardinall Bellarmine his labours for the same, whos words are thes. * *Moreouer allmost all Catholike writers, will haue the words of this Chapter to be vnderstood of*

* *Bellarmin. supra.*

verie Sacramẽt of the Eucharist, or of the Sacramẽt all eating of our lords bodie in the Eucharist. Yet ther be some few, who, to the end that they might more easely answere the Hussits and Lutherãs that vrged the Cõmunion in both kinds out of this Chapter, did teach indeed, that in the said Chapter, ther was nothing spoken of the Sacrament all eating and drinking of Christ his bodie and blood. then reckoning *Biel, Cusanus, Caietan, Tapper, Hessels, and Iansenius* without adding, *and others*, as yow doe, he giueth yow to vnderstand, that *howsoeuer thes Catholick writers do seeme to agre with the Hereticks in this sentence, yet is ther a great deale of differẽce betwixt the one and the other: because the Catholicks held that opinion concerning the sixt Chapter of S. Iohn, with a good intention, to defend more easely the Catholick truth: the Heretiks hould the same opinion with intention to oppose the truth. Furthermore the Catholicks submitt themselues, and their doctrine vnto the censure of councells and Popes, which the Heretiks doe not.* Thus wee see a manifest effect of our Answerers blindnesse in this point, when being destitute of the iudgment of Antiquitie, which only can serue his turne, hee maketh vse of the iudgment of a few Moderne Catholick Doctours, far from the purpose. Nether doth he once find out the right way throughout his whole discourse, which he groundeth vpon *fiue thinges specially to be obserued.*

ANSW. pag. 46.

First it is to be obserued *that the question betwixt our aduersaries and vs, being not whether Christs bodie be turned into bread, but whether bread be turned into Christs bodie, the words in S. Iohn if they be prested literally serue more strongly to proue the former then the later.*

REPLY.

If yow had not resolued to walk blindfould indeed, perhaps to bee the boulder, yow could not choose but know, that we neuer vrge any words spoken in the sixt of S. Iohn, to proue a present chang of bread into the bodie of Christ, for as much as our Sauiour did not ther ordaine this Sacrament, but onely made a promise therof, which promise he performed the next yeare after, when in the actuall institutiõ therof he said, *Take eate, this is my bodie &c.* And thes are the words which we presse, to proue the conuersion of the bread into our Sauiours bodie, and none other, for as much as thes only are both enuntiatiue, and also operatiue or effectiue of that which is denoũced. Whereas all that was spoken by our Sauiour in the sixt of S. Iohn concerning the said Sacramẽt, was meerely denuntiatiue only, as pointing at a thing not presently effected, but to be done afterward, as appeareth by that, h *And the bread which I will giue, is my flesh.* The which yow se, if it were to be vrged as yow do blindly imagin, euen in the literall sense it self doth directly point at a conuersion of bread into the flesh of Christ.

h *Iohn 6. v. 51.*

Moreouer our Answerer himself may easely espie his owne mistake, and perceaue how far astray from right reason he wandred in this his first

first obseruation, yf he consider how it is confessed by all, that Christ when he affirmeth of himself in this Chapter, that he is bread, neuer intendeth to designe materiall bread, such as that is which in the Eucharist is turned into his flesh, but spirituall, and liuing bread, or heauenly food only, such as his bodie is vnder the formes and accidents of bread and wyne in the Sacrament after the Consecration. Wher then were our Answerers fiue witts, I pray yow, when he imagined, that the words of this Chapter *might carie some shew of proofe, that Christ his flesh and blood should bee turned into materiall bread and wine*, when as in that Chapter mention is not once made of any such bread or wine at all?

ANSWER. *Secondly we must obserue, that this Sermon was vttered by our Sauiour aboue a yeare before the celebration of his last supper, wherin the Sacrament of his bodie and blood was instituted: at which tyme none of his hearers could possibly haue vnderstood him to haue spoken of the externall eating of him in the Sacrament.*

That this Sermon was vttered a yeare before the Celebration of the last supper, we grant: but we deny that at that tyme none of our Sauiours *hearers could possibly haue vnderstood him to haue spoken of the externall eating of him in the Sacrament.* For this is but your owne imagination, which is both voyd of reason, and destitute of authoritie. S. Augustin[i] obserueth, that S. Iohn the Euangelist passed the supper of our Lord in silence without expressing it in the later end of his Ghospell, as the rest of the Euangelist did, because he had written ells where verie much therof, to wit in his sixt Chapter: S. Iohn then vnderstood his matter well enoughe, to speake here of the Sacrament. S. Chrisostome[k] obserueth that the Apostles were nothing troubled when our Sauiour gaue them his flesh to be eaten in his last supper, giuing for reason, that they had beene admonished therof sufficiently before, that is to say, in this Sermon. How do yow say then that none could possibly vnderstand our Sauiour to haue spoken in that manner? Open your eyes, I pray yow, and yow shall see that the truth lyeth not one that side with yow keepe, but one the contrary. For when our Sauiour said *The bread which I will giue*, doth he not speake of a thing to come? Doth he not promise to giue that, which as yet he had not giuen, but was to giue afterwards? without doubt his words can carie noe other sense. But the guift of his bodie to be eaten, and deuored by faith only out of the Sacrament, was a thing performed long before thes words were spoken, and was not to be deferred a whole yeare after that this Sermon was vttered: therfore when our Sauiour said, *the bread which I will giue is my flesh*, he could not meane the giuing of his flesh in any other manner then in the Sacrament. The first proposition yow see builded vp

i *S. Aug. lib. 3. de consens. Euang. c. 1.*

k *S. Chrysostomus in comment. super cap. 26. Math.*

the expresse words of Christ. The second cannot be denyed, vnlesse yow will deny that ether Peter, Iohn, or any of the Apostles, or the blessed virgin her self, did euer eate Christ by faith, or beleeue in him, before that tyme, wherin he was to performe the promise made in this sermon. Blind then, yea stark blind he must be who cannot see, that the conclusion is euident and infallible. To wit that Christ promised here to giue his flesh to be eaten, not by faith only, but also in the Sacrament.

Againe it was the guift of the Father, to giue Christ to be eaten from heauen; and this was performed before this sermon, according to thos words of our Sauiour in the 32 verse. *My Father giueth yow the true bread from heauen.* Therfore when he said, *the bread which I will giue yow is my flesh*, he meant some other guift, to wit the blessed Sacrament.

Thirdly the murmuration of the Iewes, the astonishment of the verie Disciples themselues, saying. l *This is a hard speech, and who can heare, or beleeue it?* doth manifestly shew, that they vnderstood him to speake of some new and extraordinarie matter, not spoken of before. Nether did our Sauiour seek to withdraw them from that conceit, but rather endeauored to confirme them therin by saying, m *vnlesse yow eate the flesh of the sone of man, and drink his blood, yow shall not haue life in yow.* And may we think that Christ, if he had meant nothing ells then that they should beleeue in him, would not haue declared the same vnto them in plainer tearmes, cheefly when as with one word he might haue expressed his whole meaning? At other tymes he was accustomed to n expound vnto his Disciples that, which he had first propounded by obscure parables. And when Nicodemus did not vnderstand his speach of Baptisme, Iohn 3. hee forthwith declared his meaning vnto him. But here he declared not him self by other words, but only by eating, and drinking of his flesh and blood, shewing that he did treate of a mysterie which required faith in them to beleeue that hee was able to performe his promise. In which sense they might verie well haue vnderstood him, if they would, as assuredly S. Peter, and the rest of the Disciples who remayned with him, did vnderstand him, as thos words of S. Peters do declare. *Lord to whom shall we goe? thow hast the words of eternall life, and we beleeue, and haue knowen &c.* Wher it is a good note that Peter answereth here for the twelue, not knowing that Iudas in part was allreadie naught, and beleeued not Christs former words touching the blessed Sacrament, but was to reuolt afterward as well as the other. Wherein as Peter beareth the person of the Church, and all Catholick men, that for no difficultie of his word, nor for any reuolt be it neuer so generall) of Schimatiks, Hereticks, or Apostatats, ether

l *Vers* 60.

m *Vers.* 53.

n *Math.* 13. *Iohn.* 10. *and Iohn* 16.

o *Rhemish Testament vpon this chap.* v. 68.

for this Sacrament, or for any other Article, will euer forsake Christ. Iudas was the cheefest suborner, maintayner, and Father of this Heresie against the reall presence of Christs bodie and blood in the blessed Sacrament, and of the reuolt from him for the same, as S. Augustin p 3. *Aug. in enar. psal. 54. ad vers. 22. & psal. 55. ad vers. 7.* cheth, declaring withall that this was the first Heresie against Christ doctrin, and worthely comending S. Peter for his humble obedience receauing Christs speech, and firmly beleeuing his words to be true good, which he did not yet vnderstand. Moreouer by thos words Christ vers. 64. *But ther be certaine of yow which beleeue not*, we may obserue that it is lack of faith that causeth men to spurne against high truth of the Sacrament: and also that it is the great and merciguift of God that Catholick men do against their senses and reasons beleeue, and submit themselues to the humble acknowlegof this mysterie, against which Iudas did specially spurne, as appeby this same 64. verse. To conclude then, we see it cannot be doubbut that the Apostles vnderstood our Sauiour to speake of the eaof his flesh in the Sacrament, the manner whereof although they not vnderstand, yet they firmely beleeued that our Sauiour could would performe it in some one powerful māner or other: in which faith because the rest failed, they reuolted, as the text doth declare.

ANSW. Pag. 47.

We deny that it was our Sauiours intention in this place to speake of which is externally deliuered in the Sacrament, and orally receaued by communicant. And for our warrant herein we need looke noe further th that earnest assseueration of our Sauiour in the 53. verse. Verily, verily I vnto yow; except yee eate the flesh of the sonne of man, and drink blood ye haue no life in yow. *Wherin ther is not only an obligation upon them for doing of this (which in no likelyhood could be intended of externall eating of the Sacrament, that was not as yet in being:) but an absolute necessitie imposed* non præcepti solum ratione, sed etiam me *Now to hould, that all they are excluded from life, which haue not the meanes to receaue the Sacrament of the lords supper: is as vntrue, it is vnchariable.*

REPLY.

S. Augustin will condemne this your denyall to be verie sensles yow giue him leaue to speake. q *Let vs heare our lord*, saith he, *speak this of the Sacrament of his holy table, except ye eate my flesh &c.* And where to shew, that a thing which is good in it self may yet be vnprotable to him that doth not vse it well, he bringeth the example of blessed Sacrament, saying. r *Although our Sauiour doth say therof,*

q Dominum audiamus &c. De Sacramento sanctæ mēsæ suæ dicentem. Nisi māducaueritis carnē meam &c. *S. Aug. de peccat. merit. lib. 1. cap 20.* r Quid de ipso corpore & sanguine Domini vnico sacrificio pro nostra, quamuis ipse Dominus dicat: Nisi quis manducauerit carnem meam & biberit sanguinē no habebit in se vitam? nonne idem Apostolus docet etiam hoc perniciosum malè vtentibus fieri enim quicunque manducauerit panem & biberit calicem Domini indignè reus erit corporis & guinis Domini. *S. Aug. cont. Cresc on. lib. 1. cap. 25.*

a man eate my flesh, and drink my blood hee shall not haue life in him: doth not the Apostles for all that teach, that the same thing is pernicious vnto the bad vsers therof? for he saith 1. *Cor.* 11. *VVhosoeuer eateth the bread, and drinketh the challice of our lord vnworthely, he shalble gilty of the body and blood of our lord.* Behould now how S. Augustin doth directly condemne this your denyall, and telleth yow that our Sauiour spake of the Sacrament, euen in that verie place, which yow produce for your warrant to deny the same. But ther is an obligatiõ, say yow, expressed in the swords, wherby the Iewes were bound to eate our Sauiours flesh, which cãnot be intended of the Sacrament, that was not as yet in being. I answer yow that although ther be an obligatiõ signified in thos words, yet yow are most vnreasonable in houlding that the like obligation should bind any one to receaue the Sacrament before it had beene instituted. For as our Sauiour in that place speaketh of the Sacrament of his bodie, as of a thing not present, but to come, soe must the obligation, which dependeth vpon the being of the said Sacrament, be vnderstood also for the future, and noe way for the present, as yow, too too blindly God wot, doe suppose. Now whether thos words of our Sauiour *except yee eate &c.* Do signifie a necessitie imposed *ratione præcepti* or *ratione medij*, it matters not, whenas it is well knowen, that it concerneth such only as are able actually to beleeue in him, and to bee nourished by this heauenly food to life euerlasting. And then only doth it oblige, when impossibilities of receauing the Sacrament are not found, otherwise the like impossibilities arising, the said precept is fullfilled by an efficacious desire of receauing the said Sacrament: as we se it happeneth euen in Baptisme it self: for though our Sauiour said *except a man be borne againe of water and of the spirit he cannot enter into the kingdome of God*, yet may a man enter into the kingdome of God, without actually receauing the Sacrament of Baptisme, when laboring efficaciously to receaue it, he is hindred, without any fault of his owne, from obtayning his desire. Moreouer when yow your self will haue thes words *except yee eate &c.* to be meant of an eating by faith only, and withall will haue them to containe the like necessitie *ratione medij* as yow say: what will yow say of yong children before they attaine vnto the vse of reason, and when they are not able to eate the flesh of Christ by beleeuing in him, are they therfore excluded from life? when all is well examined, yow shall find this difficultie to presse your self, as well as vs: and that yow cannot giue any reasõnable answere herein for your self, which will not more forcibly make for that doctrine which we maintaine. And thus wee se that your two first obseruations are noe way auayleable for the proofe of that, which yow intended to make good. Let vs heare your third.

[1 *Iohn* 3. *v.* 5.

Thirdly it must be obserued, that by the eating of the flesh of Christ, and ANSWER.

Iohn. 6. 52.

the drinking of his blood, ther is not here meant an externall eating or drinking with the mouth, and throate of the body, (as the Iewes then, and the Romanists far more grosly then they, haue since imagined:) but an internall, and spirituall, effected by a liuely faith, and the quickning spirit of Christ in the soule of the beleeuer.

If we were bound to beleeue your bare word, the Controuersie would soone be ended, seing yow thus absolutly take vpon yow to define that, which is most in question: to wit, that *ther is not here meant an externall eating or drinking with the mouth and throat of the bodie*: But I must put yow in mind, seing yow so simply forget it, that the iudgment of the ancient Fathers must of right decide this question betwixt yow and me, and not your owne rash assertion. Produce but one ancient holy Father denying *an externall eating and drinking* to bee meant in this Chapter, and yow shalbe heard. Which if yow be not able to doe, which as we can produce many for the contrarie, haue we not iust cause to complaine of your vnreasonable proceedings?

S. Cyprian treating expresly of the externall eating of the Sacrament, citeth thos words of our Sauiour in this sixt Chapter of Iohn: t *VVho so eateth this bread shall liue for euer, and the bread which I will giue is my flesh, for the life of the world*: and therupon writeth thus. *As iust manifest that they do liue, who come to his body, and receaue the Eucharist lawfull communication; so one the contrarie side à man ought to feare, and to pray earnestly, least being separated from the bodie of Christ, he remain far of from saluation, according to our Sauiours threatning. When he said except ye eate the flesh of the sonne of man, and drink his blood, yow shall not haue life in yow.*

S. Basil instructing à certaine deuout gentlewoman about the frequentation of the Sacrament of the altar, saith thus. u *Truly it is a good and profitable thing to communicate, and to partake of the body and blood of Christ euerie day, seing he said most plainely, who so eateth my flesh and drinketh my blood hath eternall life.*

S. Hilarie speaking of the Sacrament of the Altar, and of receauing the same, citeth also thos words Iohn 6. v. 55. *My flesh is meate indeed, and my blood is drink indeed, who so eateth my flesh and drinketh my blood, remaineth in me, and I in him.* And afterwards telleth vs that x *ther is no place left for any doubt to be made of the truth of our Sauiours flesh and blood: for now behould euen by the profession of our lord himself, and by our owne faith it is truly flesh, it is truly blood. And thes being receaued, and swallowed vp by vs, do cause vs to be in Christ, and Christ to be in vs. Is not this the truth?*

REPLY.

s Vt manifestum est eos viuere, qui corpus eius attingunt, & Eucharistiam iure cõmunionis accipiunt, ita contra timendum est, & orandum, ne dũ quis abstentus separatur à Christi corpore, procul remaneat à salute, comminãte ipso & dicente: nisi ederitis carnem filii hominis, & biberitis sanguinem eius, non habebitis vitam in vobis. *Cyp de orat. domin.*

t Τὸ κοινωνεῖν δὲ καὶ ἐκάστην τὴν ἡμέραν, καὶ μεταλαμβάνειν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ, καλὸν καὶ ἐπωφελές. αὐτὸς σαφῶς λέγοντος, ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον. *S. Basil. ep ad Cæsariã Pat.*

x Deveritate carnis & sanguinis non est relictus ambigendi locus. Nunc enim & ipsius Domini professione, & fide nostra, verè caro est, & verè sãguis est, & hæc accepta & hausta id efficiunt, vt & nos in Christo & Christus in nobis sit. Annè hoc veritas non est? *Hilarius lib. 8. de Trinit.*

S. Ba

Saint Augustin hath but euen now deliuered his iudgment in this matter, and therfore we need not repeat his saying. To whom we may adde the agreable sentence of S. Cyrill of Alexandria saying, y that *thoughe by nature of our flesh we be corruptible, yet by participation of life we are reformed to the propertie of life; for not only our soules were to be lifted vp by the holy Ghost to life euerlasting, but this rude grosse terrestriall bodie of ours is to be reduced to immortalitie, by touching, tasting, and eating this agreable food of Christs bodie;* z *and when Christ saith, I will rayse him vp, he meaneth that this bodie, which hee eateth, shall rayse him vp.* Could any one speake more plainlie of an externall eating, then this holy Father doth in this place; expressing withall the touch, and the tast?

S. Gaudentius speaking of Christ in the blessed Sacrament. a *The same is he who in euerie Church, in the mysterie of bread and wyne being Sanctified, doth giue refreshment; being beleeued, doth quicken; and being consecrated doth sanctifie his consecrators. This is the flesh of the lambe, this is his blood. For the bread that descended from heauen doth say: The bread which I will giue, is my flesh, for the life of the word.*

S. Leo the Greate. b *Seing that our lord saith, except ye eate the flesh of the sonne of man, and drink his blood, yow shall not haue life in yow, let vs receaue the Communion in such sort, that we make no doubt at all of the truth of Christs bodie and blood: for that is receaued with the mouth, which is beleeued in the hart, and they answer, Amen, in vaine, who dispute against that which they receaue.*

S. Peter Chrysologus. c *Christ deliuered his bodie vnto the Church, therwith to furnish her table, that all nations might eate of his heauenly flesh vnto saluation. For, Except ye eate the flesh of the sonne of man, and drink his blood, yow shall not haue life in yow. And they who are instructed with the heauenly Sacraments, do know verie well after what maner the flesh of Christ is eaten, and how his blood is drunken.*

The iugment of thes ancient Fathers, to omitt the rest, is sufficient to discouer how vntruly yow auouched, that in this Sixt chapter of S. Iohn, *ther is not meant an externall eating and drinking with the mouth and throate of the bodie:* and how that yow intended more to calumniat the Romanists, then to deliuer sound Doctrine, when yow imputed vnto them

y Quamuis propter naturã carnis corruptibiles simus, participatione tamen vitæ ab imbecillitate nostra reuocati ad proprietatem illius, ad vitam reformamur. Oportuit enim certè, vt non solum anima per Spiritum sanctum in beatam vitam ascẽderet, verum etiã vt rude atque terrestre hoc corpus cognato sibi gustu, tactu, & cibo ad immortalitatẽ reduceretur. *S. Cyril. Alexand. In Ioan. lib. 4 cap. 14.*

z Ego enim, dixit (id est, Corpus meũ quod cõmedetur) resuscitabo eum. *Ibidem c. 15.*

a Idem per singulas Ecclesias & domos in mysterio panis ac vini reficit immolat[a], viuificat creditus, consecrantes sanctificat consecratus. Hæc agni caro, hic Sãguis est: Panis enim qui de cælo descẽdit, ait: Panis quem Ego dabo Caro mea est pro seculi

fra: *S. Gaudentius tract 2. de Exodo.* b Dicente Domino: Nisi manducaueritis carnem Filii hominis, & biberitis eius Sanguinem, non habebitis vitam in vobis: sic sactæ mensæ communicare debetis, vt nihil prorsus de veritate Corporis Christi & sanguinis ambigatis, hoc enim ore sumitur quod fide creditur? & frustra abillis, Amen, respondetur, à quibus contra id, quod accipitur disputatur. *S. Leo. serm 6. cap. de Ieiunio septimi mensis.* c Christus corpus suum. Ecclesiæ transmisit ad mensam, vt esset cælestis cibo manducaturis gentibus ad salutem. Nisi manducaueris carnem Filii hominis, &c. quemadmodum autem manducatur caro Christi, quomodo bibitur & Sanguis eius, norunt illi qui sunt Sacramentis cælestibus instituti. *S. Chrysol. serm. 95.*

them à far more groſſe imagination of the eating of Chriſts fleſh, t
that was which the Iewes had, who did conceaue that Chriſt w
giue his flesh ro be eaten in à bloodie and corruptible manner, a
& by we will declare, wher as the Romaniſts are aſſured that they
it vnbloodie, and incorruptible in the diuine Myſterie.

ANSWER. S. Baſil ſaith, that *ther is à ſpirituall mouth of the inner man, wher*
he is nourished that is made partaker of the word of life, which is the bread
cometh downe from heauen.

REPLY. Verie true, we allow all this. But can yow shew wher S. Baſil, or
other holy Father, doth exclude *an externall eating, and drinking with*
mouth and the throate of the bodie, as yow doe? it is well knowen yow
not: but this is your ordinarie courſe of proofe againſt vs, by dedu
ſtill blind conſequences, which cannor hould together. For what co
nection is ther in this argument, S. Baſil ſaith, *Ther is à ſpirituall mo*
the inner man, wherwith he is nourished that is made partaker of the wo
life: therfore ther is no externall eating and drinking of Chriſt his b
die and blood with the mouth and throat of the bodie? ſurely this
ference hath not any warrant, ether from S. Baſil, or from right rea
For as both externall and internall may ſtand together, ſo he that
cheth the one, doth not any way exclude the other. How often d
our Sauiour call him ſelf *the ſonne of man*? and doth hee teach the
that he is not the ſonne of God? Yes truely, if we follow our An
rer his manner of argumentation: but in noe ſort, if we be lead by r
reaſon. S. Baſil then ſpeaking of the *inner mouth*, and of à feeding t
by, meaneth the foode of Faith, which cometh by hearing of the w
of life, and is à neceſſarie diſpoſition for him, who will receaue the b
of Chriſt with the mouth of the body in the Sacrament as he ou
And ſoe he who beleeueth in Chriſt, is nourished by the ſpiri
mouth of the inner man; but he who worthily receaueth the ble
Sacrament of the Altar, is not only fed by the ſame ſpirituall mo
with the bodie of Chriſt, but by the externall mouth and throat al
here after shalbe proued more at large.

ANSWER. *This third obſeruation may be collected out of the firſt part of Chriſts ſpe*
in the 35 and 36 verſes. I am the bread of life, he that cometh to me shall n
hunger, and he that beleeueth in me shall neuer thirſt. But I ſaid vnto yow, t
yow alſo haue ſeene, and beleeue not.

REPLY. We freely grant that in thes two verſes, ther is noe ſpeach of t
Sacramentall eating of Chriſts bodie, but only of the feeding yo
him by faith: doth it therfore follow that the whole ſermon runne
only vpon the ſame? Noe ſurely: for it is well knowen that in t
chapter our Sauiour maketh mention of three ſorts of bread, paſſi
by degrees from one to another, therby to inſinuat vnto his heare

not onlie the faith of his Incarnation, but also the mysterie of the Sacrament of the altar, which he was afterward to ordaine. First then he treateth of that materiall bread, which by so wonderfull a miracle he multiplyed, when with a few loaues, he fed so many thowsand persons. Secondlie, obseruing how the Iewes sought too too greedelie after his corruptible bread, he exhorteth them to labour for another maner of bread, which indeed was himself descended from heauen, and giuen vnto vs by his Incarnation. And of this bread he spake when he said: *I am the liuing bread that descended from heauen.* And againe: *My Father giueth yow bread from heauen.* Of this bread, thus giuen, we feed by faith onlie. According to thos sayings of S. Augustin, wherwith our Answerer d deludeth his simple Reader verie ilfauoredlie. c *How shall I lift vp my hand vnto heauen, to take hould on Christ sitting ther? send thy faith and thow hast hould of him. VVhy preparest thow they teeth, and thy belly? beleeue and thow hast eaten. For this is to eate the liuing bread, to beleeue in him, &c.* Thes and such like sayings point only at the eating of Christ by beleeuing in him, and not vnto the eating of his bodie in the Sacrament, vnto which eating nether S. Augustin, nor any other ancient Father, did euer yet apply any such words as thes, which might seeme to exclude an externall eating of our Sauiours flesh in the Eucharist. The same is to be said of Tertullian, writing thus. f *Because the word was made flesh, it therfore was to be desired for causing of life, and to be digested by faith, &c.* And who seeth not that here is speech only of a mans first beleeuing of the Incarnation of Christ, which causeth the life of grace in his soule, which formely had no such life at all? yet all this hindreth not but that after the first quickening, a man may be nourished to a further growth, and strength of grace, by the heauenly food of our Sauiours bodie, really eaten in the blessed Sacrament.

d *Answv. pag.* 49 50.

c *Aug. in Io. tract.* 50. *tract.* 25. & 26

f *Tertull de Resurrect. carnis cap.* 37

And this is the third sort of bread wherof our Sauiour treateth in this his sermon, which he calleth his owne guift, not as yet bestowed vpon them, (as was *the bread giuen by the Father from heauen*, that is himself by his Incarnation) but, saith he, *The bread which I will giue is my flesh, yea the verie flesh, which I will giue for the life of the world.* The bread which my Father hath giuen yow all readie, must be eaten by faith, for the causing of life, and therfore *I am the bread of life, he that cometh to me shall neuer hunger, and he that beleeueth in me shall neuer thirst.* But the bread which I will giue yow, to wit my body in the Sacrament, is to be eaten for the preseruation of life formerly receaued by faith, and for the increase and augmentation of the same vnto eternall life. And therfore *who so eateth my flesh, and drinketh my blood, hath eternall life. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. This is that bread which came downe from heauen, not as your fathers did eate manna*

and

and are dead, hee that eateth this bread shall liue for euer. Whereby we
that how soeuer our Sauiour speaketh sometymes of the eating of
flesh by faith onlie, yet doth he withall make mention of an exter
eating of the same flesh, which to that end he here promiseth to giue
vnto his followers in another manner, then by his Incarnation only
that is, in the Sacrament of the altar.

ANSWER. *That ther is not meant here an externall eating or drinking with the mouth*
and throate of the bodie, but an internall and à spirituall, effected by à liuelie
faith, and the quickning spirit of Christ in the soule of the beleeuer, may be col-
lected especially out of the last part of Christs speech, from the 61 verse forward.
VVhen Iesus knew in himself that his Disciples murmured at it, he said vnto
them, doth this offend yow? what then if yow should se the sonne of man ascend
vp where he was before? It is the spirit that quickneth, the flesh profiteth no-
thing: the words that I speake vnto yow are spirit and life: but ther are some of
yow that beleeue not.

REPLY. This last part of Christs speech is so far from fauoring your error,
that it confirmeth ours most manifestlie. For the Iewes being scan-
dalized at our Sauiours words when he promised that he would giue
them his flesh to be eaten, and thinking it to be à thing impossible, our
Sauiour seemeth to make good the possibilitie therof, by the example
of his admirable Ascension into heauen. As though he had said. Are ye
scãdalized becaus I say that I will giue yow my flesh to eate, as though
it lay not in my power to performe this my promise? but if yow
knowen that by myne owne power I will ascend into heauen, that
yow would easilie giue credit to my word, and beleeue that I am able
also to giue yow my flesh to be eaten. Wherby it appeareth that by the
eating of his flesh, he meant à mysterie harder to bee vnderstood, than
the apprehending of him by faith onlie, seing he confirmeth it by a
high and powerfull an instance, as is that of his Ascension. Or if we fol-
low the exposition of S. Iohn Chrysostome in his Commentarie vpon
this passage, who saith that our Sauiour here doth reprehend the incre-
dulitie of his Disciples, telling them, that if in his presence they make
doubt of his power, in his absence sure they wilbe more doubtfull, as
if he had said. Doth this scandalize yow, that I say I will giue yow my
flesh to eate? why then what will it be when I am ascended into heauen
and my flesh is so far from yow? how can yow beleeue then that the
same flesh is giuen vnto yow in the Eucharist? According to this exp-
sition also, yow see the text maketh assuredlie for vs: for if our Sauiour
had meant here an eating of his flesh by faith onlie, he would not have
said that the Disciples would haue had more difficultie in beleeuing
it after his Ascension into heauen, then they had at the tyme of
his speech: but rather lesse difficultie à great deale, for as much

as their faith would be much fortified by the sight of his Ascension.

Furthermore it must be obserued that the cause why the Iewes did murmur, and were scandalized at our Sauiours promise, was occasioned by their grosse, and carnal interpretation of his words: for they thought that Christ would giue them his flesh in gobbetts to be eaten, either sod or rost, according as men are accustomed to eate other flesh at their meales: and to this end they further imagined, that Christ must needs haue beene dead, that so his flesh might be distributed vnto them by peeces. And this fleshlie and carnall conceit of theirs, is that which our Sauiour calleth *Flesh*, when he saith that *the Flesh profiteth nothing*. So doe the Holy Fathers interpret our Sauiours meaning, S. Basil, S. Chrysostome, S. Augustine and others. Wherby it appeareth how litle those words, *It is the spirit that quickneth, the Flesh profiteth nothing*, do serue to proue what our Answerer intendeth, to wit that ther is not meant here an externall eating with the mouth, and throate of the bodie, for, besides that this is one of the cheefest texts which Protestants are accustomed to alleadg against our doctrine of the reall Presence, thes words cannot be vnderstood of the flesh of Christ, in the verie opinion of our aduersaries them selues. For will they say that it profiteth nothing when it is *deuoured by hearing, chewed by vnderstanding, and digested by faith*, as Tertullian speaketh? doth not our Sauiour himself say that it profiteth him, that eateth therof, vnto euerlasting life, for *he that eateth of this bread shall liue for euer*? when he saith then that *the Flesh profiteth nothing*, he cannot be vnderstood to speake of his owe flesh, and consequently thes his words make nothing against the externall eating of his flesh in the Sacrament. Yea they confirme the same: For as much as Christ reproving the fleshly conceits of the Iewes, assigneth withall the manner how he intended that his flesh should be eaten, that is to say spiritually, or vnited with the spirit: for God is a spirit, and he meant to giue his flesh, not as the flesh of a simple mortall man, or of a dead creature: but as it was conioyned with his Godhead, which Godhead is *the Spirit that doth quicken*, by meanes of the flesh which is eaten in the Sacrament. g *The spirit or Godhead did somewhat for our saluation by meanes of the Flesh*: saith S. Augustin, *the Flesh was the vessell. marke what conteyned, and not what it was by its owne nature.* And S. Cyrill, h *Christ hath called here the verie flesh, spirit. Not because it hath lost the nature of flesh, and is changed into a spirit, but because the flesh being verie closse ioyned with the spirit or Godhead, hath receaued the whole power of quickning.* We may say bouldlie then with S. Damascen i that *the flesh of our lord is a spirit*

S. Cyprian. de Cœna Domini. See in the ende of this section.

S. Basil. lib. 1. de Baptis. cap. 2.
S. Chrysost. homil. 46. in Ioan.
S. August. in Ioan. tract. 27.

g Per carnem spiritus aliquid pro salute nostra egit, quod carovasfuit, quod habebat attende, non quod erat. *August. tract. 27. in Ioan.*

h Spiritum hic ipsam carnem nuncupauit: non quia naturam carnis amiserit, & in spiritum mutata sit, sed quia summe cum eo cõiuncta totam viuificandi vim hausit. *Cyril. Alexand. in Ioan. lib. 4. ca. 24.*

i Πνεῦμα γὰρ ζωοποιὸν ὄντι ἡ σὰρξ τοῦ κυρίου. διότι καὶ τῷ ζωοποιῷ πνεύματι συνελήφθη, τὸ γὰρ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστι τοῦτο, δηλώσαι

λέγω οὐκ ἀναίρεσιν τῆς τοῦ σώματος φύσεως, ἀλλὰ τὸ ζωοποιὸν καὶ θεῖον αὐτοῦ δηλόμενος. *Damascen. de Ortho. fid. lib. 4. cap. 14.*

spirit which quickneth, because it was conceaued of a quickning spirit: for that which is borne of the spirit is spirit. VVhich thing I say not taking away the nature of the bodie, but intending to shew the Godhead therof, and the power which it hath to make thinges liue.

When we say then that the flesh of Christ is receaued, and eaten with the mouth and throte of the bodie, we vnderstand not his flesh barely by it self, and in it owne nature, as the Iewes did grosly conceaue the same: against which fleshly conceit not only the words of Christ in this chapter are indended, but also thos sayings which our Answerer produceth out of saint Athanasius, Tertullian, Origen, and S. Augustin: Nether doe we vnderstand it in such a spirituall maner, as doth exclude alltogether the reall Presence and substance therof: but we vnderstand it to be spirituallie eaten, forasmuch as it hath the spirit of God within it self, vnto which it is fast vnited, and by which it is made spirituall foode vnto euerlasting life. So that, as Doctour Sanders hath rightly obserued, the name of spirit doth not any way deprive vs of Christs reall flesh, but doth declare by what meanes the same flesh is profitable vnto vs, and how Christ is able to giue vs his flesh in which the Godhead dwelleth corporally. And therfore S. Ambrose k teacheth, *The bodie of God is a spirituall bodie: the bodie of Christ is the bodie of the Diuine spirit, because Christ is the spirit*, That is to say, he is God. For which cause the bodie of Christ in the Sacrament is said to be spirituall food, being wrought, and made present vnder the forme of bread by the spirit of God, and by the Holy Ghost in a wonderfull manner aboue all course of nature, as the same S. Ambrose doth declare by an apt similitude in thes expresse words. *It is cleere that the virgin did beare* Christ *otherwise then the course of nature was. And the bodie which we make*, by consecration in the Masse, *is of the virgin. What seekest thow here*, in the Sacrament, *the course of nature in the bodie of Christ, seing our lord Iesus himself is borne of the virgin beside the course of nature?* As who should say, the reall flesh of Christ is made present vnder the forme of bread by the Holy Ghost, euen as Christ was incarnate in the virgins woumbe by the Holy Ghost. It is the Godhead, *spirit, the life* that worketh all thinges in the Holy mysteries, the flesh without the Godhead profiteth nothing, for which cause our Sauiour said, *it is the spirit that quickneth, the flesh profiteth nothing*. From the Godhead came the words which Christ did speake, and therfore they were *Spirit and life*. And thus wee haue shewen how that for any thing is in this Sixt of S. Iohn, ther is as absolute mention made of an externall eating and drinking in the same, as of an internall.

The fourth proposition doth necessarily follow vpon the third. For if the eating and drinking here spoken of, be not an externall eating and drinking

Answ. pag. 48. 4.

D. Sanders. supper lib. 3. cap. 20.

k Corpus Dei, corpus est spiritale; Corpus Christi corpus est Diuini spiritus, quia spiritus est Christus. *Ambros. de ijs qui init. myster. cap. 9.* l Liquet quod præter naturę ordinem virgo generauit, & hoc quod conficimus corpus ex virgine est. Quid hic quæris naturę ordinem in Christi corpore cum præter naturã sit ipse Dominus partus ex virgine. *Ambr. de ijs qui init. myster. cap. 9.*

ANSW. *pag. 50.*

an inward participation of Christ, by the Communion of his quickning spirit: it is euident that this blessing is to be found in the soule, not only in the vse of the sacrament of the lords supper, but at other tymes also.

We need not vse many words to shew the vaintie of this proposi- REPLY.
tion, seing that of it self, euen by your owne Cõfession, it falleth to the ground: as hauing no sure foundation at all. For all yow se, hangeth vpon that poore, *if*, which we haue declared to be altogether rotten, and of no force to sustaine any argument against vs. That an inward partticipation of Christ by the Communion of his quickning spirit, is meant in this sermon wee denie not: nor yet that this blessing may be found in the soule out of the vse of the Sacrament: but wee tell yow still, that all this doth not serue your turne to infer, that therfore an externall eating and drinking is not here spoken of: this is that which we denie, and which yow ought to proue: but yow being vnable to make it good, run your self quit out of breath, in alleadging the authorities of the Fathers, to confirme what we willinglie allow of, and leaue that, which onlie is controuerted betwixt vs, vntouched.

Herevpon we se that diuers of the Fathers do applie the Sixt of Iohn to the ANSWER.
hearing of the word: as Clemens Alexandrinus, Origen, Eusebius Cæsareensis, and others. VVe are said to drink the blood of Christ (saith Origen) not onlie by way of the Sacraments, but also when we receaue his words, &c.

If because diuers of the Fathers doe applie the Sixt of Iohn to the REPLY.
hearing of the word, it must therfore be granted that our Sauiours meaning was such: what reason can yow giue, why hee meant not also an externall eating, and drinking of the Sacrament, when as the Fathers do applie the same chapter therunto? yow cite three Fathers applying the text vnto the hearing of the word; we grant therfore it was so meant. I haue cited aboue more then twice three ancient Fathers ap- *Se aboue pag. 168.*
plying the words of the same chapter vnto the externall eating of the Sacrament, will yow be so vnreasonable as to denie the lyke conclusion arising herefrom? The Fathers do often applie this speech of our Sauiour vnto an eating of Christ by faith, but they applie it also as often, yf not more often, vnto an externall eating of the same Christ in the Sacrament: and as when they applie it in this later manner, they doe not exclude the former; so nether do they exclude the later, when they applie it in the former manner. Seing then that yow haue noe one authoritie, ether of Scripture, or Fathers, which excludeth the like externall eating, the whole force of your discourse consisteth onlie in this vnsound inference, *The Fathers interpret thes words of our Sauiour, as meant of the internall feeding by faith: therfore the Fathers held that the same words were not meant of an externall eating in the Sacramẽt.* But thowsands

of examples might be brought to declare the grosse absurdtie of
m *Iohn.* 1. v. 14. inference. The Scripture saith, that m *the word was made flesh*: doth
follow hereupon that therfore the word was not made bone,
blood also, as well as flesh, because ther is mention of flesh onlie? O
Sauiour calleth himself the sonne of man: dare yow infer that ther-
fore hee is not the sonne of God? Sainct Paul affirmeth Christ to
n *Hebrevvs* 1. v. 3. n *The figure of the Fathers substance*, may we hence conclude that he
not one and the same substance also with the Father? Now is not this
yours, framed after the same nature, The Fathers applie this ser
of our Sauiour vnto an internall feeding vpon Christ his bodie by faith
therfore they doe not applie it vnto an externall eating of his bodie
the Sacrament? The truth is, they applie is both wayes, according
the occasion of discourse which they had in hand. And consequent
they are so far from prouing of that which yow intend, that they ma
open profession of the contrarie.

ANSWER. *Ther remayneth the fift and last point: to wit that the eating of the fl*
pag. 51. *and the drinking of the blood here mentioned, is of such excellent vert*
that the receauer is therby made to remaine in Christ, and Christ in h
and by that meanes certainlie freed from death, and assured of everla
life. VVhich seing it cannot be verified of the eating of the Sacra
(wherof both he godlie and the wicked are partakers) it proueth,
onlie, that our Sauiour did not here speake of the Sacramentall eating,
further also that the thing which is deliuered in the externall part of
Sacrament, cannot be conceaued to be really, but Sacramentally only, the fl
and blood of Christ.

REPLY. It pleased yow in the beginning of this your disputation of
• *Answv. pag.* 45. Reall Presence, to tearme vs o *Sensleſſe, wishing that we might be re*
to our fiue witts againe. But now yow shew that yow measured w
your owne disposition herein, calling others *sensleſſe*, when yow w
bereaued of your best witts your self: for w her were your fiue wi
pray yow, when seeking to defend that no mention is made of the
crament at all in this Sixt of Iohn, yow blindly proue now out of
same, *that the thing which is deliuered in the externall part of the Sacra*
cannot be conceaued to be really, but Sacramentally only, the flesh and
of Christ? How can yow proue this out of the Sixt of Iohn, wher
your verie last words, yow affirme, *that our Sauiour did not speake*
Sacramentall eating? Or if it be true *that our Sauiour did not here spe*
of the Sacramentall eating; how can it possiblie follow from hence,
the thing which is deliuered in the externall part of the Sacrament, ca
really, but Sacramentally only the flesh and blood of Christ? Truly which
soeuer yow turne your self, yow cannot find the least of your fiue w
in this your discourse.

As

As for the first part of this your fift proposition, wherin yow vrge thos sayings which declare, that the eating here mentioued is of such vertue that *the receauer is therby made to remaine in Christ, and Christ in him, and by that means certainly freed from death, and assured of euerlasting life*: We giue yow to vnderstand that the * eating of the Sacrament is able of it self to produce all thos effects in him, who eateth the same as he ought to doe: for the holy Sacrament worthely receaued, doth assuredly make a man to remaine in Christ and Christ in him, it kepeth him from death, and feedeth him vnto eternall life, according to the expresse promise made here by our Sauiour when he said *He that eateth this bread shall liue for euer, hath eternall life &c.* How comes it then to passe, say yow, that many receaue the same Sacrament vntò death and damnation, as S. Paul p by yow alleadged doth testifie? I answer that this happeneth not for any defect, or scantnesse of vertue one the part of the Sacrament, but for want of due disposition in the receauer: for when Christ did promise that he who did eate his flesh and drink his blood, should enioy all thos happie effects of life, he meant it not in so ample a manner, that the said effects could not possibly be frustrated, as yow most vnreasonably do pretend. But he declared the efficacie which this heauenly foode hath in it self to produce the said effects in him who eateth therof as he ought to doe. By which we may not gather that the eating here spoken of, doth allwayes giue life vnto the receauer, or that it cannot be performed without obtaining that effect: but only, that of it self it is powerfull to confer eternall life vnto all such as are capable therof by a worthie and condigne disposition. So the holy scripture doth promise that q *who so calleth vpon the name of our Lord shalbe saued.* Which we se is as generally pronounced as that, *who so eateth my flesh and drinketh my blood hath eternall life*: and yet the same scripture doth testifie of some kind of men, that should call vpon God, and should not for all that be saued. r *They shall call vpon me*, saith our Lord, *and I will not heare them, for that they haue hated discipline.* Our Sauiour him self did promise that s *who so did ask should receaue*: but his Apostle teacheth vs how this is not to be vnderstood generally, but with this reseruation, if we ask as we ought to doe. t *Yow aske and receiue not, because yow aske not well.* And againe, u *He that shall beleeue, and be Baptised, shalbe saued.* Yet doth not the scripture tell vs of one, that beleeued and was baptised, x who for all that perished? So though our lord did promise that who so did eate his flesh should haue life, his Apostle doth expound his meaning y vnto vs, shewing that he speaketh of such as doe eate worthely: otherwise, z *who so eateth and drinketh vnworthely, eateth and drinketh his owne condemnation.* And why so holy Apostle, yf it be but a figure only, as thes men say? I say not that

* *See S. Cyprian. de Cœna Domini. In the end of this sect.*

p *1. Cor. 11. v. 17. 29. 29.*

q *Ioel 2. v. 32.*

r *Prouerb. 1 v 28.*

s *Luk. 11. v. 10.*

t *Iacob. 4. v. 3.*

u *Marke 16. v. 16.*

x *Simon Magus act. 8.*

y *See this affirmed by S. Augustin heretofore in this same section. pag. 176.*

z *1. Cor. 11. v. 29.*

it is à figure only, saith S. Paul, I say it is the body and blood of Christ,
a 1. Cor. 11. v 27. for hee that eateth and drinketh vnworthely therof, a *shalbe guiltie of the body and blood of our lord*, and therfore shalbe lyable to damnation,
b *Ibid.* v. 29. not becaus he dishonoureth only the figure of our lords body, but becaus b *he discerneth not our lords* verie *body* it self.

ANSWER. *Our conclusion therfore is this. The body and blood of Christ is receaued by all vnto life, and by none vnto condemnation.*

But that substance which is outwardly deliuered in the Sacrament, is receaued by all vnto life, but by many vnto condemnation.

Therfore that substance which is outwardly deliuered in the Sacrament, is not really the body and blood of Christ.

The first proposition is plainly proued by the Texts which haue beene alledged out of the sixth of Iohn. The second is manifest both, by common experience, and by the testimonie of the Apostles 1. Cor. 11. v. 17. 27. 29. *We may therfore well conclude that the sixt of Iohn is so far from giuing any further aid to the doctrine of the Romanists in this point, that it vtterly ouerthrowes their fond opinion, who imagin the body and blood of Christ to be in such à sort present vnder the visible forme of bread and wyne, that whosoeuer receaueth the one, must of force also really be made partaker of the other.*

REPLY. Whenas yow haue bent the whole force of your discourse to proue that in this sixth of Iohn ther is no mention of à Sacramentall eating and drinking at all, how come your fiue witts to be so ecclipsed now that yow will haue plaine texts to be found therin, which doe treat of the same? For in your first proposition, which is *That the body and blood of Christ is receaued by all vnto life, and by none vnto condemnation*, you must needs meane à Sacramentall receauing, such as is specified in your second proposition; or ells your Syllogisme would proue most shamefully defectiue, as consisting of foure tearmes: if then it be vnderstood of à Sacramentall receauing, when yow *plainely proue it by Texts alleadged out of the sixth of Iohn*, do yow not declare all your forgoing discourses to be most vaine and idle?

c *Answ. pag.* 47. Yow will say that yow meane c *à spirituall*, and *inward receauing* of Christ body and blood *by the soule of the faithfull*. But then yow must grant withall, that the like receauing also is meant in the second proposition; otherwise the scholeboyes will hush at yow for changing and multiplying your tearmes so sluttishly, and your conclusion will prooue base and bastardly. Vnmask then, I pray yow, both your premisses, and the truth will easely be seene. *The body and blood of Christ is inwardly and by the soule of the faithfull receaued by all vnto life, and by none vnto condemnation.* This, we grant yow, is most true, and is plainly proued indeed, by thos texts alleadged out of the sixth of Iohn. well, to your

second proposition. *But that substance which is outwardly deliuered in the Sacrament is not inwardly by the soule of the faithfull receaued by all vnto life, but by many vnto condemnation.* I doubt not but yow your self do perceaue now that this is most false, for, what soeuer is outwardly receaued, or not receaued by the mouth of the body, that surely which is spiritually receaued by the soule, is allwayes receaued vnto life. Nether doth S. Paul by yow alleadged giue any testimonie contrarie hereunto: for when 1. Cor. 11. hee telleth vs that some do receaue the Sacrament vnto condemnation, hee speaketh of such as receaue the flesh and blood of Christ with the mouth of the body only, and by reason of their vnworthie approaching are depriued of all spirituall grace in their soules. Wherby hee giueth vs to vnderstand, that when our Sauiour said that, *who soe did eate his flesh and drink his blood should haue life*, he meant only such as did worthely eate and drink his said flesh & blood: according to that which earwhile we haue obserued. And therfore when the same Apostle saith that the substance, which is outwardly deliuered in the Sacrament, is receaued by many vnto condemnation: he confirmeth our opinion as well concerneing the sixt of Iohn, as also concerninge the Reall Presence of our Sauiours body in the Sacrament, as this testimony of S. Augustine (which indeed ought to put our Answerer to silence) doth vndeniably make good. d *The Sacrament*, saith he, *was the body and blood of Christ euen to thos of whom the Apostle said, who so eateth vnworthely, eateth iudgment to himself.* And againe. e *Our lord hath spoken vnto vs of his body and of his blood, which body he said was meate, and his blood drink. The faithfull know what this meaneth. And hearing it, what other thing do they heare but life? when therfore commending vnto vs the like meat, and the like drink he said, except ye eate my flesh and drink my blood, yow shall not haue life in yow, and this he said of life: and who ells said it but the verie life? yet it shalbe death and not life vnto that man, who hauldeth the life to be a lyer.* Loe here how this holy Father teacheth vs, not only that our Sauiour treated of the Sacrament in the sixt of Iohn, but also, that the verie life is death vnto some, and not life. And consequently that the thing which is externally deliuered in the Sacrament, is the true and reall body and blood of Christ. All which shalbe hereafter more at larg declared, both out of S. Augustin, and out of other holy Fathers also, who with one consent do teach that the body and blood of Christ is in such sort present vnder the visible formes of bread and wine, that who so receaueth the one into his body, receaueth also the other. Though not so, as that he who receaueth the one, must of force also really be made partaker of the other in his soule, *which fonde opinion* our Answerer most fraudulently would fasten vpon vs, as yow se, to make a shew therby that he is able to say somew hat against

d Corpus enim Domini & sanguis erat etiam illis quibus dicebat Apostolus: qui māducat indignè iudicium, sibi māducat. *S. Aug. de bapt. cont. Donat. lib. 5. c. 8.*

e Locutus est; enim nobis de corpore & sanguine suo, quod corpus dixit esçam, sanguinem potum, Sacramentum fidelium. Agnoscūt fideles. Audientes autem quid aliud quàm vitā audiūt? cum ergo commendans talem esçam & talē potum diceret, nisi manducaueritis carnem meam, & biberitis sanguinem meum non habebitis vitā in vobis, & hoc diceret de vita: quis alius quā ipsa vita? erit autem illi homini mors, nō vita, qui mendacē putauerit vitam. *Idem de verbis Apostoli serm. 2.*

againſt vs. Wheras our opinion is, that although the Sacrament be the body and blood of Chriſt to the vetie vnworthie receauers thereof, yet not to life, but to death and damnation; wheras to the worthie it is the ſame body and blood to euerlaſting life, forasmuch as they receaue Chriſts body and blood, not only with the mouth and throate of the body, but alſo are made partakers of his quickning grace in their ſoules. Which grace, and ſpirituall life, S. Auguſtin and others do tearme the f *thing of the Sacrament.* That is the vertue and effect thereof which who ſo receaueth not, is ſaid g not to eate nor drink the flesh and blood of Chriſt, towit by à ſpirituall and inward participation, how ſoeuer otherwiſe he receaueth the Sacrament with his corporall mouth.

f *S. Aug tract. 26. in Ioan.*

g *Proſper. ſentent. 339. alleadged by our Anſvv. pag. 54*

* Hoc totũ quod Dominus de carne & ſanguine ſuo locutus eſt, quod in eius diſtributionis gratia vitã nobis promiſit ęternam, & quod hinc voluit intelligi mãducatores & potores carnis & ſanguinis ſui, vt in illo maneãt, & ipſe in illis: & quod non intellexerunt qui non crediderunt: & quod ſpiritualia carnaliter ſapiendo ſcãdalizati ſũt: & quod eis ſcandalizatis, & pereuntibus, conſolatio Domini affuit diſcipulis qui remanſerant, ad quos probandos interrogauit, nũquid & vos vultis ire? vt reſponſio permanſionis eorum innoteſceret nobis: nam & ille nouerat qui manebant. Hoc ergo totum ad hoc nobis valeat dilectiſſimi, vt carnem Chriſti & ſanguinem Chriſti non edamus tantum in Sacramento, quod & multi mali, ſed vſque ad ſpiritus participationem mãducemus & bibamus: vt in Domini corpore tanquam membra maneamus; vt eius ſpiritu vegetemur & non ſcandalizemur, etiamſi multi modo nobiſcum manducant & bibunt temporaliter Sacramenta, qui iudicio in fine æterna tormenta. *S. Aug. tract. 27. in Ioan. fine.*

And that the Reader may vnderſtand how vainely our Anſwerer fenceth with his vnworthie Sophiſmes againſt the truth, in this his interpretation of the ſixth of Iohn: it will not be amiſſe that hee here how S. Auguſtine cõcludeth his larg diſcourſe vpon the ſame Chapter that he may vnderſtand how, thoughe the ſame Father doth not at large himſelf in the application of this Sermon made here by our Sauiour, vnto the eating and drinking of Chriſt his flesh and blood in the Sacrament, forasmuch as he vttered thos his Tractats in publike ſometymes before ſuch as were not Baptiſed, in whos hearing the ancient Fathers did forbeare all explication, and diſcourſe of the myſtery of the holy Eucharift: for which cauſe S. Auguſtin runneth moſt vpon an eating and participating of Chiſt his flesh by à liuely faith, and remayning deuoutly in his body, which is the Catholick Church: yet he his ſo far from teaching that our Sauiour meant not here to ſpeak of the externall eating of his flesh in the Sacramẽt, but only of à laying hould of him by ſole faith, as our Auſwerer moſt iniuriouſly doth abuſe him, that he himſelf oftentymes in plaine tearmes doth acknowledge interpret the words of this our Sauiours ſpeech, vnto the vſe of the Sacramentall eating and drinking of Chriſt his flesh; and confeſſeth that the ſaid flesh and blood is ſo really preſent in the ſame Sacrament, that both Iudas, and all the wicked who receaue the Sacrament, receaue alſo our Sauiours body and blood, as hereafter ſhall at larg be ſhewed. For this tyme it ſhall ſuffice to heare how he ſhutteth vp his whole expoſition of this ſame ſixt Chapter, ſaying. * *All this which our lord hath ſaid of his flesh, and blood, towit that in the grace of the diſtribution thereof hath promiſed vs euerlaſting life, and that hereby hee would haue the eating*

and drinkers of his flesh and blood so to be vnderstood, that they remaine in him, and he in them; and that such as did not beleeue, did not vnderstand him: but conceauing spirituall things after à carnall manner, they were scandalized: and that they being scandalized and departed, the consolation of our lord was not wanting to the Disciples that remayned, of whom, to try them, he demãded: Will yee also depart? that the answere of their abiding might be made knowne vnto vs: for he knew full well who would remaine. Wherfore, most deerely beloued, let all this auayle vs to eate the flesh and blood of Christ, not in the Sacrament only, which many wicked men doe, but let vs eate and drink vnto the participation of the spirit, that we may remaine as members in our Lords body: that we may grow by his spirit, and not be scãdalized, though many doe temporally eate and drink with vs the Sacraments, who in the end shall suffer euerlasting torments.

And thus we haue displayed at larg our Answerers vanitie concerning the sixt of Iohn, wherby the Reader may se how far he strayeth from the right vnderstanding therof, not truly for want of learning, I suppose, so much as for want of true faith, according to that of S. Augustin euẽ now alleadged. *Non intellexerũt qui nõ crediderũt, they vnderstood not who beleeued not.* What wonder then that he should not vnderstand, when as he quit putteth out the light of faith, the only candle wherby we discearne the Reall Presence of Christ his body and blood in this dread mysterie, and maketh all but h *à matter that easely may be determined by common sense.* Which grosse and carnall conceit was the only cause why the incredulous Capharnaits were scandalized and went back, whylest they measured by *common sense* that thing, which was most remote from sense, as this man doeth; vnto whom therfore we may apply that which S. Augustine saith, expounding the words: *But ther be some of yow which do not beleeue.* i *He said not, ther be some amongest yow that do not vnderstand: but he gaue the reason why they did not vnderstand: for ther be some amonge yow that doe not beleeue: and therfore they do not vnderstand because they beleeue not: for the Prophet Isay c. 7. v. 9, hath said, vnlesse yow beleeue yow shall not vnderstand.* The words which our Sauiour spake were spirit and life, à true subiect for à liuely faith to apprehend, and not for *common sense* to work vpon. k *Fides enim est credere quod non vides, it is faith to beleeue that which thow doest not see*, saith S. Augustin. l *Nether hath faith any merit or worth when humain reason, or common sense do play their parts.* And therfore how soeuer we cannot by ether humain reason or common sense find out how the blessed Sacrament is the true and reall flesh and blood of Christ: yet must I not say with the incredulous, How can this mã giue vs his flesh to eate? wherupon S. Cyril saith thus. m *It came not to their mind that nothing was impossible to God, who impiously demanded, How can this man*

h Answv. pag. 45.

i Non dixit iunt quidam in vobis qui nõ intelligũt, sed causam dixit quare non intelligant, sunt enim quidam in vobis qui non credũt, & ideo non intelligũt quia nõ credunt. Propheta enim dixit, nisi credideritis non intelligitis. *S. Aug. tract. 27. in 12. Ioannem.*

k *S. Aug. in Ioann. tract. 27. & 40.*

l Fides non habet meritum, cũ humana ratio præbet experimentum. *S. Greg. hom. 26. in Euangel.*

m Nec in mẽtem venit nihil esse impossibile apud Dẽũ &c. Sed nos magnum quæso à peccatis aliorũ profectum faciamus, & firmam fidẽ mysterijs adhibentes, nunquã in tam sublimibus rebus, illud quomodo, aut cogitemus aut proferamus. Iudaicum enim hoc verbum est, & extremi supplicij causa. *Cyril. Alex. in Ioan. lib. 4. c. 13.*

gine vs his flesh? But we may make great proffit of their sinne, be... mysteries, and taking this lesson, neuer to say or think once: How? For... Iewish word, and worthie of all punishment. Christ promised to giue... flesh to eate and his blood to drink in the sixth of Iohn: which... he truly fullfilled in his last supper; when he said here take, eate, ... *my body*: his promise was serious and assured, his performance was... cordingly substantiall and true. He promised to giue his flesh to... eaten in such sort that it should be *meate indeed*, and his blood... drunken in such sort that it should be *drink indeed*: what à Iewish... fidelitie then is it to auouch that what he promised to giue *indeed*... should performe but only in à shew or shadow? or to think that ... was promised by him so prodigally, as we may say, was performed... such à miserable and hungrie manner, as tropes and figures do im... But now we will shut vp this sectiō with the goulden sentēces of S. C... prian in his booke of the supper of our lord, which may serue both... à Confirmatiō of that which formerly we haue said cōcerning the... of Iohn, and also for an introduction into the disputatiō of the mea... of the words of the institution: thus then doth this holy Fa... discourse most sweetly. *Supper being ended ther was à meeting of the... and new law in that Sacrament all banquet, and the pasqual lambe being... vp, according to the ancient Tradition, the master* n *setteth before his Dis... the incorruptible meate, nether are they now inuited vnto à feast prepared... furnished by human art and cost, but the* o *food of immortalitie is giuen... different from common fare, retayning indeed, the shew of à bodely sub... yet testifying by an inuisible operation that ther is the Presence of the d... virtue. Out come the Sacraments which were signified of ould, euen in... tyme of Melchisedech, and the High Preist bringeth forth bread and wine... the children of Abraham, such as do the works of Abraham, and saith, ... my body. They had allready eaten of the same bread according to the v... formes, yet before thos his words were spoken, that common meat did ... only for to nourish the body, and to preserue the corporall life: but now... tyme that our lord said, do this for à commemoration of me, this is my flesh... this is my blood: as often as it is done by the same word and faith, so often... this substantiall bread, and this Challice thus consecrated by à solemne b... diction, auayle for the life and saluation of the whole man, being both à m... for the curing of infirmities, and also à sacrifice for the clensing of sinne... difference also of the spirituall and corporall repast is layd open, and it ap... that one thing was first set before them and eaten, and another thing was... giuen and distributed by the master. As long as the Apostles did feed ... such viands as were prepared for the festiuall day, à memoriall was ma... the Ancient Passaue: nether was Iudas, who appertained vnto the euill a... of life, compelled by the diuell as yet to go forth: but as soone as the pe...*

n Incōsumptibilem cibum magister apponit discipulis. *S. Cyprian. de Cena Domini.*

o Immortalitatis alimonia datur à cōmunibus cibis differens, corporalis substantiæ retinens speciem, sed virtutis diuinæ inuisibili efficientia probans adesse præsentiam. *Ibid.*

wretch touched the sacred meate, and the sanctified bread entred into his cursed mouth, his treacherous soule was not able to endure the force of so great a Sacrament, but euen lyke chaffe from the barne, he was blowne out, and ran headlong to his treason and lucre, to desperation and to a halter. p Ther had beene a question raised once about the strangenesse of this word, as we read in the Ghospell of S. Iohn, and the hearers were astonished at the doctrine of this mysterie, when our lord said, vnlesse ye eate the flesh of the sonne of man, and drink his blood, yow shall not haue life in yow. VVhich words because some did not beleeue, nor yet could vnderstand, they went back: q for it seemed horrible and impious vnto them to eate humane flesh, supposing that it was meant that they should eate his flesh boyled, or roasted, or cut into peeces, in which sort his flesh could not suffice for all mankind: and it being once altogether consumed, it seemed to them that Religion also should haue an end, being destitute of oblation and sacrifice. But in such cogitations as thes, flesh and blood profiteth nothing at all; for, according to the exposition of the master himself, thes words are spirit and life: nether is carnall sense able to attaine vnto the understanding of so profound a mysterie, except faith be ioyned therwith. Christ sometyme calleth this Sacrament his body; sometyme his flesh and blood; sometyme bread, the portion of eternall life, which by thes visible thinges hee communicated vnto our corporall nature. r This common bread being changed into flesh and blood, procureth life and increase vnto our bodies. s This bread which our lord did giue to his Disciples, by the almightie power of the word, is made flesh, and is changed, not in the outward shape, but in the verie nature and substance: and euen as in Christs person the humanitie was visible, and the deitie lay hidden, so is the diuine essence, or nature, infused into the visible Sacrament after an vnspeakable manner. And as the common bread which we do daylie feed vpon, is the life of the body, so this supersubstantiall bread is the life of the soule, and the health of the mynd. VVe eate here one earth the bread of Angells vnder the Sacrament, but we shall eate the same more apparently in heauen, without any Sacrament at all, not by the meanes of corporall administration, or by reiterated actions of tentyme returning to the same, but our Priestly function being ended, ther shalbe found, and shall endure a perpetuall and firme satietie filling and refreshing vs, wherby the Presence of our cheefe Preist will appeare vnto all, and wilbe seene openly and without any veile. t The Sacraments, forasmuch as is in them, cannot be without hauing their proper virtue and effect, to wit of giuing life nether is the Diuine Maiestie at any tyme absent from the mysterie:, neuertheless althoughe the said Sacraments permitt themselues to be receaued, and touched by the vnworthie, yet cannot any one bee made partaker of the spirit (towit of the inward quickning grace) whos infidelitie or vnworthinesse doth contradict so

p *Note how directly this is against our Answerer, vvhē he saith that in the sixth of Iohn no mētion is made of the blessed Sacrament of the altar.*

q Quod quidam quia non credebāt, nec poterant intelligere, abierūt retro, quia horrendum eis & nefarium videbatur vesci carne humana, existimantes hoc eo modo dici, vt carnē eius vel eli xam vel assam &c. *Ibid.*

r Panis iste communis in carnem & sanguinē mutatus. *Ibid.*

s *See this hereafter. pag 201.*

t *This is directly against our Answers first obseruation concerning the sixth of Iohn. See above. pag. 187.*

great Sanctitie, and holyneſſe. And therfore thes guiftes are to some the ſa-
nour of life vnto life, to others the ſauour of death vnto death: ſo it is
iuſt and reaſonnable that the diſpiſers of grace should be depriued of ſo
great a benefite, nether may the puritie of ſo great grace abide in ſuch as are
vnworthie.

The doctrine of this Sacrament is new, and was firſt heard of in the Gaſpel
ſcholes, and the world learned from Chriſt firſt of all this leſſon, that Chriſtians
should drink blood, the eating wherof was moſt ſtrictly forbidden by the authoritie of the ould law: u for the ould law forbiddeth the eating of blood, the Gaſpell commandeth the drinking therof. x Chriſt himſelf is the Cupbearer that preſenteth vs this Cup, and he hath taught vs, that it is not ſufficient for vs to be anointed outwardly only with this blood (that is to receaue it with the mouth alone) but we muſt inwardly fortifie our ſoules with the powerfull ſprinkling therof. O how excellent is this Cup! how Religious an ebrietie is this! in this drinke, wherby we abound with God, and forgetting the things which are behind our backs, we aduance our ſelues to ſuch things as are before, not hauing not the ſenſe of this world, but contemning the delicious fare of Diues we adheare to the croſſe, we ſuck blood, and thruſt our tongues into the very woundes of our redeemer, wherby being made y red both outwardly & inwardly in that purple die, we are accounted mad z and ſenſleſſe, by ſuch as are not according to this world, who deteſting the cõmandement of this our Religion cue to this day do ſlideback, and depart, and flee from the diuine ſecrets, which containe in themſelues à compendious abridgmẽt of all holy myſteries. He that eateth of this bread shall not feele hunger any more, and he that drinketh, shall not thirſt: for the grace of this myſterie is in ſuch ſort aboundant, the vnderſtanding therof is ſo reſtoratiue, that he, to whom the fullneſſe of ſo great a thing is once made knowen, becometh the carier a of Chriſt, he beareth him in his breaſt, he hath him cloſſe shut vp in his ſoule, and all his words and deedes neuer ceaſe with a well agreeing harmony to ſound forth prayſes vnto this amorous Inmake, and to warble out Thankſgiuings vnto this lord who is become à dweller now within him. This drinking inflames not ſin, but doth extinguish it: in this wine no wantonneſſe is ſeene, nether after thes draughts Laſciuiouſneſſe prouoked to vnlawfull ſports: but when à ſweet obliuion hath luld aſleepe all incentiues and alurements of the flesh, wonderfull are the things which he feeleth, great are the things which he heareth, and he ſpeaketh things neuer heard before, in whom this Paſquall lambe hath taken vp à dwelling place, whos ſoule the ſtrength of this wine doth exhilarate with inceſſant ioy. The ſenſuall man is not admitted amongeſt the gueſts of our lords table: b all that flesh and blood doth teach is excluded from this fellowship, whatſoeuer is inuented and plotted by human ſubtletie is proued here to be fond and vnprofitable, for the wiſe of this world do impute vnto madneſſe, what-

u Lex quippe eſum sãguinis prohiber, Euangelĩ præcipit vt bibatur. *Ibidẽ. VVhich vvords doe shevv that the blood of Christ is really and substantially drunken in the Sacrament; as any one may see.*

x Ipſe Chriſtus Pincerna porrexit hoc poculum, & docuit, vt non tãtum exterius hoc sanguine liniremur, ſed & interius aſperſione omnipotenti animæ muniremur. *Ibidem.*

y Interius exteriuſque rubricati à ſapientibus huius ſęculi iudicamur amentes.

z *So our Anſvverer houldeth vs to be ſenſleſſe, dreamers, bereaued of our fiue vvitts, &c. See hereafter. pag.* 196.

a Chriſti baiulus, ipſum ferens in pectore. *This pointeth directly at the Real Preſence, by vvhich the cõmunicant beareth Christ in his verie breaſt.*

b *A good leſſon for our Anſvverer vvho proceedeth in this hidden myſterie by common ſenſe.*

ſeuer diſagreeth with their phanſies, and eſteeme it as altogether voide of truth. But Truth cannot be apprehended by erroneous wights: For whyleſt they fix their eyes vpon the ſun, being vnable to ſuſtaine the force of his rayes, all their human preſumption is forthwith made blind, and they remayne with bleared eyes forevermore.

The ſweetneſſe of this diſcourſe hath caried me allmoſt vnawares, further then at firſt I pretended: nether can it faile to be moſt pleaſant vnto pious minds, for whos ſakes cheefly I haue here layd downe ſo much therof: and if our Anſwerer feeling himſelf hereby touched ſo neere vnto the quick, do make recourſe vnto his accuſtomed tricks of fence, by denying this ſermon to be any work of S. Cyprians, gathering apaſſionate coniectures for the ſame out of ridiculous manuſcripts, found no wher but amongeſt his owne companions, we refer him in ſo doing to the cenſure of the Iudicious Reader, whom we deſire to conſider how that this work hath allwayes by the learnedder ſort beene attributed vnto S. Cyprian, as to the Author therof: and the dedication therof vnto S. Cornelius Pope, who liued at once with the ſaid ſainct Cyprian about the middle of the third age after Chriſt, doth not ſuffer any indifferent man to doubt hereof, cheefly yf he conſider how in the ſame work the Holy Father diſputeth alſo againſt the Heretick Nouatus, who liued at the ſame tyme alſo, and was à Preiſt of the Church of Carthage, wherof S. Cyprian was Bishop. But now it is tyme that we examin

How vainly our Anſwerer argueth out of the Words of the Inſtitution.

Sect. II.

AS this bleſſed Sacrament of the bodie and blood of Chriſt is the moſt bright shining light, and glorious ſplendour of the Catholick Church, ſo hath it beene the cuſtome of ſuch as haue oppoſed the truth therof, allwayes to wrap themſelues in obſcure and darke diſcourſes, as not being able to encounter otherwiſe with the pearcing rayes of those perſpicuous words, wherby our Sauiour giueth atteſtation vnto the Reall Preſence of his bodie in the ſame. For taking vpon them to gainſay ſo manifeſt à truth, and ſeeking to make void the diſpoſition of our lord, deliuered in à ſpeech moſt plaine and eaſie to be vnderſtoode, to the end that this their groſſe Infidelitie should not be ſubiect to the view of the ſimple, they cloude it by an oſtentation of human reaſons,

making their owne fantasticall inuentions to be the ſquare of the dread Myſterie, which onlie Faith can comprehend. And for as much as they are not ignorant vpon how weak a foundation their proceedings herein do ſtand, as hauing nether Scripture, nor Fathers, nor ancient authoritie to beare them vp, but onlie the partiall deciſions of their owne appaſſionat braynes, they vnderprop the ſame with ſuch a ſhew of vaine confidence, and by ſuch babish applauding their owne conceits, that it is eaſie to eſpie they are guiltie in their owne conſciences; and onlie labour to conceale their ſaid guilt from the knowledge of other men. Obſerue I pray yow how palpablie our Anſwerer makes vſe of this, blaſphemous policie shall I ſay, or politick Blaſphemie?

a *Anſvv. pag. 45.* *are here put to proue that bread is bread, and wine is wine: a matter one would think that eaſilie might be determined by common ſenſe. But becauſe we haue to deale with men, that will needs herein be ſenſleſſe; we will for this time referre them to Tertullians diſcourſe of the fiue ſenſes, wishing they may be reſtored to the vſe of their fiue witts againe. They oppoſe the words of the inſtitution againſt all ſenſe, but in the end shall find them to be as oppoſite to their phantaſticall concept of theirs, as any thing can be.*

b *Anſvv. pag. 46.* b *Their imagination of carnall eating of Chriſt is more groſſe then that of the Iewes at Capharnaum. Iohn. 6.*

c *Anſvv. pag. 57.* c *Nether can the Romaniſts well deny this, vnleſſe they will condemne themſelues, and confeſſe that they did but dreame all this while they haue imagined that the change of the bread into the bodie of Chriſt, is made by vertue of the Sacramentall words alone, which haue not their effect vntill they haue*

d *Anſvv. pag. 58.* *beene fullie vttered.* d *Nothing in this world is more plaine then when our Sauiour ſaid it was his blood, he could not meane it to be ſo ſubſtantiallie.*

e *Anſvv. pag. 60.* *Sacramentallie.* e *And ſo we haue made it cleare, that the words of the inſtitution do not onlie not vphould, but directly alſo ouerthrow the wholeſome that which the Church of Rome teacheth, touching the corporall Preſence of*

f *Anſvv. pag. 66.* *Chriſt vnder the formes of bread and wine.* f *Thus haue we produced euidences of all ſorts, for confirmation of the Doctrine by vs profeſſed touching the Sacrament: which cannot but giue ſufficient ſatisfaction to all that with indifferencie will take the matter into their conſideration. But the men whom we haue to deale: are ſo far fallen out with the truth, that nether ſenſe nor reaſon, nether authoritie of Scriptures, or of Fathers can perſwade them to be freinds againe with it: vnleſſe we ſhew vnto them, in what Popiſh*

g *Anſvv. pag. 76.* *the contrarie falshood was firſt deuiſed:* g *the which obſeruation of ſome matter which our Aduerſaries (in an euill houre to them) do ſo earneſtly perſwade vs to diſcouer.*

Behould here first how he allures his ſimple reader to iudge of the most high myſterie by common ſenſe and human Reaſon, thereby to withdraw him from the exerciſe of his Faith, by which onlie the ſame is to be diſcerned. How far doth this differ frō the practiſe of the

Faith

Fathers? h *Let vs giue credit to God euerie wher*, saith S. Chryſoſtome, *let vs not oppoſe againſt him? and allthough what he ſaith doth ſeeme vnto our ſenſe, and to our thinking to be abſurd, yet let his ſaying maſter our ſenſe, and our Reaſon. Let vs do this in all things, and cheeflie in the Myſteries, not regarding alone the things which are laid before vs, but obſeruing well his words: For by his words we cannot be deceaued; our ſenſe may eaſelie erre: His words cannot be vntrue; our ſenſe is oftentymes beguiled. Seing therfore he hath ſaid, This is my bodie, let noſt aggering or doubt lay hould one vs, but let vs beleeue it, and ſee it with the eyes of our vnderſtanding: For nothing that is ſenſible is giuen vnto vs here by Chriſt, but, though vnder ſenſible ſignes, all that he giueth is inſenſible.* And S. Gaudentius: i *Beleeue that which is denounced: for the thing which thow receaueſt is the bodie of that heauenlie bread, and the blood of that ſacred vine. For when he preſented vnto his Diſciples the conſecrated bread and wine, he ſaid thus. This is my bodie, This is my blood. Let vs beleeue him in whom we haue beleeued. Truth cannot tell how to ly.* But what wonder is it, that our Anſwerer ſhould differ from the ancient Holy Fathers, when as hee is not aſhamed to differ from his owne firſt Father Caluin himſelf, who was ſo far from houlding this Myſterie to be comprehenſible by comon ſenſe, that he tearmeth it, k *Moſt high and hard, and vnpoſsible to bee comprehended by thought it ſelf.* l *A moſt hidden and wonderfull work of the Holy Ghoſt, which it is not lawfull for vs to meaſure by the weake power of our vnderſtanding?* Nay, which is more to be admired in him, he forgetteth himſelf ſo much, that he contradicteth the king himſelf, to whos *moſt ſacred Maieſtie* he dedicated his booke. For the king in his anſwere, penned in french by Monſieur Cauſabon, vnto Cardinall Perrons letter, doth teſtifie both of himſelf, and of the whole Church of England, that they hould, m *and teach this Myſterie to be a great Myſterie, yea ſuch as may not be comprehended by humane wit, much leſſe declared.* And yet our iollie Anſwerer can tell them that ther requirethno ſuch high reach of wit, and vnderſtanding herein as they talk of, but that all *may bee determined by common ſenſe, as eaſilie as bread may be proued to be bread, and wine wine.* And ſo he will haue *nothing in the world to bee more plaine.*

Secondly his intemperate oſtentation of bouldneſſe and confidence in this matter, wherby he denounceth all the *Romaniſts* for *ſenſleſſe*, for *dreamers*

h Παιδάμεθα τῷ Θεῷ, καὶ μηδὲν ἀνθιλέγωμεν κἂν ἑαυτῷ ἔναγχος ἔχῃ τὶς ἡμετέροις λογισμοῖς καὶ τοῖς ὄψεσι τὸ λεγόμενον· ἀλλ' ἕως καὶ λογισμῷ καὶ ὄψεως κυριώτερον αὐτῷ ὁ λόγος. Οὕτω καὶ ἐπὶ τῶν μυστηρίων ποιῶμεν, οὐ τοῖς κειμένοις μόνον ἐμβλέποντες. ἀλλὰ τὰ ῥήματα αὐτοῦ κατέχωμεν. ὁ μὲν γὰρ λόγος αὐτοῦ ἀπαράλογίστος· ἡ δὲ αἴσθησις ἡμῶν εὐεξαπάτητος· ὅτους οὐδέποτε ψεύσεται. Αὕτη δὲ τὰ πλείονα σφάλλεται, ἐπεὶ δῶν ὁ λόγος φησὶ τοῦτό ἐστι τὸ σῶμά μου, καὶ πειθόμεθα, καὶ πιστεύωμεν, καὶ νοητῶς αὐτὸ βλέπωμεν ὀφθαλμοῖς· οὐδὲν γὰρ αἰσθητὸν παρέδωκεν ἡμῖν ὁ Χριστός· ἀλλ' αἰσθητοῖς μὲν πράγμασι, πάντα δὲ νοητά. *Chryſoſt. homil. 83. in Matheum.*

i Quod annuntiatum eſt, accedas: quia quod accipis, Corpus eſt illius panis cæleſtis, & Sanguis illius ſacræ vitis. Nam cum panem conſecratum, & vinum Diſcipulis ſuis porrigeret, ſic ait: *Hoc eſt Corpus meum, Hic eſt Sanguis meus.* Credamus cui credidimus, neſcit mendacium veritas. *S. Gaudentius tract. 2. de Exodo.* k Sublime & arduum quod neque quidem cogitatione complecti poſſimus. *Caluin. lib. de Cœna.* l Arcanum & mirificum Spiritus ſancti opus, quod intelligentiæ noſtræ modulo metiri nefas ſit. *Idem in cap. 2. prima ad Corinth.* m Elle conſeſſe & enſeigne que ce Myſtere eſt grand, & incomprehenſible à l'eſprit humain, & a beaucoup plus forte raiſon inenarriable. *Caſaubon.*

dreamers far more grosse conceited then the Iewes, and that they cannot [illegible] what he affirmeth *vnlesse the will deny themselues*, that they *are so [illegible] fallen out with the truth, that nether sense not Reason, nether authoritie of scriptures, or of Fathers can perswade them to be freinds againe with it*, where *he hath produced euidences of all sorts.* And therfore wisheth the said, *Apostates may be restored to their fiue witts againe, in an euill houre to them.* This bouldnesse, I say, of his, is not much to be wondered at, for [illegible] call the father of the familie *Belzebub*, what marueile he should [illegible] his seruants by the like reproachfull name? if he sharpen his wit, [illegible] pen, and tongue, against Christ Iesus himself reallie Present in the Sacrament, we must not think it strang that he employeth the same weapons to disgrace his followers, and such as are of his housholde.

a *Answ. pag.* 31. And withall he himself hath tould vs a *That Bankrupts commonlie do most brag of their ability, when their estate is at the lowest.*

And indeed we may easelie vnderstand that all his bragging in this point, proceedeth meerelie from the acknowledged badnesse of his cause, if we consider how he, who complayneth of vs that we will not bee perswaded nether *By sense, nor reason, nor yet by authoritie of Scripture or Fathers*, doth nether shew sense, nor reason for himself, Nor yet produceth as much as one onlie authoritie ether of Scripture, or of Antiquity approuing his opinion. For wher I pray yow in all this his treatise against the Reall Presence, hath he one text of Scripture, or one sentence of any holie Father declaring that conclusion of his to be true,

b *Answ. pag.* 60. towit, that the blessed Sacrament is not b *really the bodie and blood of Christ, but figuratiuly*? We haue the words of the Institution which so plie and playnelie doe testifie the blessed Sacament to be the bodie and blood of Christ: our Sauiour himself, who spake the words, giueth not the least signification of any such figure; nether doe any of his Disciples relating and repeating the said words, make the least mention therof: the Church c of God euen from the beginning, throughout all ages, hath euer vnderstood the same words simplie, and sincerelie the sound, giuing the same credit vnto our Sauiour when he said, *This is my bodie*, which it hath euer giuen vnto God the Father, when he said, **This is my beloued sonne.* What sense then, what reason, or what authoritie can warrant vs, to reiect a point of Faith so assuredlie confirmed as this is, and to embrace the contrarie, vpon no better grounds then such as are newlie inuented by rash and vnconstant witts? But in the end it may appeare that our Answerer hath no such authoritie ether of Scripture or Fathers, as he boasteth of, but onlie such humane reasons and captious inuentions as he, and his lyke, haue deuised out of their owne distempered heads, we will heare him in his owne proper words.

c *So this here after.*

* *Math.* 17. *v.* 5.

For the better clearing hereof, the Reader may be pleased to consider, first that the words of the Institution are not; This shalbe my body: nor, this is made or shalbe changed into my body: but This is my body. ANSWER. pag. 55.

If our Saviour had said, *This shalbe my body*, or *This shalbe made or changed into my body*, would yow therfore haue beleeued that he would haue made the bread to be reallie his bodie? why then will yow not beleeue that it is actuallie his bodie, when yow heare him most assuredlie affirming it to be such; *This is my body*? which in effect is no other then if he had said, This by my power is made my bodie, for by the same powerfull words wherwith he denounced it to be his bodie, he absolutelie made it his bodie as hereafter shalbe made playne. REPLY.

Secondly the word, This, *can haue relation to no other substance but that which was Present when our Saviour spake that word*; *which* (*as we shall make it playnely appeare*) *was Bread.* ANSWER.

Here yow are so far from shewing your self to be a good Diuine, that yow proue a verie ill Grammarian it self. For if the Relatiue must agree with the substantiue in Gender and Number, how do yow forget your self so much as to make them disagre? the Adiectiue or Relatiue, *this*, in the originall tongues is of the Neuter Gender yow know, whereas *Bread* is of the Masculin: and if when yow were a Scholeboie yow would be in hazard of a whipping, for saying *Hoc panis*, or τὸ ἄρτος, what do yow deserue now, when being a Doctour of fame, yow make no better a Construction? When yow obserue then that the word, *This*, can haue relation to no other substance, but to the Bread, the Children of the Grammer schole can tell yow, that your obseruation is not to be allowed of, which may suffice for this tyme, to let yow know that it is false, as here after also shalbe proued more at large. REPLY.

Thirdlie it being proued that the word, This, *doth demonstrate the bread; it must of necessitie follow, that Christ affirming that to be his bodie, cannot be conceaued to haue meant it so to be properly, but relatiuely and Sacramentally.* ANSWER.

We cannot deny the Doctrine of q Cardinall Bellarmine, and of Doctour r Kellison, which yow alleadg for confirmation hereof, to bee true and sound. That proposition we grant, cannot be true, the former part wherof designeth bread, the later the bodie of Christ; forasmuch as bread and our lords bodie are things most different one from another. And therfore if Christ had said, This bread is my bodie, we must haue vnderstood him figuratiuelie, and metaphoricallie. The bread indeed may be turned into the bodie of Christ, but it cannot reallie be the bodie of Christ in any sort, remayning bread. REPLY.

q *Bellarm. de Eucharist lib. 3. ca. 19.*

r *D. Math. Kellison. survey. lib. 8. chap. 7. sect. 7.*

So that the whole matter of difference resteth now upon the second point:

whether our Sauiour when he said, This is my body, *meant any thing but bread, but that bread which was before him.*

REPLY. Here vpon indeed resteth the whole matter of difference, if you make any difference vpon such cleere and perspicious words.

ANSW. *This is a matter which easily might be determined, in any indifferent mans iudgment, by the words immediatly, going before. He tooke bread, and gaue thanks, and brake, and gaue it vnto them saying: this is my bodie which is giuen for you; this do in remembrance of me.* (*Luk.* 22. 19.) *What did he monstrat here, and said was his body, but that which hee gaue vnto his disciples? what did he giue vnto them, but what he brake? what brake he but what he tooke? and doth not the text expreslly say that he tooke bread? wherfore of the bread he said, this is my Body?*

REPLY. Loe here good Reader our Answerer maketh vse of Scripture himself, and of such Scripture, as will *easelie determine the matter by indifferent mans iudgment*, if he may be beleeued. I beseech thee iudge differentlie, according to that which thes discourses following will couer vnto thee: For if a man denie any of the miracles which our Sauiour did performe, may not he as easilie defend his perfidious deny as our Answerer here doth proue his intent? for example to prone Christ did not chang water into wyne in the Mariag of Cana, the the Ghospell doth tell vs that it was true wyne which the Gouernour of the feast tasted. Iohn. 2. v. 9. yet may an argument be made, lyke that of our Answerer. What did the Gouernour tast, but that which our Sauiour wished thé ministers to draw out, and to beare vnto the Gouernour? and what did they beare vnto the Gouernour, but that was in the waterpotts? and doth not the text tell vs that the waterpots were filled with water vp to the brim? Againe Iohn. 12. v. 2. when Lazarus sate at the table and did eate with Christ: it may in like manner be proued that a dead man did then eate and drink, and sit at table with Christ. For who *sate at the table with him*, but he whom our Sauiour called when he said *Lazarus Comeforth*? and whom did he calle but that had lyen foure dayes in his graue? and who was that, but he whom *Iesus* said plainelie (*Lazarus is dead*)? Or, that it may appear by our Answerers owne person; Who now is the Protestant lord Primat of Ireland, but he that was sometymes called Bishop of meath? who was called Bishop of meath, but he that sometymes was Parson of Finglas? and who was Parson of Finglas, but he that sometymes was a boy? and who was sometymes a boy, but hee who as M. Vsher himself will grant, was once a child? will he grant vs also that, because the same partie is Primat now, therfore the Primat is a child? truelie though he himself cannot denie it, if he will stand to his owne manner of argument, yet will I, for the respect I beare vnto his Person, denie the conclu-

I Iohn. 11. v. 14.

conclusion: but then he must giue me leaue to denie also his inference concerning the bread in the blessed Sacrament, seing both are of the same temper.

As that then, which the Gouernour of the feast tasted, was wyne, though formelie it hade beene water; as Lazarus sitting with Christ at the table was a liuing man, though sometyme before he had beene dead; and as our Answerer hath not onlie the name, and place of the Primat, but also the fullnesse of mans estate, how soeuer sometymes he was a child: euen so that which our Sauiour gaue vnto his disciples, after saying, *This is my bodie*, was trulie his bodie, notwithstanding that formelie it had beene bread. The water wherwith the Potts were filled in Cana was instant he conuerted into wine, and here in like manner the substance of the Bread, was in a moment made the flesh of our Sauiour. In Cana the miraculous conuersion was knowen by the tast, here is manifestlie discouered by the expresse words of our Sauiour telling it plainly, that it is his Bodie. t *Our lord*, saith S. Cyrill of Hierusalem, *did once by his sole will in Cana of Galily, turne water into wine, & is he not worthy to be beleeued, that he hath changed wine into his blood?* And S. Gaudent. u *He who is the Creator and lord of all natures, who bringeth forth bread out of the earth, and againe of the bread maketh his owne Body* (*For he is able, and he promised to doe it*, in the Sixt of Iohn) *and he who made wine of water, of wine made his owne blood.* To be breefe the ancient Fathers neuer made any doubt, but that euen as God by his word did in the beginning make all things of nothing, so here by this his saying also, and by thes words, *This is my bodie*, he made omnipotently his Body of the Bread; and that thes words were as powerfull to this substantiall chang, as thos by which all substance receaued its first Being. x *This bread*, saith S. Ambrose, *remaineth bread before the Sacrament all words: but when Consecration once performed, of bread it is made the Flesh of Christ.* y *Therfore, that I may proue thee in few words, before the consecratiō it was not the Bodie of Christ: but after consecration I tell the now it is the Body of Christ. He said it, and it was made, he commanded, and all things were created.* And S. Cyprian. z *This bread which our lord gaue vnto his Disciples, being by the allmightie power of the word changed, not in outward shape but in nature, is made Flesh: and euen now in the Person of Christ the Humanitie appeared, and his Deitie lay hidden, the Diuine Essence or substance hath powered it self into this visible Sacrament, after an vnspeakeable manner.* Wherunto we may adde the sentence of Eusebius Emissenus: a *The inuisible Priest doth change the visible creatures*

t Τὸ ὕδωρ ποτὲ εἰς οἶνον μεταβέβληκεν, ὁ Κανᾶ τῆς Γαλιλαίας, οἰκείῳ νεύματι· καὶ οὐκ ἀξιόπιστός ἐστιν οἶνον μεταβαλεῖν εἰς αἷμα; *S. Cyril. Hierosol. cateches. Mystagog.* 4.

u Ipse naturarum Creator, & Dominus, qui producit de terra panē, de pane rursus (quia & potest, & promisit) efficit proprium corpus: & qui de aqua vinum fecit, & deuino sanguinē suū. *S. Gaudentius tract.* 2. *de Exodo.*

x Panis iste panis est ante verba sacramētorum; vbi accesserit consecratio, de pane fit caro Christi. *S. Ambros. lib.* 4 *de Sacrament. cap.* 4.

y Ergo tibi vt respondeam nō erat Corpus Christi ante consecrationem, sed post cōsecrationem dico tibi quod iam corpus est Christi. Ipse dixit & factum est, ipse mandauit & creata sunt. *Ibidem.*

z Panis iste quem Dominus Discipulis porrigebat, non effigie, sed natura mutatus omnipotentia verbi factus est caro. & sicut in persona Christi humanitas videbatur, & latebat diuinitas: ita Sacramento visibili ineffabiliter diuina se infudit potentia. *S. Cyprian. serm. de Cœna Domini.*

a Inuisibilis Sacerdos visibiles creaturas in substantiam corporis & sanguinis verbo suo secreta potestate commutat. *Eusseb. Emissen. serm. de corpore Domini.*

creatures into the substance of his Bodie, and Blood, by the secret power of his word. b *For when the creatures which are to be blessed whith be consecrated by the holie words, are laid upon the sacred altars, before that they be consecrated by the holie invocation of the most high Deitie, they are yet the substance of Bread, and Wine. But after the words of Christ, it is the Bodie, and Blood of Christ. And what wonder is it, if he be able by his word to change thos creatures, which he was able by his word to create?*

b Quando benedicēdæ verbis cęlestibus creaturæ sacris altaribus imponuntur, antequam inuocatione summi numinis cōsecrētur, substantia illic est panis & vini, post verba autē Christi, Corpus & Sāguis est Christi: quid mirum autē si ea quæ verbo creare potuit, posfit verbo conuertere? *Ibidem.*

Here we se it confirmed most assuredlie, that the words of the Institution are not onlie demonstratiue, but also operatiue; not onlie declaring, but also most potentlie working and effecting that which was declared. And therfore as he declared the same thing which he held in his hands to be his Body, so by the same words wherwith he declared it, he also made it to be his bodie by changing the substance of that bread which at first hee tooke, into the reall and true substance of his Bodie. So that our Answerer if hee will but open his eyes, may see that there is no difficultie now to bee made of his second point, which inquireth *whether our Sauiour, when he said this is my bodie, meant any thing to be his Body, but that bread which was before him.* For as S. Iohn Chrysost. saith, c *He who said, this is my Bodie, did confirme that by his word it was made his Bodie.* And therfore the powerfull words being pronounced by Christ, the bread was no more before him, as our Answerer blindlie supposeth, but that onlie was before him, which he denounced, to be his *Bodie.*

c Quidixit, Hoc est Corpus meū, & verbo factum confirmauit. *S. Chrysost. homil. 83. in Math. & homil. 60. ad populum. edit. Latina.*

ANSWER. *If thes words be not of themselues cleare enough, but haue need of further exposition: can we looke for abetter, then that which S. Paul giueth of them, 1. Corint. 16. 10. The bread which we breake, is it not the Communion of the bodie of Christ? Doth not S. Paul therfore so vnderstand Christ as if he had said, This bread is my Bodie?*

REPLY. No truely doth he not: nether can yow produce any one word of S. Paules, which giueth the least argument that euer he vnderstood Christs words in that manner. For though he calleth the blessed Sacrament Bread, yet he declareth himself sufficientlie to meane, not common bread, but such bread, as is *the communication of the bodie of Christ*, which excludeth all suspition of your imaginarie figures, and declareth most plainely that the Sacrament is the reall body of Christ: and consequently that when our Sauiour said, *This is my Body*, he meant no lesse then to say this Bread is my Body.

ANSWER. *We must remember, that sainct Paul doth not only say, The bread, but the bread which we breake: which, Breaking, being an accident properly belonging to the bread it self, and not to the body of Christ (which being in glorie cannot be subiect to any more breaking) doth euidently shew, that the Apostle by bread vnderstandeth Bread indeed.*

If yow had remẽbred the Doctrine of thos from whom yow ſuckt your errour, yow would neuer for shame, haue obiected this againſt vs. For your cheefeſt Patriarck Iohn Caluin d teacheth yow to vnderſtand S. Paul in ſuch ſort, that *Breaking* is as much as *Sacrificing: frangi interpretor immolari*, ſaith he: and therfore when S. Paul ſaith, *The Bread which we breake*, his meaning may be, *The bread* which we Sacrifice, which we offer, conſecrate or bleſſe, according to that which immediatly before he ſaid of the Cup: *The Cup of bleſsing which we bleſſe*, that is to ſay, which we conſecrate, offer, ſacrifice, &c. Moreouer to be broken, to be taſted, touched, and the like, as they cannot be ſaid, or predicated of the ſubſtance of bread it ſelf immediatly, but only by means of inherent accidents, ſo may the ſame bee attributed onto the body of Chriſt vnder the Sacramentall formes, and we may ſay that the ſame heauenly Body is broken, is taſted, touched, and ſeene, not immediatly by it ſelf, but by the means of the outward materiall accidents, vnder which it is couched.

REPLY.

d *Caluin. cap.* 11. 1. *ad Corinth.*

Wherby it appeareth how fondly our Anſwerer vrged this property of *Breaking*, as a thing which, in his iudgment, could not be applyed by S. Paul vnto any other ſubſtance, but vnto that of the materiall bread only, when as the holy Fathers, who taught that after conſecration ther was no more materiall bread to be found in the Sacrament, but the verie body of Chriſt, do yet moſt frequẽtly attribute the accident of breaking therunto. d *The Faithfull do know*, ſaith S. Auguſtin, *they can well tell what I meane. They know our lord in the breaking of bread. For not euerie bread, but the bread which receaueth the Bleſsing of Chriſt, is made the Body of Chriſt.* And who is he now that may not eaſely perceaue how that the words of S. Paul alledged by our Anſwerer, do import a quit contrarie ſenſe, to that in which he obiected them? For the Apoſtle ſpeaketh not of common bread, but of conſecrated bread, which, as S. Auguſtin doth witneſſe, is now made the body of Chriſt by virtue of his Bleſſing, or by conſecration. Secondlie whether by Breaking we vnderſtand Sacrificing, as Caluin doth interpret it, or ells a breaking only of the Sacramentall formes, as we haue ſaid aboue, the Apoſtle is ſo far from vnderſtanding Chriſt, as if he ſaid, *This bread is my Body*: that he moſt plainely sheweth that the bread is chãged into the Body of Chriſt. For by ſaying *The Bread which we breake, is it not the communication of the Body of Chriſt?* he abſolutlie declareth that when Chriſt ſaid, *This is my Bodie*, He meant as much as yf he had ſaid, *This is a communication of my Bodie.* Wher the verbe ſubſtantiue, *is*, doth not ſuffer any indifferent iudgment to doubt, but that the Apoſtle vnderſtood our Sauiours words of a reall and ſubſtantiall being of Chriſts body in the Sacramẽt, & not of any ſuch bare figuratiue being, as our Aduerſaries doe vainly imagin.

e Nouerũt fideles, ſciũt quid dicam; nouerunt Chriſtũ in fractione panis. Non enim omnis panis, ſed accipiens benedictionem Chriſti, fit corpus Chriſti. *S. Auguſtin. apud Bedam ſerm. de verbis Euang.*

But what may we think of our graue Anſwerer, when hauing pro-
duced no more then what yow haue heard againſt vs, he burſteth for
Anſvv. pag 57 into thes moſt ridiculous flanting ſpeeches. *Nether can the Romaniſt well deny this, vnleſſe they will deny themſelues, and confeſſe that they did but dreame all this whyle, &c.* Yea they will confeſſe alſo that both Chriſt and his Apoſtles alſo dreamed with them for cõpanie, as not knowing ether how to ſpeake, or how to interpret the meaning of Gods word vnto the Church, vntill ſuch tyme as roaring Luther, and his rebellious rout should take vpon them to be their Maſters, and inſtructours herein. The words of Chriſt are literally plaine and eaſie, the Apoſtles produce, and relate them without any mention ether of Trope or figure, allways repeating the ſubſtantiue *Eſt*, which ſignifieth a real Being: in which ſenſe the Church of God throughout all ages hath euer held and taught that they should be taken, yet will our Aduerſaries face vs downe that we doe *but dreame*, when we giue credit to thes euidences, and that their fantaſticall inuentions are to be preferred before the plaine and cleere teſtimony of Chriſt himſelf, and of his holy Apoſtles. Liſten and yow shall heare how our Anſwerer oppoſeth a captious ſophiſme of human inuention, againſt the expreſſed ſenſe of holy Scripture.

ANSWER. *For the Pronoune, This, which is the firſt of thes words, doth point to ſome thing which was then preſent: but no ſubſtance was then preſent but bread ſeing by their owne grounds, the body of Chriſt cometh not in, vntill the laſt word of that ſentence, yea the laſt ſyllable of that word, be completely pronounced. VVhat other ſubſtance therfore can they make This, to ſignifie, but the bread, only?*

REPLY. It is a wonder to me ſurely, how being ſoe learned as yow are, and of ſo ſerious a diſpoſition, yow could haue ether the face, or the hart to make vſe of ſuch, worſe then childish, arguments as thes, in a matter of ſuch weight and moment, for it is well known that this argument was inuented by Berengarius, and afterwards was accurſed by himſelf and by the whole Church of God as Hereticall and moſt iniurious to the words of our Sauiour: and yow cannot be ignorant that it hath beene anſwered and confuted by all Catholick writers who haue treated of this matter: ſo that, had yow any feeling of your ſpirituall good, yow would feele alſo a horrour to carie the tayle after ancient Hereticks as yow doe, and to gather vp that filthred which the authors themſelues did execrate before their death, and made open profeſſion that they held it to be moſt abominable, as conſiſting only in a captious oſtentation, and fallacie of Grammaticall, and Logicall tearmes, against the receaued truth of the whole Church throughout all ages. For of all it is moſt certaine that the Ancient Fathers, with one conſent

euer hould that by vertue of thos Sacramentall words, the ſubſtance of the bread, and wine was miraculouſly changed into the ſubſtance of the body and blood of Chriſt, who not only called the bread his body, but alſo by calling it ſo, did make it ſo, and giue it aſwell the being, as the name of his ſaid body. That this was generally and vniformely held by the Fathers of the Primitiue Church, may appeare by thos whom we haue allreadie produced for the ſame, and by thos whom hereafter we ſhall produce in greater number. Now then thus much being agreed vpon, who ſeeth not that when our Sauiour ſaid, *This is my body*, by the word, *This*, he demonſtrated and pointed at his *Body*, as apparently as he that ſaith *This is my houſe*, *This is my booke*, pointeth at his ſaid houſe, and booke?

But our Anſwerer vrgeth yet à more ſubtile cratchet I wiſs, for he will not tarie vntill our Sauiour make an end of his ſpeech, though it conſiſt but of foure short words only as yow ſe, but as ſoone as the word *This* it out, he will know what it doth demonſtrate, euen before the other three words be ſpoken: for ſaith he, it muſt needs point to ſome thing which was then preciſely preſent, and that can be nothing ells but the bread which our Sauiour held in his hand; therfore the word, *This*, ſignifieth nothing ells but *This bread* only. And in this argument cõſiſteth, the mayne force of our Anſwerers cauſe, in this his oppoſition againſt the bleſſed Sacrament: for which cauſe he propoundeth it with ſuch oſtentation, as if he had therwith blowen vp all Rome, and Romaniſts at à blaſt: but it wilbe eaſie to shew how all is but à vaine blaſt indeed, and conſequently that he is more puffed vp with wind, then ſtuffed with ſound reaſon. The which that thow mayeſt vnderſtand, good Reader, be thow pleaſed to

Obſerue, firſt that ther is à great difference to be made betwixt demonſtrating to the eye, and ſignifying, in the word, *This*; foraſmuch as by it ſelf alone it may demonſtrat to the eye, or point at ſome thing, but it cannot ſignifie any truth, vnleſſe it be conioyned in ſpeech with ſome other words: for example, when à man houlding à cup full of ſome liquor or other, cryeth out vnto the ſtanders by and ſaith *This*; without adding any more words: he by that one word doth demonſtrate the liquor, and point to it, yet doth he not ſignifie therby any thing therof, as is moſt plaine, the ſignification being ſuſpended vntill the reſt of the ſentence be pronounced. But yf he ſay *This is water*, then aſſuredly he both demonſtrateth, and ſignifieth water. He demonſtrateth water vnto the outward ſight of the eye, and ſignifieth that it is water vnto the vnderſtanding.

Obſerue ſecondly that ther be certaine denuntiatiue propoſitions wherin the word *This*, may haue reference vnto à thing which is not in being

being, when the ſaid *This* is pronounced. As if our Anſwerer ſeing the Taylour ſowing together peeces of ſome rich and ſtately ſtuffe, ſhould demand of him, what is this? and the Taylour ſhould anſwer: *This is a kirtle for miſtres Phebe your Graces wife.* Or if in that ſeauen yeare ſpace, wherin our Anſwerer compiled this his Anſwer, one entring into his ſtudie, had demanded, my lord what is this that yow are writing now? and he ſhould ſay. *This is my Anſwer to the Ieſuit.* In thes propoſitions yow ſe, the word *This* deſigneth à thing not yet in being; and may welbe reſolued thus. *This*, that is, *This thing which I make, is à kirtle. This thing which I write, is an Anſwer.* So when à man beginneth do drink a cup of water, another ſtanding by ſaith, *This is à draught of water*, and as he began to ſpeake iuſt when the other began to drink, ſo he endeth his words iump when the other endeth his draught. I demand in thes propoſition, *This is à draught of water*, what doth the word *This*, demonſtrat, preſently when it is vttered, euen before the reſt of the words be pronounced? Nothing ſurely but, *à draught of water*, and yet that *draught* was not in being preciſely when *This* was ſpoken.

By thes two obſeruations the Reader may diſcouer the vanitie of our Anſwerers obiection *The Pronounce This*, ſaith he, *doth point at ſome what which was then preſent when it was pronounced. But no ſubſtance then preſent but bread. Therfore the pronounce This, ſignified, this bread.* This concluſion deſerueth not to be called yours, as being vnworthi and vnbefitting your learning. For it hath noe connection at all with the premiſſes; and conſequently the whole argument is childiſh and idle. In the premiſſes yow make mention of à pointing, or of à demonſtrating only, and therfrom yow conclude à ſignifying. In what Form I pray yow? In the premiſſes alſo yow ſpeake of the word *This* taken nakedly and preciſely by it ſelf: in the concluſion yow take it not but as it is ioyned with other words. How can thes two be together?

We giue yow to vnderſtand then that wheras the word, *This*, is of ſelf indifferent to demonſtrat ether the bread, or Chriſt body: yet taken for that ſhort while which was found betwixt the vttering of it, and of the thre words following, it demonſtrated the viſible forme of bread only vnto the eyes of the Apoſtles, and nothing at all vnto their vnderſtanding: for vntill our Sauiour had finiſhed the laſt word they could not conceaue what he meant. But when they hard him affirme, that is was his body, preſently their mynd apprehended that it was no more bread, but that it was his true body: giuing therby more credit vnto his infallible aſſeueration, then vnto the fallible ſentence of their eyeſight. Which the Holy Fathers do vſually exhort all Chriſtians to doe in the beleeuing of this holy myſterie.

Per-

Perhaps yow will ſay, The word, This, demonſtrateth nothing
lls in the end of the whole ſpeach, but that which it did point
t, as ſoone as it was pronounced, therfore we muſt needs grant
lſo that it pointeth at the ſame bread after all is ſpoken.

I anſwer: we grant indeed that ſeing our Sauiour tooke bread, and
oulding it in his hands ſaid: *This is my bodie*: the firſt word, *This*,
ight repreſent the Bread, or rather the outward formes of the bread,
nto the eyes of the Apoſtles, for the tyme that went before the deli-
ering of the other words: For as much as during that short ſpace, they
ere ignorant what our Sauiour intended to ſay, yet becauſe the ſame
ord did afterward demonſtrat vnto their mynde, and ſignifie, that,
hich our Sauiour intended to demõſtrat and ſignifie therby; as ſoone
s hee had ſaid wholly, *This is my body*, the Apoſtles vnderſtood that
oth demõſtration and ſignification pointed at his ſacred Body, vnder
he outward forme of the Bread. Howſoeuer then the word, *This*
the firſt ſound, did demonſtrate the outward formes of bread vnto
he eyes of the Apoſtles, yet it neuer demonſtrated or ſignified vnto
eir vnderſtanding any other thing, then the body of Chriſt, vnder the
id viſible formes of bread.

If yow demand what was the meaning of Chriſt himſelf, when
e pronounced the word, *This*, what did he intend to demonſtrat
erby? I anſwer that our Sauiour declared his owne meaning playne
nough, a man would think, by the words following. For yf yow
d been by him, when he vttered thes words; and hearing him to
y, *This*, yow had propounded your haſty queſtion vnto him,
efore he had ſpoken any more, demanding, what, ô lord, is
at which thow meaneſt by the preſent word, *This*? without
oubt he could not haue anſwered more directlie vnto your que-
ion, then by ſaying, *This is my Bodie*: as who ſhould ſay, do yow
emand what I meane by *This*? why I meane that, *This is my body*.

This, pointeth at ſomething preſent, before the reſt of the words come in. ANSWER.
nd nothing was then preſent but bread.

I haue tould yow that the word, *This*, conſidered in that your REPLY.
eciſion from the reſt of the words, doth nether ſignifie, nor de-
onſtrate abſolutely any thing at all vnto the vnderſtanding of the
aters, but only pointeth at the viſible formes, and demonſtrateth
em vnto the ſight of ſuch as were preſent: but if it be conſidered
cording to the intention of the ſpeaker, it pointeth at the Bodie of
hriſt, which though it be not preſent when the ſaid word *This*,
vttered, yet is to be preſent when the reſt of the words are pro-
unced. Nether is it ſo neceſſarie that the thing at which the Pro-
oune *This*, doth point, be preſent, when firſt, *This*, is ſpoken,

as yow do vainly imagin; but it may ſuffice that the ſaid thing [illegible] making, or to be made and done preſently after. As we ſe it [illegible] neth in ſuch practicall propoſitions as we ſpoke of euen now in [illegible] Second Obſeruation. As when the Taylour making à gowne, ſa[illegible] *This is à gowne*: or when one drawing the letters A. B. ſaith *This is A. This is B*: finishing to ſpeak and to writ at one inſtant. For the ſaying *This is A.* by the word *This*, he pointeth at that which is [illegible] yet made, but is a making, and therfore ſaying *This is A*, [illegible] meaning is, This which I am now writing, is A. Euen ſo [illegible] our Sauiour ſaid, *This is my Bodie*. For aſmuch as by thos words it [illegible] made his Body, by the word, *This*, he pointed at that which he [illegible] to make, and ſo his words *This is my Bodie*, muſt be vnderſtood [illegible] he had ſaid, *This which I make, is my Body*. And not, *This bread is my Body*.

If our Sauiour at the Mariag in Cana, when the Potts were ful[illegible] water, had ſaid ouer them, *This is wine*, and by thos words, [illegible] changed the water into wine. Can it be ſaid, that in this ſpeech [illegible] word *This*, doth ſignifie water; as though Chriſt ſhould have [illegible] *This water is wine*? No ſurely: For water and wine being two [illegible] ferent natures, it cannot be vnderſtood how the one may be [illegible] other: though we may eaſelie conceaue that by the power of Ch[illegible] the one may be turned into the other. It is cleere then, that in [illegible] like ſaying, the word *This*, muſt haue its reference vnto the ſ[illegible] ſtance of wine: not as though he haid ſaid *This wine is wine*: [illegible] if he had ſaid, *This which I make, is wine*, or *This into which I [illegible] the water, is wine*. Wher we ſe the word, *This*, pointeth not at [illegible] ſubſtance that is preſent when it is preciſelie ſpoken, but at that ſ[illegible] ſtance which cometh in vpon the pronounciation of the whole ſ[illegible] tence, wherat in the beginning it pointeth obſcurely, and confuſ[illegible] according to the nature of that ſubiect, wherof the Predicate is [illegible] cleerly denounced.

The ſame which is ſaid of that ſuppoſed ſpeech of Chriſt in Ca[illegible] was actually performed in the words of the Inſtitution. Neither [illegible] the Scripture more playnelie tell vs that Chriſt tooke breade, [illegible] Chriſt himſelf doth tell vs, that it *is his Body*. And becauſe the [illegible] ſubſtantiue *Eſt*, *is*, denounceth à ſubſtantiall being of his body, [illegible] cõclude that our Sauiour ſaying *This is my Body*, may not be vnder[illegible] to haue ſaid, *This bread is my body*: For as much as bread remay[illegible] bread, cannot ſubſtantially be the body of Chriſt: and therfore [illegible] ſentence, *This is my Body*, muſt be vnderſtood as if he had ſaid, *[illegible] which I make of the bread, is my body*, Or as Theophilactus, [a] *This [illegible] Body, This I ſay, which yow take*, is my Body.

[a] Hoc eſt Corpus meum, hoc inquam, quod ſumitur. *Theophilactus in Math.* 14.

Iam not ignorant that ſome Catholick Doctours do expound thes words of the Inſtitution after another maner: whileſt they wil haue the Pronounce *This* to demonſtrat nether Bread, nor the Body of Chriſt preciſely. But do hould, that it pointeth properlie to that ſubſtance, which is couched vnder the viſible formes of the Bread. The which ſubſtance before the words of the Inſtitution, was the ſubſtance of Bread; after the words of the Inſtitution, it is now the ſubſtance of the Body of Chriſt, into which the ſubſtance of the bread is changed by vertue of the ſaid words. If now our Anſwerer, for want of other matter, ſhall betake himſelf vnto the Doctrine of thes Catholick Doctours, and make vſe of the ſame againſt that explication which aboue I haue produced: let him but once agre with the Authors of this later explication in the maine point, and I will not diſagre from him in the expoſition of the words. Let him but grant à reall conuerſion of the bread into the ſubſtance of our Sauiours Body by vertue of the ſaid words, (which ſurelie hee cannot deny, except he renounce the vniforme conſent of the Ancient, as by and by ſhalbe made knowen) and I will grant moſt willingly that the Pronoune *This* doth demonſtrate the ſubſtance which is vnder the viſible formes of bread, as it is indifferent to be ether Bread, or Chriſt Body. For indeed the ſignification of this working ſentence, or operatorious and powerfull ſpeech, being once agreed vpon, the controuerſie concerning the demonſtration of the word, *This*, is merely Logicall, and conſequentlie to verie ſmale purpoſe, cheeflie ſeing it cannot poſſiblie be taken as though Chriſt had ſaid *This Bread is my body*, without falſifying the rules both of Grammer, and of the infallible Truth of our Sauiours ſaying, as hath beene ſufficientlie declared.

In the Inſtitution of the other part of the Sacrament, the words are yet more plaine. Math. 26. v. 27. 28. He tooke the cup, and gaue thanks, and gaue it to them ſaying, Drinke yee all of it, for this is my blood of the new Teſtament: or (as S. Paule, and S. Luke relate it) This cup is the new Teſtament in my blood. That which he bid them all drink of, is that which he ſaid was his blood: but our Sauiour could meane nothing but the wine when he ſaid, drink yee all of it, becauſe this ſentence was vttered by him before the words of conſecration. ANSWER. pag. 56.

Obſerue I pray yow this your owne Propoſition, *That which he bid them all drink of, is that which he ſaid was his blood*, and tell vs, when our Sauiour ſaid it was his blood, why ought we not to beleeue that it was his blood? and if it was his blood, as he ſaid it was: when he bid them all drink of that, which after he ſaid was his blood, did he not bid them all drink of his blood? yes ſurelie as certainlie as he ſaid it was his blood, ſo certainlie did he bid them drink of his blood, ſeing that therfore he bad them drink of it, becauſe it was his blood: as the verie words do moſt plainlie ſignifie. *Drink yee all of this, for this is my blood*, by which it REPLY.

appeareth that, how soeuer it was but wine, when he said, *Drink yee all of this:* yet his meaning was not that they should drink therof, vntill it had beene made his blood: as indeed it was made his blood by the words immediatlie following, towit, *This is my bloud*; in which the word *This* cannot possibly stand for *This wine*, as euerie Grammer boy can tell; *This* being of one Gender, and *wyne* of another. Whereas with the word *Blood* it agreeth both in Gender, case, and number: why then should we apply it to any other then to the *Blood*, cheeflie when our Sauiour himself doth so playnelie tell vs, that it is his blood? And if yow take thos former words, *Drink yee all of This*, in the naked literall sense without any Trope or Figure: why should not the next words following be literallie also taken, euen iust as they sound?

ANSWER. *Ther was nothing but wine in the Cup when our Sauiour said, Drink of this: therfore he could meane nothing but the wine.*

REPLY. Will yow curb our Sauiour so short, as to deny him libertie, and power to meane what he pleaseth, whether it be present, or to come: and when he declareth that he meant a thing which was to come, will yow constraine him to meane a present, contrarie to his owne words? Tell me I pray yow, if our Sauiour had presented them with an empty cup, when he said, *Drink yee all of this*, and presentlie after had created wine in the cup: what meaning can yow giue in this case of thos words, *Drink yee all of this*? who seeth not that it is as much, as yf hee had said, Drink ye all of this, which I will creat: which must needs haue reference to the wyne which was created after the speaking of the words: euen so *de facto*, when hauing wine in the cup, he said, *Drink yee all of this*, and presentlie after changed the wine into his blood, he made it plainly known, that the thing of which he meant that they should drink was his blood, and not the wine at all.

ANSWER. *S. Mathew and S. Marke do testifie, that at the deliuerie of the Sacramentall cup, after the words of the consecration, he said I will not drink hencefoorth of this fruit of the Vine. Therfore that which he tearmed his blood, was wine, euen the fruit of the Vine.*

REPLY. I doubt not but yow make vse of this argument euen against your owne conscience; for yow cannot be ignorant that thos words of S. Mathew and S. Marke, *I will not Drink of this fruit of the Vine*, are referred vnto the wine which was drunk before the Institution of the blessed Sacrament, as S. Hierome, Venerable Bede, and Theophilact doe teach: yea S. Luke doth not suffer vs to doubt hereof, when making mention of a cup giuen by our Sauiour vnto the Disciples before the Institution of the Sacrament, he declareth that our Sauiour spoke these words immediatlie after the giuing of the said cup. By which it plainly appeareth that, allthough saint Mathew, and S. Marke do relate the

S. Hieron. in c. 26. Math. Vener. Bede, and Theophilact. in cap. 22. Luce.

words out of their due place, yet are they to be vnderstood according to that which we read in S. Luke, who layeth downe that part of the historie more at full, then ether S. Mathew or S. Marke.

The words of the Institution are related by S. Paul thus, This cup is the new Testament in my blood. How is the cup, or the thing contayned in the cup the new Testament, otherwise then in à Sacrament of it? ANSWER.

A Testament yow know is the *Will* of the Testator, whereby the inheritance is conferred vnto another. This *Will* may be vnderstood two wayes, first as it signifieth the inward meaning, and pleasure of the Testator concerning the collation of the inheritance, which also is called *à Couenant*, or *Promise*. So Exod. 24. the blood of sacrificed beasts, is called *the blood of the couenant*, or, (as S. Paul Heb. 9. v. 20.) *the blood of the Testament*, that is, the blood by which the *Will, Couenant, and Promise* of God is established and confirmed. Secondlie the word *Testament*, or *Will* doth also signifie an authenticall Instrument, ether written, or expressed some other way; in which Instrument, the inward will, and intention of the Testator is made knowen, by vertue wherof the Heire obtayneth à right, and title vnto the inheritance. In this sense the holie Scripture is properlie tearmed the *new, and ould Testament*. For as much as therin is contained and expressed the Will of God, for the collation, of temporall goods vnto the Iewes, and of eternall vnto the Christiãs. After this maner also the Sacraments may welbe said to be the Testament, Couenant, and Will of God; for who doth not acknowledg them to be authenticall instruments, by vertue wherof wee acquire right, and title vnto the inheritance of the heauenlie kingdome, according to the disposition of the Diuine Testator, who ordained them? REPLY.

Now then, when our Sauiour said according to S. Paul, *This cup is the new Testament in my blood*, he ordained the Sacrament of his blood to be the Testament, or authenticall Instrument, by vertue wherof his children should acquire right, and title vnto the inheritance of Blisse, and therfore when yow demand, *How is the cup, or the thing contayned in the cup, the new Testament otherwise then in à Sacrament?* We giue yow to vnderstand, that the thing contained in the cup is not only à Sacrament of the new Testament, but also the new Testament it self, forasmuch as it is both an authenticall Instrument conferring à right, and lawfull title vnto the inheritance of life, and also à speciall liuelie representation of the shedding of that diuine blood, in which, or by which, the new Testament receaueth all its force and vertue. Nether doth that example of the Circumcision, which was the first Sacrament of the ould Testament, help yow any thing at all against vs. For allthough it was à signe of the couenant, yet was it also the verie couenant it self. As the couenat designeth the inward Will and Promise of allmightie God,

the Circumcision was à signe and Sacrament therof; but as the
couenant disigneth the instrument, by which Gods diuine will
expressed, so the Circumcision was the verie couenant, becau
was the lyke authenticall instrument. From whence it cometh to
that the Scripture tearmeth Circumcision both wayes, not only
of the couenant Gen.17.11. but also the *couenant*, and *Testament* it self
17.10. and Eccles.44.21.

ANSWER. *Generally for all Sacraments, the rule is thus laid downe by S. Augu*
S. Aug ep.23. *his Epistle to Bonifacius. If Sacraments did not some maner of way re*
the thinges wherof they are Sacraments, they should not be Sacraments a
And for this resemblance they do oftentymes beare the name of the th
themselues. As therfore the Sacrament of the body of Christ, is after à cer
manner the body of Christ, and the Sacrument of Christs blood, is the blo
Christ; so likewise the Sacrament of Faith is Faith.

REPLY. This is not contrarie to what we maintaine. Sacraments, we gra
do someway resemble the thinges wherof they are Sacraments, and
this resemblance, they do *oftentymes* beare the name of the thi
themselues. What then? must they therfore be bare and naked sig
or figures only, of that which they doe thus resemble? or becaus
haue the like resemblance, must they needs be denyed to be the
resembled? Christ resembleth his Fathers substance, will yow say th
fore, that he is not his Fathers substance? The same Christ had the
semblance of man, being *made like vnto men, and found in shape a*
*Philip.*2.7. doth this resemblance hinder him from being otherwise
man? I hope yow will looke well about yow, before yow approue
like inferences: & if yow consider well, yow shall find that what
yow are able to deduce from this rule of S. Augustin against vs, hath
better grounds then thos haue. The body and blood of Christ
very well be really present vnder the Sacramentall formes, and wi
See hereafter in the fourth section. resemble it self as it was, or is in à different state, or manner of being
by and by we will declare more at large. Nether do yow deale sincer
ly with S. Augustin, when yow affirme him to deliuer this as ge
rall Rule for all Sacraments, as though he had taught that Sacra
are not called by the names of thos things wherof thay are Sacra
but only becaus they haue à resemblance therwith. Which
dealing of yours the holy Fathers himself condemneth most ex
by saying that for this resemblance, they do *oftentymes* indeed bea
like names, and not *generally*, as yow, too too vnworthely, do find
to traduce him. Moreouer the body and blood of Christ really p
in the Sacrament, may be said to be signified by the visible form
bread and wine, and that the said visible formes, though they be
properly the body of Christ, yet may they *after à certaine manner* be

body of Christ, and also beare the name therof, in as much as they te-
present the said body vnto the behoulders; as for example when we
say that the Preist doth shew the body of Christ, and that thos that are
at masse, do se the body of Christ in the hands of the Preist, we attri-
bute the name of the inner and inuisible substance, vnto the visible
elements of the Sacrament.

The thing that signifieth, saith S. Augustin, *vseth to be called by the name of that thing which it signifieth: as it is written: the seuen eares of corne are seuen yeares (for he said not they signifie seuen yeares:) and the seuen kine are seuen yeares, and many such like. Hence was that saying. The Rocke was Christ, for he said not the Rock did signifie Christ, but as if it had beene that verie thing, which doubtlesse by substance it was not, but by signification.* ANSWER.

This declareth indeed that a signe may be called by the name of that thing wherof it is a signe, though it differ in substance from the same: but wher is ther any word to proue that one thing may not signifie, and withall haue the same substance of that which it doth signifie? This is that which we deny, and which yow ought to make good, if yow would deale to the purpose. Which because yow will not take notice of, yow present vs with this idle conclusion out of the words of the institution. REPLY.

If it be true that Christ called bread his body, and wine his blood; then must it bee true also, that the thinges which be honored with thos names, cannot be really his body and blood, but figuratiuely and Sacramentally. ANSWER.

But the former is true. Therfore also the later.

The former is most false, as hath beene declared, and consequently the later must be of the same temper. Wherfore we may conclude, that yow haue not any expresse authoritie of Scripture at all to warrant this your doctrine, but are wholly caried away with human inuentions, & sophisticall consequences, against the manifest & playne truth of our Sauiours words. For, to make good that the Sacrament is not really, but figuratiuely the body and blood of Christ, yow cannot produce any one expresse authoritie, but all your faith in this diuine mysterie hangeth wholly vpon this supposition, that when Christ said *This is my body*, he must be vnderstood to haue said *This bread is my body*: in which supposition if yow be deceaued, what a miserable shipwrack of Faith and Religion do yow incur? and haue we not made it knowen that the verie rules of Grãmer do proclaime yow to be most blindly deceaued herein, to say nothing at this tyme of infinit other reasons which make against yow, part wherof we haue allreadie touched, and more hereafter shalbe produced? And as for thos sayings: REPLY.

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the seauen eares of corne are seuen yeares; The Rock was Christ, I am the [illegible] *the doore, the way*, and such like, they differ verie much from the wo[rds] of the institution, for almuch as by thes words of the institution, *This is my body*, à Sacrament is ordayned and made, which happeneth [not] in thos others: and we may bouldly challenge our Aduersaries, [with] Doctour Sanders, to shew wher in all the Scripture that proposition

Supper. lib. 4. c. 8. figuratiue, which first instituteth and maketh any thinge, and presen[tly] pointeth to the same, saying this is this, or this is that, as it is said *This is my body, this is my blood?* Secondly in thos former propositions, [the] verbe substantiue standeth betwixt two things really different, [and] distinct, and therfore must needs signifie à likenesse of condition or pro[per]tie only, and not an identitie of nature: wheras in the words of [the] institution, it cometh betwixt the Pronoune and its proper noune [sub]stantiue, one only substance being to be found present, when the wo[rds] are pronounced. Thirdly by thos sayings no ancient Doctour, Fath[er], Church, or councel did euer vnderstand any change of one substa[nce] to be made into another, wheras the whole Church hath beleued, [the] ancient Fathers haue taught, seueral General Councels haue decr[eed] that by the words of the institution ther is wrought à substatial cha[nge] of the Bread into the Body of Christ. And therfore we may conclu[de] that as thos former sayings were neuer yet vnderstood, but in à figu[ra]tiue sense, so this of the institution hath generally beene taken thro[ugh] all ages, in à plaine and literall meaning, as hereafter shall appeare [more] at large. But now hauing seene how litle the words of the institu[tion] do auayle our Aduersaries, notwithstanding all their sutle tricks, [and] deuises, we proceed to shew how expresly they make against the[m] the maintenance of our cause

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The Real Presence is proued by the Words of the Institution.

SECT. III.

THes words *This is my body, This is my blood*: are so plaine and m[ani]nifest, that the first Authors of Protestancie were both afraid, [and] ashamed to withdraw them from their true literall sense, vnto à [fi]figuratiue meaning. *I cannot, saith Luther, nor will I deny, but that if [Ca]Carolstadius, or any other some fiue yeare agoe, had beene able to [per]me beleeue, that ther were nothing ells in the Sacrament but bread and [wi]be[re]

e surely would haue made me verie much behoulding vnto him. [a] For I was inched with greeuous cares, and I swet hard in examining of this matter, yea I reched and strayned all my vaines to free my self, forasmuch as I saw verie ell how much I might vex the Pope hereby. But I saw my self hedgt in one erie side, without any meanes to escape: for the text of the Ghospell is tootoo laine and powerfull: so that it cannot easilie be once shaken, much lesse subrted by the words, and phantastic all interpretations of any giddie head. Thus uther, and after him, his Disciple Melancthon, who hauing made a ollection of the authorities of Ancient writers, testifying that they eld generallie, that the bodie and blood of Christ was reallie present the supper of our lord, and sending the same vnto his freind Frederis Myconius, he telleth him That [b] he for his part, did not doubt but that e Primitiue Church did generally beleeue as thos Ancient Fathers did teach. ether is it a safe thing for any man to depart from the common sentence of the ncient Church. But we seeme to be verie blockish to certaine people, because e cannot flie out a Metaphor in thos words of the Ghospell, This is my Bodie, or yet do marke how by the help of one figure, we may be rid of an infinit umber of questions. And what is it, I pray yow, that may not be made voide this deuice, yf it shalbe lawfull for vs to pretend figures, and Allegories our pleasure? For certaine wylie heads haue by this art, reduced the whole octrin of Religion vnto naturall Philosophie. [c] The cleere and plaine testionies of Hilary, Cyril, and others, do manifestly affirme that the Bodie of rist is present in the supper. Nether can I find out any reason sound enough, y we ought to abandon this their sentence. Another sentence perhaps wilbe ore pleasing, and tickleſome vnto languishing, and Lazie Spirits, forasmuch it sweth better with human reason, cheeflie when it is trimlie set forth with guments wittilie inuented. But in the tyme of temptation what will it be, en the poore conscience will inquire: For what cause did it forsake the reaued sentence of the Church? Then thos words, This is my Bodie, wilbe underboults. VVhat will the astonished soule be able to oppose against thes rds? with what Scripture, with what word of God shall she make her deice, for houlding that a Metaphor here must necessarilie be vnderstood? They me not to be acquainted well with thes fearefull assaults, who soe lightlie do ue new Doctrines, who are delighted, and deluded with their wit, in such rt that they hould craftie and suttle inuentions in greater estimation, then e words of the Scripture. I know full well how lightly in temptation all such sons as are disagreeing with the Scripture, wilbe scattered, and blowen vp, withstanding that formerly they seemed to be verie plausible. And truly this

[a] Grauibus enim cutis anxi⁹ in hac excutienda materia multum desudabam, omnibus neruis extẽsis me extricare, & expedire conatus sum, cum probè perspiciebam hac re Papatui cùm primis me valdè incommodare posse, verùm ego me captũ video, nulla elabendi via relicta. Textus enim Euangelij nimia apertus est & potens, qui facilè conuelli non potest, multò minus verbis, aut glossis è capite vertiginoso cõfictis, subuerti. *Luther. epist. ad Argentinenses.*

[b] Existimo hoc communiter sensisse Ecclesiam, quod isti scripserunt. Neque verò totum est à communi sentẽtia veteris Ecclesiæ discedere. Quibusdã valde habetes videmur, &c. *Philip. Melancthon. Epist. ad Fredericum Myconium.*

[c] Clara & aperta testimonia Hilarij aut Cyrilli, quæ manifestè affirmãt corpus Christi adesse in cœna.

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is firmam rationem inuenio cur ab hac sententia discedamus. Fieri potest vt alia sententia blandiotioso animo, quæ est magis consentanea humano iudicio, præsertim sic instructa & ornataargutis eruditè cogitatis. Sed quid fiet in tentatione cum disputabit conscientia, quam habuerit causam rentiendi à recepta sententia in Ecclesia? Tunc ista verba, *Hoc est Corpus meum*, Fulmina erunt, &c. *lib. de verit. Corporis & Sang. Domini in Cœna.*

Neque ego vllam

this ought to be considered more in this controuersie, then in any other, seeing that it threatneth à horrible alteration, and change, both to the vnitie of the Church, and to the whole Empire. VVho then wilbe able to sustaine the guilt of so great à scandall, without cleere and assured testimonies of Scripture? I therefore do follow the sentence of the ancient Church, which affirmeth the Bodie of Christ to be present in the supper, and I hould that this sentence hath the testimonie of Scripture. For I se noe sure reason why in the words of the supper, by the name of Bodie, we should vnderstand the signe onlie of an absent Bodie.

d Nether can any place of Scripture be shewen, which testifieth that Christ is not present in the supper, or which constrayneth vs to take figuratiuelie the words of the institution. Nether doth the vse of the ancient Church compell vs to any such allegoricall interpretation: onlie ther seemeth to be an absurditie in the words, which squareth not with human reason: but that is not à sufficient cause to make vs depart from the words. e Let vs beleeue simply, and without any staggering, that the true Bodie is present, and contayned vnder this bread, saith OEcolampadius, *and the blood vnder the wine. I speake not of à shadowe figure, or type, such as was the sacrifice of Abell, the Oblation of Melchisedech, the Paschall lambe, the Manna, the shewbread, the hearthcake of Helias, and the other figures of the ould Testament. Far be the like blasphemie from vs, to attribute as much vnto the shadow, as to the Light, and Truth it self. For this Bread doth not onlie signifie vnto vs, but it is the verie Bodie of Christ. Let vs giue credit to Christ herein, to the prime veritie, who can not deceiue vs. He said Take and eate, for this is my Bodie. VVe therfore do simplie confesse the flesh and blood of Christ to be present, and to be contayned in the Sacrament. Here we stand in need of an exquisit, and columbine simplicitie, that we keepe far of from all curiositie, giuing credit still vnto the omnipotencie of Gods word, and not vnto the weaknesse of our wyt. Our curiositie is allwayes displeasing to God, and euerie wher dangerous; but here most perillous: the sun being gazed vpon, putteth out weake eyes; and the exceeding brightnesse beateth downe to the ground the Searcher of Maiestie.*

Loe here what force the plaine truth of the words of the Institution had with thes first bringers in of Protestancie: they had not yet put one the harlots forehead, they had some respect vnto Antiquitie, and vnto Scripture, euen when they *strayned all their vaines* to make vse of Scripture, to vex and spite the Pope and his adherents: but that malice which they abhorred, and did tremble at, was soone after embraced by their followers, who without any more adoe, laid violent hands vpon our Sauiours Testament, and in spit of all gainsayers, yea of the verie text it self, they wrested the meaning of his heauenlie will vnto their found and faithlesse imaginations, making voyd the real donation made vnto vs therin of so rich à portion, as his sacred bodie and bloodis knowen to bee, and bringing in, I know not what fruit-

d Nullus autē locus Scripturę proferri potest, qui testetur Christū non adesse in cæna; qui cogat interpretari verba cœnæ allegoricè: nec vsus Ecclesiæ veteris cogit ea interpretari allegoricè. *Ibidem.*

e Simpliciter, & absque hæsitatione credamus adesse, & contineri sub hoc pane verum Corpus: sub vino autem Sanguinem. Non dico figuram & typum tantum, vt sacrificium Abel, vt oblationē Melchisedech, vt Agnum Paschalem, Mānā, panes propositionis, subcinericium Heliæ, & cæteras veteris Testamenti figuras. Absit id blasphemiæ, vt tantū tribuam[a] vmbrę, quantum luci & veritati. Panis enim hic nobis nō tātum figurat, sed est Corpus ipsum Domini. Habeamus in hoc fidem Christo, &c. *Ioan. OEcolampad. conc. de vera Corporis Christi præsētia in Eucharistia.*

leſſe ſignes, and hungrie ſhadowes, inſteed of ſo reall, and ſo Royall à guift. And if we deſire to know, by what meanes weare they brought to put in practiſe ſo bouldly that which their firſt Progenitours made ſcruple to attempt? Luther himſelf will giue vs to vnderſtand that this their deſperat rashnes was begotten by that wilfull ſpleene, and ſpitfull Hatred which they had conceaued againſt the Pope. *The Sacramentaries*, ſaith Luther, *f for ſpit of the Pope, will beleeue the Sacrament to be mere bread and wine, thinking by this meanes to ouerthrow the Papacie.* And what other monſter but Hellish Hate, could exerciſe ſuch malice againſt this ſweet memoriall of our Sauiours deareſt loue towards his Church? What Harpyes could defile ſo well furnished à table, but ſuch as had their enlarged panches ſwoulne vp, and allmoſt burſten with the venomous galle of wicked ſpite?

But that is may appeare how Rancor doth blind Reaſon in them, conſider how the words of the inſtitution being but few, they take not one of them in its proper ſignification. The pronoune *Hoc This*, which agreeth with *Bodie* only, they ioyne with the ſubſtantiue *Bread*, making iuſt ſuch à conſtruction, as if à man pointing to his daughter, ſhould ſay, *He is my daughter*: or pointing to his ſonne, ſhould ſay *she is my ſonne*. The verbe *Eſt is*, which is à verbe ſubſtantiue, deſigning the verie ſubſtance of that noune ſubſtantiue wherwith it is ioyned, they wreſt from its ſaid proper ſignification, and will haue it to deſigne an accident onlie in the bread, that is to ſay à *Signe*. And for the word *Bodie*, they will haue it to be no Body, but à ſhadow, or figure of à bodie: and wheras our Sauiour did ſpeake it in the Nominatiue caſe, they will not ſuffer it to ly ſoe, but ſometyme will haue it in the accuſatiue: as when they interpret *This is my Bodie*, to meane, *This doth ſignifie my Body*, and ſometyme in the genitiue, ſaying: *This is à figure of my Body*. And ſometyme in others, according to the diuerſitie of ſeauerall interpretations, which their frantick humors haue inuented, to the number of aboue foureſcore, g and that vpon foure ſmale words only, which the Catholick Church hath euer from the beginning vnderſtood, and conſtantly beleeued in their true and proper literall ſenſe, and meaning, according to the right rule of vnderſtanding the word of God, which is related by S. Hierome in thes words. h *WE ought to vnderſtand the holy Scripture firſt of all according to the letter, putting in practiſe ſuch morall vertues, as are commanded: Secondly according to the allegorie, that is to ſay, according to the ſpirituall meaning. Thirdly according to the bleſſednesse of future thinges. But yow (ſaith allmightie God) contemning the firſt, and the ſecond, doe frame vnto your ſelues certaine ſpirituall inuentions, raysing vp à roofe without foundation or walles.* May not this be well applyed vnto our Aduerſaries, who tell vs à lõg tale of eating, and drinking

f Sacramentarij propterea merum panem & vinum credere volunt, in deſpectum Papæ, arbitrantes ſe hoc pacto rectè ſubuertere poſſe Papatum. *Luther. Epiſt. de Anabaptiſmo ad duos Plebanos.*

g *Claudo Sainctes Repetit. 1. cap. vlt. layeth downe 84 different expoſitiõs of the wwords of the Inſtitution, inuẽted by Proteſtants.*

h Debemus ſcripturam ſanctã primum ſecũdum literam intelligere, facientes in ethica quæcunque præcepta ſunt. Secũdò iuxta allegoriam, id eſt, intelligẽtiam ſpiritualem. Tertiò, ſecũdum futurorum beatitudinẽ. Vos autem primã, inquit, & ſecundam contẽnentes diẽ, ſpiritualia vobis quædam figmẽta componitis, ſine fundamento, & parietibus, tectũ deſuper imponẽtes, *S. Hieromy. In Amos cap. 4.*

in the Sacrament, but leaue no meate therin at all? they leaue the foundation of the literall ſenſe, and content themſelues only with the colour or shadow of figures and Tropes, and I know not what ſpirituall imaginations of their owne, which are euen as a roofe, that hath nether foundation nor walles to beare it vp. Wheras we haue all ſorts of Reaſons, arguments, and authorities for to proue that our Sauiours words are to be taken in their plaine literall ſenſe and meaning, and conſequētly when he ſaid ouer the bread *This is my Body*, that it was no more bread, but his true and reall body indeed.

Wherof certainlie noe indifferent mind may doubt if it be obſerued, firſt that our Sauiour by thes words did ordaine a Sacrament which of its owne nature requireth to be expreſſed in plaine, and proper words, ſuch as may noe way be lyable to miſtake. The which manner of words ſeing that our lord did obſerue in the Inſtitution of all other Sacraments, both of the ould and new Teſtament, without vſing any figures or tropes at all, what reaſon can warrant vs to think that in the Inſtitution of this, the nobleſt Sacrament of all the reſt, he ſhould haue the matter ſo doubtfull, and, vnder ſuch plaine and perſpicuous words, infinuate ſo dark and abſtruſe a meaning, as tropes and figures are accuſtomed to import, without once expounding his meaning in other words?

Secondly it is to be obſerued, that howſoeuer our Sauiour was accuſtomed ſometymes to ſpeake in parables, and obſcure figures vnto the vulgar ſort, yet to his Diſciples he allwayes ſpake playne and ſimple tearmes, yea he vſed to vnfould vnto them plainlie, * what he had vttered to the reſt in a figuratiue manner. * *Math.* 13. v. 11. if he did this in comon points of Doctrin, would he in a matter of that moment as this of the Sacrament is, make vſe of figuratiue words ſuch as ſhould not ſignifie what they ſounded? ſurely figuratiue ſpeaches are not ſoe vſuall amongeſt familiar freinds, cheeflie when they are vpon departure one from another, and leaſt of all when the husband taketh leaue with his beloued ſpouſe, and leaueth his laſt inſtructions & directions with her, as here our ſauiour did with the Church, whom he loued ſo tenderly.

i Nō aliter à ſignificatione verborum recedi oportet, quam cum manifeſtum eſt aliud sēſiſſe teſtatorem. *Marcel. li. 67. de leg. 3.*

Thirdly the words of a mans laſt will and Teſtament, muſt allwayes be taken in a reall and ſubſtantiall meaning. i *Nether muſt we eſtsoones depart from the ſignification of the words*, ſay the lawyers, *but when it is manifeſt that the Teſtatour thought, or meaned another thing.* Our Sauiour in his laſt ſupper made his laſt will and Teſtament, wherein by [illegible] words, he bequeathed vnto his Church the pretious legacie of his [illegible]cred body and blood. By what right do our Aduerſaries take vpon them to obtrude vnto the world ſo harsh an interpretation, as in [illegible] of the

of the ſaid body and blood, to conſter à bare ſigne and figure therof? as if when à mã bequeatheth vnto his freind à towne or village, by his laſt will and Teſtament, another ſhould pretend that he meant not the towne or village expreſſed in the writing, but only the Image therof. S. Paule relateth the inſtitution of the ould Teſtament in thes words. k *All the commandement of the law being read by Moyſes to all the people, he taking the blood of Calues, and goates, with water and Scarled wool, and hyſſop, ſprinkled the verie booke alſo it ſelf, and all the people, ſaying, This is the blood of the Teſtament, which God hath commanded vnto yow.* Yf thes words be to be vnderſtood in their literall ſenſe, and by blood is meant true and reall blood indeed, which was offered here in the inſtitution of the ould Teſtament, when in the inſtitution of the new, we heare our Sauiour ſay Math. 26. *This is my blood of the new Teſtament*, who can make any doubt, but he meant alſo his reall blood to be ther truly preſent in the Cup? l *Ther was à Cup of the ould Teſtament*, ſaith S. Chryſoſtome, *and Sacrifices, and the blood of brute beaſts. For after Sacrifice, the blood being taken in à Chalice and Cup, they made after that ſort libations, or offerings of that which was liquid and renning. Seing therfore he had brought in his owne blood, in ſteed of the blood of brute beaſts, leaſt any man hearing of thes things ſhould be troubled, he maketh mention of the ould Sacrifice.* And Oecumenius. m *Our lord gineth his owne blood inſteed of the blood of vnreaſonable creatures. And he doth well to giue it in à Cup, to ſhew that the ould Teſtament did ſhadow this thing before hand.*

Fourthly ſince that by thes words *This is my body, This is my blood*, our Sauiour ordayned and inſtituted à Sacrament, à Teſtament, and couenant, we ſay that they are to be vnderſtood in their true literall ſenſe, forasmuch as our Aduerſaries cannot produce any one text of Scripture, which inſtituteth any ſuch thing, and preſently pointeth to the ſame ſaying This is This, or This is That, but the ſame text muſt neceſſarely be taken literally, and not figuratiuely only. Nether indeed can à figuratiue ſpeech with any reaſon be ſaid to be operatorious, that is working, or inſtituting, but thes words are teſtified by the ancient Fathers to be moſt powerfull. n *In the diuine conſecration, the verie words themſelues of our lord and Sauiour do worke*, ſaith S. Ambroſe. And Chryſoſtome in like manner hath thus. o *This, ſaith Chriſt, is my body. With this word the things ſet forth are Conſecrated.* We may ſafely then conclude that thes words are to be taken literally, and as they ſound.

Finally euerie word, yea euery title of thos words of the inſtitution, do confirme à reall, and ſubſtantiall being of Chriſts body, and blood in the Sacrament, as the learned of our ſide haue moſt aboundantly declared, cheefly D. Sanders in his fourth booke of the ſupper of our lord,

k *Hebreuves 9. v. 19. 20.*

l Ἦν γὰρ καὶ τῆς παλαιᾶς διαθήκης ποτήριον ἐν ταῖς θυσίαις, καὶ τὸ αἷμα τῶν ἀλόγων. καὶ γὰρ μετὰ τὸ θῦσαι, ποτηρίῳ καὶ φιάλῃ τὸ αἷμα ἐδέχοντο, ἔσπενδον. ἐπεὶ οὖν ἀντὶ ἀλόγων αἷμα εἰσήγαγε τὸ αὑτοῦ, ἵνα μή τις θορυβηθῇ τοῦτο ἀκούων, ἀνέμνησε τῆς παλαιᾶς θυσίας ἐκείνης. *S. Chryſ. hom. 27. in 1. Cor.*

m Pro ſanguine irrationalium, Dominus proprium dat ſanguinẽ. Et bene in poculo, vt oſtendat vetus teſtamentum antea hoc delineaſſe. *Oecum. in 1. Cor. cap. 11.*

n In cõſecratione diuina, verba ipſa Domini Saluatoris operantur. *S. Amb. de iis qui myſt. initiãtur. c. 9.*

o Hoc eſt aut Corpus meum. Hoc verbo propoſita conſecrantur. *S. Chryſoſt. hom. de Proditione Iuda.*

lord, wher by 28 circumſtances hee moſt learnedly, and ſubſtan-
proueth, that ther cannot be meant in them any ſuch figure, as
uerſaries doe dreame of. And truly if ther were noe more, wher
Sauiour himſelf declared his owne meaning ſo playnely, as to ſig
that he did ſpeake of that his body, which was giuen for vs, *This
body giuen for yow*, without doubt no indifferent iudgment can ſu
that he meant any other, but his true and reall body indeed, and
the bread in any ſort; forasmuch as the bread was not giuen for vs:
therfore when our Sauiour telleth vs that he pointeth at a thing w
is giuen for vs, he muſt needs point at the ſubſtance of his owne b
and not at the bread.

More playnely yet may this be ſeene in the conſecration of the C
lice, when our Sauiour ſaid *This Cup is the new Teſtament in my
which is shed, or which shalbe shed for yow*. For I demād of our Answ
what is that which our Sauiour ſaid was to bee shed for vs? was
the Cup, or that which was in the Cup? I know he will not deny
was the thing contayned in the Cup; for allthough in our
language, the words do leaue the matter doubtfull, yet the ori
text maketh it moſt certaine, running thus expreſly. p *This Cup
Teſtament in my blood, which Cup is shed for yow*. If then the thing
Cup was shed for vs, and nothing was shed for vs but the true and
ſtantiall blood of Chriſt, ſurely we may not doubt but the ſame
and ſubſtantiall blood was really in the Cup. This is ſo plaine
vnto men of any vnderſtanding, it needeth no further explication.
Euthymius doth witneſſe in thes words. q *Wheras it is ſaid, which
shed for yow, it is to be referred vnto the Cup. Now the Cup is
blood.*

p Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. *Luk. 22. v. 20.*

q Quod verò dicitur, quod pro vobis effunditur, ad poculum referādum eſt; porro poculum eſt ſanguis eius. *Euthym. in c. 22. Luca.*

Thus we ſee that the words of the inſtitution cannot, without
violence, and fraud, be brought to giue any credit vnto our Anſwe
cauſe. But what do I ſpeake of the words of the inſtitution, let all
texts of Scripture which haue reference vnto the holy Sacrament,
examined, and ther shall not as much as the leaſt mention of any
vaine and idle figures be found. Nay we shall euer eſpie how they
do conſpire moſt aſſuredly to teſtifie, that the reall body and blo
ſubſtantially eaten and drunken in the ſame Sacrament, with the C
porall mouth, and throat of the receauer. Doth not S. Paul when
ſpeaketh of r *the Cup of bleſsing which we bleſſe*, ſufficiently declare
by this *bleſsing*, or Conſecration, the wyne is turned into the blo
Chriſt; ſeing that hee affirmeth that the partaking therof, is a p
king of Chriſts blood? when lykewiſe he ſaith *The bread which
breake*, that is, which we do offer vp in Sacrifice, as aboue hath be
shewen, * doth he not ſignifie a more nobler ſubſtance, then tha

r 1. *Cor. 10. v. 16.*

* *aboue pag. 203.*

mmon bread, yea that ſubſtance which alone it is lawfull to offer vp Sacrifice, to wit the ſubſtance of our Sauiours body? yes ſurely ſuch uſt haue beene his meaning: and therfore hee ſayd that the partaking hat bread, was à partaking of the body of Chriſt, which is expreſſed S. Cyril in thes words. ſ *The body of the word, which by à true, and ſpeakable coniunction hee made to be his owne, is à quickning body: ſo alſo we partake of his holy flesh, and blood, wee are quickned, the word remaining in vs diuinly by virtue of the holy Ghoſt, and humanly by his holy h and pretious blood. For the Apoſtle ſaith, the Cup of bleſſing which we ſſe, is it not the communication of the blood of Chriſt; and the bread which breake, is it not the communication of the body of Chriſt?* which ellswher ſame Apoſtles confirmeth, by telling vs that he that eateth this ead vnworthely t *ſhalbe guiltie of Chriſt body*, and ſhall *eate iudgment* himſelf, becauſe *he diſcerneth not the* ſaid *body of Chriſt*, that is, becauſe eateth therof, as if it were not the body of Chriſt at all. In à word, en the holy Scripture doth in playne tearmes expreſſe the bleſſed crament to bee the *body of our lord, the flesh of Chriſt, the body which is en for vs, which is broke for vs, the ſuperſubſtãtiall bread, the bread which acrificed, The blood of Chriſt, the blood of the new Teſtament, the new Teſtaent in Chriſts blood, the Chalice of bleſſing which we bleſſe*, and the like: en the Scripture, I ſay, vſeth thes plaine tearmes ſo frequently, and ner as much as once nameth it à figure only, muſt it not be abſolute dneſſe to deny it to be the body and blood of Chriſt, & ſo peeuiſhly contend for à ſole figure? but becauſe the iudgment of Antiquitie is, the agreement of both ſides, admitted for vmpier in this our Conuerſie, I make haſt to heare their verdict.

ſ Corpus ipſius verbi, quod ſecũdum verum, & inexplicabilẽ vnionem ſuum fecit, viuificum eſt: ſic etiam nos ſi Carnem ſanctam, & Sanguinem eius participemus, omninò viuificamur, ſmanente in nobis verbo diuinè quidẽ per Spiritum ſanctũ, humanè verò per Carnem ſanctam, & pretioſum Sanguinem. Apoſtolus enim ait: Calix benedictionis cui benedicimus nonne communicatio Sanguinis Chriſti eſt? *S. Cyril. Alexand. in Pẽtabiblo. apud Turrianum libro 1. de Can Apoſt. ca. 24.* t 1. Cor. 11. v. 27. 29

The Iudgment of Antiquitie is proued to ſtand for the Real Preſence.

SECT. IIII.

AS in all other points controuerted, ſo in this doth the Aduerſarie offer great wrong vnto the ancient Fathers, by wreſting moſt violently their obſcure ſentences vnto à meaning contrarie to that doctrin, which in other places they haue layd downe in plaine and vndoubted words. For the diſcourie then of the truth, wee muſt obſerue, firſt that the ancient Fathers did allwayes hould it vnlawfull to vnfould, or expound the myſtery of the holy Euchariſt in the hearing of ſuch, as were not yet Baptized: as appeareth by that heauie complaint, which Athanaſius, together with the whole ſynode of Alexandria, made of the Arians, ſaying that a *they were not aſhamed to treate of the holy myſteries*

a Καὶ οὐκ ἀσχύνονται ταῦτα, ἐπὶ κατηχεμένων, καὶ τόγε χείριστον, ἐπὶ ἐλλήνων τραγῳδοῦντες τὰ μυστήρια. *Athanaſ. Apol. 2.*

b Οὐ χρὴ γὰρ τὰ μυστήρια ὑμῖν τοῖς τραγῳδεῖν, ἵνα μὴ Ἕλληνες ἢ ἀγνώστες γελῶσι, κατηχούμενοι δὲ περίεργοι γενόμενοι, σκανδαλίζωνται. *Ibidem.*

c *Philip.* 2. v. 7.

d Plane de substãtia Christi putant & hic Marcionitæ suffragari Apostolum sibi, quod phantasma carnis fuerit in Christo, cum dicit, quod in effigie constitutus, non rapinam existimauit pariati Deo, sed exhausit semetipsum, accepta effigie serui, non veritate, & in similitudine hominis, non homine, & figura inuentus at homo, non substantia, id est, non carne, quasi non & figura, & similitudo, & effigies substãtiæ quoque accedant. Bene autem quod & alibi Christum imaginem Dei inuisibilis appellat Apostolus. Nunquid ergo & hic, quia in effigie eũ Dei collocat, æquè nõ erit Deus Christus verè, si nec homo verè fuit in effigie hominis constitutus? vtrobique enim veritas necesse habebit excludi, si effigies, & similitudo, & figura phantasmati vindicabitur. *Tertullian. libro 5. in Marcionem.*

ries in publick, and as it were vpon a stage before the Catechumens, yea it is worse, before the Grecians that were infidells. And againe, b *It is not lawfull to publish the Mysteries before the vnbaptised, for feare least the Heathen through ignorance should deride them, and the Catechumens waxing curious should be scandalized.* Hence is it that the holy Fathers were accustomed in the lyke occasions, to speake verie obscurely, and mystically of the said blessed Sacrament, when they had any thing to say therof before the like Auditours, and therfore no certaine argument can be deduced from such their discourses, to proue their meaning, concerning the Reall presence of the body and blood of our Sauiour in the Holy Eucharist, seing that of set purpose they did abstaine from laying open the faith of the Church in such occurrents. But we ought to enquire what they say, and teach, when of set purpose they write therof for the instruction of the faithfull only. For then they playnely lay downe, both what they themselues did hould, and what was maintayned and beleiued by the whole Church of their tymes.

Secondly it is to be obserued that the ancient Fathers, when they treat of the Sacrament of the altar, they oftentymes call it à figure, figure, Type, Image, similitude, antitype, and symbol of Christs body and blood, nether at this day doth any Catholick man deny, but it may rightly bee called by all thos names indeed, and yet be found to be the true and reall body and blood withall. For as our Aduersaries are not able to produce one only ancient Father, who affirmeth the said Sacrament to be only, and precisely à figure of the body, and not the body it self, so can they not make good this consequence, that, because the Fathers held it to be à figure or similitude of Christs body, therfore they held it not to be the true body it self. But if they will needs stand vpon this kind of Inference, as it seemes our Answerer must of force do for want of a better, I need not to seek any further for conuincing reasons against him; but it will suffice, that I giue the Reader to vnderstand, that the anciẽt Hereticks, who denyed our Sauiour to haue had a true human body indeed, as the Marcionits, Manichies, and others, made vse of the like arguments to maintayne their Heresie. The scripture, said they, doth affirme, that c *Christ was made lyke vnto men, and was found in shape as a man.* Therfore he was not really man. But such Answers as the ancient Fathers made vnto thes Hereticks, may serue our turne also against our Answerer. First then Tertullian discourseth thus against them. d *The Marcionits here do infallibly hould, that the Apostle confirmeth their errour of the substance of Christ, and teacheth that he had a phantasticall*

hantaſticall body indeed, when he ſaieth that Chriſt being in an Image, hought it no robberie to be equall with God, but he abaſed himſelf taking vpon him the forme, and not the truth of a ſeruant; and was found not in manhood, but in the lickneſſe of man, and as a man in ſhape and figure, but not in ſubſtance, that is not in the fleſh: as though, forſooth, figure, likneſſe, and ſhape be not accidents of the ſubſtance. But it is well that ellswhere the Apoſtle teacheth Chriſt the Image of the inuiſible God; ſhall not Chriſt therfore be truly God, becauſe the Apoſtle ſaith he is the Image of God; euen as they ſay that therfore he is not truly man, becauſe the Apoſtle affirmeth him to haue beene in the ſhape of man? Surely the real ſubſtance muſt needs be denyed as well in the one place as in the other, yf, to be an Image, a lickneſſe, or a figure, doth exclude the real truth of the body. In the like maner doth S. Ambroſe vrge the Apollinarians. Saying, e *let them not flatter themſelues with that which is read, and he was found in ſhape as man: for he is not therfore denyed to be alſo truely man, ſeing that ellswhere the ſame Apoſtle calleth him the mediatour of God and man Chriſt Ieſus, but is rather confirmed to be man: for the ſcripture is vſually acuſtomed ſo to ſignifie the ſame. So we read in the Goſpel, and we ſawe his glorie as the glorie of the only begotten ſonne of the Father. Euen as then he is ſaid to be, as the only begotten ſonne, and yet is not denyed therfore to be the only begottē ſonne of God, ſo he is ſaid to be, as man, & yet is not denyed to haue had the perfect ſubſtance of man alſo.* And truly that one and the ſame thing may be both *The Sacrament*, and alſo the truth, wherof it is a Sacrament; the ſame S. Ambroſe maketh it paſt doubt when he teſtifieth that the ſonne of God did ſuffer f *by the Sacrament of his body*, which was neuer diſſioyned from the Deitie. The ſame fraſe is alſo vſed by S. Auguſtin, when he affirmeth Chriſt to be *the Sacrament of the ſonne of God*: and the ſame holy doctour, to proue that the ſonne of God did not appeare in the ſhape of man, as in a bare ſigne, deliuereth an ample diſtinction h of the like ſignes, ſhewing that ſome do only ſignifie, as Gedeons fleece; others do not only ſignifie, but do exhibit alſo that which they do deſigne, as the Doue in S. Iohn (c. 1. v. 32.) did exhibit the holy Ghoſt; others do not only deſigne and bring with them the thing deſigned, but are ſo perfectly ioyned in one, that both the ſigne, and that wherof it is a ſigne are rightly affirmed to be the ſame; as for example the man Chriſt, who is the ſonne of God, and the Euchariſt, which by the holy Ghoſt, and by Gods word, is made the body of Chriſt in ſuch a figure or ſhape.

By all which it appeareth that howſoeuer the holy Euchariſt is ſaid to be a Sacrament, ſigne, Image or figure of Chriſts body, it is not therfore denyed to be withall the true and real body it ſelf, according to that which learned men in formertymes did alleadg out of

e Non ſibi blandiatur virus Apollinare, quia ibi legitur, & ſpecie inuētus vt homo; nō enim negatus eſt homo Ieſus, cū alibi ipſe Paulus de eo dicat, mediator Dei & hominū Chriſtus Ieſus, ſed confirmatus. Id enim vſus & moris eſt ſcripturæ ita ſignificare. Sic & in Euangelio legimus, & vidimus gloriam eius, gloriam quaſi vnigeniti a Patre. Sicut ergo quaſi vnigenitus dicitur, & nō abnuitur vnigenitus Dei filius: ita vt homo dicitur, & perfectio hominis in eo fuiſſe non negatur. *S. Ambroſ. epiſt.* 47.

f *S. Ambroſ. l.* 1. *de fide cap.* 4.

g *S. Aug. lib.* 83. *quæſtionum. q.* 42.

h *Idem à lib.* 2. *de Trinitate ad l.* 5.

the ſame S. Auguſtin. i *This is that which we ſay, and that which by manner of wayes we indeauour to make good, to wit that the Sacrifice of Church doth conſiſt in two thinges, that is to ſay, the viſible formes of elements, and the inuiſible flesh and blood of our lord Ieſus Chriſt, the Sacrament, and the thing of the Sacrament.* k *For the body and blood of Chriſt both the Truth, and the figure. The Truth, whyleſt by vertue of the Ghoſt it is made of the ſubſtance of bread and wine: the figure is that which outwardly ſenſible.* And as the body and blood of Chriſt vnder the ſible formes of bread and wine may ſignifie diuers thinges, ſo it diuers wayes be ſaid à ſigne, figure, ſimilitude, and the like. For firſt it is offered by the Preiſt vpon the altar, it repreſenteth that oblac which our Sauiour made vpon the croſſe: and ſo his body and blo really preſent in the Sacrament, are à figure, ſigne, or Image of ſame bleſſed body and blood crucified, and shed for our Redempt Secondly as the ſame body in the Sacrament, doth feed the faithf vnto life, it is à figure, ſigne, and ſimilitude of it ſelf ſitting glori at the Fathers right hand, and replenishing the heauenly ſpirits w euer-laſting ioy. Thirdly the body of Chriſt vnder the formes of bre is à figure and Sacrament of it ſelf, as it quickneth and nouriſh our ſoules inwardly, and as it is to be exhibited vnto vs without veile, or couer in heauen. Finally the holy Euchariſt worthely ceaued, may be tearmed à figure, ſymbol, or ſigne of Chriſts myſti body the Church, and of that vnion which ought to be, aſwell betw all the faithfull together, as alſo betwixt vs and Chriſt our he whyleſt we feed of the ſame bread, and are nourished with one and ſame body of our lord. In which ſenſe S. Auguſtin, alleadged by Anſwerer, ſaith that l *it is no waye to be doubted, that euery one of the faithfull is made partaker of the body and blood of our lord, when he is made member of Chriſt in Baptiſme: and that hee is not eſtranged from the Communion of that bread and Cup, although before he eate that bread, and drink that Cup, he depart out of this world, being ſetled in the vnitie of the body of Chriſt. For he is not deprined of the participation, and the benefite of the Sacrament, when hee hath found that which this Sacrament doth ſignifie.*

I omit to obſerue, ſeing it is well known, that the bread and wyne euen before Conſecration, are ſometymes by the ancient Fathers tearmed à figure, ſigne &c of the body and blood of Chriſt, for the ſimilitude which they haue therwith: as alſo that the outward forme of the bread and wyne, euen after Conſecration, are called alſo à figure and Sacrament of the ſame bleſſed body and blood, forasmuch as the ſaid formes do couer, and hide from our ſenſes the body and blood in the venerable Euchariſt. Only I obſerue at this tyme, how the ve

i Hoc eſt quod dicimus, quod modis omnibus probare contēdimus, ſacrificiū Eccleſię duobus modis cōſici, duobus conſtare; viſibili elementorū ſpecie, & inuiſibili Domini noſtri Ieſu Chriſti carne & ſanguine: Sacramento, & re Sacramēti. *S. Aug. vide canonē.* Hoc eſt. *de conſ. diſt. 2.*

k Corp.ⁱ & ſanguis Chriſti eſt veritas & figura: veritas, dum Spiritus Sancti virtute ex pani & vini ſubſtātia efficitur: figura id quod exterius ſentitur. *Ibidem.*

l *S Auguſt. can. Quia paſſus. De conſecr diſt 2. See Anſvv. pag. 50.*

body and blood of Christ really present in the holy Sacrament, may rightly be tearmed à figure, signe, or similitude of it selfe considered in another maner, and consequently that the names of symbols, signes, figures, and such like, which are found in the writings of the holy Fathers, doe not any way proue the Sacrament of the altar to want the true and Reall Presence of our Sauiours blessed body, and blood: for indeed the Fathers did allwayes teach that Christs body, as it was ordayned to be offered in the Sacrifice of the Masse to represent his Passion, and oblation vpon the crosse, so it doth truly signifie and figure it owne self, and is à glorious Sacrament and figure therof, as it was in à bloody maner sacrificed and slayne in Hierusalem. * *Flesh is à Sacrament of flesh*, saith S. Augustin, *and blood is à Sacrament of blood: by the inuisible, spirituall, and intelligible flesh and blood, is signifyed the visible and palpable body of our lord Iesus Christ, replenished with grace, with all sorts of vertue, and diuine maiestie.*

* Caro carnis, & sanguis est Sacramentum sanguinis: carne & sanguine vtroque inuisibili, spirituali, intelligibili signatur visibile Domini nostri Iesu Christi corpus, & palpabile, plenum gratia &c. *S. Aug. de consec. dist. 2.*

Our third obseruation must be concerning the names of, *Bread*, and *wine*, wherwith the blessed Sacrament is oftentymes styled, euen after Consecration it self, as well in the Scripture, as in the writings of the ancient Fathers. Which becausse our Aduersaries do vrge for themselues, we giue them to vnderstand, that though the body and blood of Christ be really contayned in the said Sacrament, yet may it welbe called *bread* and *wine*, for many good reasons. First becausse the Body and blood of Christ were made of the substance of bread and wine, which substance, by vertue of the powerfull words, is conuerted into the substance of our Sauiour body and blood, and therfore it is called by the name of that substance which it was before Consecration. Which maner of speech we find to be vsuall in the holy Scripture. As when Adam (Gen. 2. v. 23.) called Eue *à bone of his bones*, when she was indeed à woman, made of à bone. And God (Gen. 3. v. 19.) called Adam *Earth and dust*, becausse he was made therof: and Moyses Rod being à Serpẽt, is yet tearmed *à Rod*. Exod. 7. v. 12. *So the blynd* m are said *to see, the lame to walk*: and the steward is said to haue n *tasted water*, when he tasted wine made of water.

m *Math. 11. v. 5.*

n *Iohn. 2. v. 9.*

Secondly the blessed Sacrament is tearmed *bread*, becausse it retayneth the outward shape, and forme of bread, by which it is represented into our senses. And in the Scripture thinges are often tymes called by the names, not of that which really they are in substance, but of that which outwardly they seeme to be. So Toby 5. v. 5. the Archangel Raphael is called *à yonge man*, and *three men* are said to haue appeared into Abraham, Gen. 18. v. 2. though they were indeed three heauenly spirits.

Finally the Body of Christ in the Sacrament is truly supernatural

bread, and heauenly food, by which we are strēgthened, and nourish both in body, and soule, vnto euerlasting life. And as our Sauiour when in the sixth of Iohn he called himself *the bread of life*, did not meane material and corruptible bread, so for the most part, both Scripture and Fathers, when the holy Eucharist is tearmed *Bread*, there is meant à heauenly and supernatural kind of food, and not any common and terrestrial bread at all. For which cause it is not simply termed *bread*, but with the addition of some word or other, which maketh it past all doubt, if indifferencie be admitted to iudgment. So Christ said. o *The bread which I will giue, is my flesh.* And S. Paul. p *The bread which we breake, is it not the communicating of our lords body?* which q *who so eateth vnworthely, he is gilty of the body of Christ.* The holy martyr S. Ignatius calleth the Sacrament r *the bread of God*, which saith he, *is the flesh of Christ.* And S. Iustin s martyr, though he call *bread* and *drink*, yet is he carefull to tell vs that it is *not common bread, not common drink*, but *the flesh and blood of Christ.* S. Hilarie t stileth it *dominicum, the food of our lord. Christ*, saith S. Cyprian, u *offered bread and wine, suum scilicet Corpus & Sanguinem, to wit his owne body and blood.* Which is confirmed by S. Iræneus, x when he telleth vs that after Consecration, *it is not now common bread, but the Eucharist.* And by S. Gregorie of Nyssa y saying, that it is *bread without seed, without plowing, and without any human labour or work.* By all which, and much more lyke, which hereafter shalbe produced, it appeareth that the names *bread* and *wine* do not make any thing against the Real Presence of our Sauiours true body and blood in the Sacrament of the altar, but rather confirme the same.

o *Iohn. 6. v. 51.*
p *1. Cor. 10. v 16.*
q *1. Cor. 11. v. 27.*
r Ἄρτος τοῦ Θεοῦ ἐστὶν οὗτος, ὁ ἐστι σὰρξ τοῦ Χριστοῦ. *S Ign. ep. ad Rom post medium.*
s *S. Iustin. mart. Apol. 2.*
t *S. Hilar. lib. 8. de Trinit.*
u *S. Cyprian lib. 2. ep. 3. ad Cæcil.*
x *S. Iran. lib. 4. c. 34.*
y *S. Greg. Nyssen. l. de vita Moysis. ante medium.*

Thus much then being well obserued, it wilbe easie to shew how all sort of ancient authoritie doth concur to the vphoulding of our Catholick truth. For if we examin the monuments of such learned Rabbins as were Doctours, and interpreters of the ould Testament amonge the Iewes, euen before our Sauiors coming in human Flesh, we shall find that they gathered out of the Propheticall Scriptures, that the Messias was to giue his flesh, and blood, vnder the formes of Bread and wine, to be really eaten and drunken by the faithfull, and that the substance of the bread should be conuerted, and changed into the flesh of the same Messias. Nether will it be amisse that we lay downe here some of their sayings, to the end that, if it be possible, our Aduersaries may be ashamed of their wilfull blindnesse, whilest at broad midday they discerne not that truth, which thes learned Rabbins discouered euen before Sunrising. First then Rabbi *Moyses Hadarsan* expounding thos words of the Psalme 135. v. 25. *He who giueth food vnto all flesh.* Saith thus. z *This is that which is expressed in the*

z Hoc est quod dictum est ps. 34. *Gustate & videte quoniam bonus est Deus.* Quia panis quem dat omnibus, ipse est caro eius: & dū gustatur panis, conuertitur in carnē. Et hoc est quod dictum est: *Et videte quoniam bonus est Deus.* Et erit hoc mirabile mgnū. *Rabbi Moses Hadarsan apud Coccium in Thesauro tom. 2. lib. 6. art. 1.*

Psal

Pſalme. Taſt yee, and ſee how good God is. For the bread which he giueth to all, is his flesh: and when bread is taſted, it is conuerted into flesh. And this is the meaning of thos words, See how good God is. And thus wilbe a great wonder. Thus he, not much vnlyke vnto another Rabbi, called *Cahana*, who commenting vpon the 49 Chapter of Geneſis, at thos words. *Tying to the vineyard his colt*, or as he readeth, *his cittie*, a *This*, ſaith he, *doth shew that the Sacrifice, which shalbee made of wine, shall not only be changed into the ſubſtance of the Meßias his blood, but into the ſubſtance alſo of his body. His eyes are more faire*, or as Cahana readeth, *more red then wine, and his teeth whiter then milk: that is to ſay, in the Sacrifice which shalbe made of Bread, notwithſtanding that it be as white as milk, yet shall the ſubſtance therof be conuerted into the ſubſtante of the Meßias his body, and the ſubſtance of his blood shalbe found in this Sacrifice, as red as wine.* Rabbi Iudas likwiſe, vpon the 28 chap. of the booke of Numbers, at that, *The bread of faces before me al wayes*, b *The reaſon*, ſaith he, *why it is called the bread of faces, is this: When it is ſacrificed, it shalbe changed from the ſubſtance of bread, into the ſubſtance of the Meßias his Body, and he himſelf wilbe the Sacrifice, and he wilbe inuiſible and impalpable; and our Maſters do ſay that therfor it is ſaid the bread of faces, for as much as in that Sacrifice ther wilbe two ſubſtances, to wit, the Diuine and human natures.* c *Then will God be full of mercie*, ſaith R Simeon, *and by the powerfull vertue of the words, which ſhall proceed from the mouth of the Prieſts, that Sacrifice which shalbe celebrated in euerie altar, shalbe conuerted into the body of the Meßias.*

Thus much for the writers who liued before our Sauiours birth, of which ſort, who ſo deſireth to ſe more, he may ſoone meete with them, not only in Coccius aboue alleadged in the margent, but alſo in Ioannes Garetius of the Euchariſt. The authoritie of thes foure may ſuffice our turne at this preſent, to let our Anſwerer vnderſtand, that the Doctrine of the Reall preſence, and of Tranſubſtantion, is not ſo new, as hee moſt fondly ſurmiſeth. But of this more hereafter: now we proceed to ſhew how

a Hęc verba oſtẽdunt, quod ſacrificium, quod fiet ex vino, non ſolum tranſmutabitur in ſubſtãtiam ſanguinis Meſſię, ſed etiam conuertetur in ſubſtantiam Corporis eius. Rubriores ſunt oculi eius vino, & dentes eius lacte candidiores: hoc eſt in Sacrificio, quod fiet ex pane, non obſtãte quod album ſit velut lac; conuertetur ſubſtantia panis in ſubſtãtiã corporis Meſſiæ: eritque in ipſo Sacrificio ſubſtantia Sãguinis Meſſiæ rubra, vt vinum. *R. Cahana apud Coccium, vbi ſupra.*

b Quare dicatur *Panis Facierum*, ratio eſt: tranſmutabitur ex ſubſtãtia panis, cum ſacrificabitur, in ſubſtantiam corporis Meſſiæ, qui deſcendit de Cælis, & idem ipſe erit ſactificium; eritque inuiſibi- *Panem facierum Iudas apud cuningenti Sancto- quod in vo- Iohei. libro qui in-*

is, atque impalpabilis. Et Magiſtri aiunt, eam ob rem dictum eſſe, uia in ipſo Sacrificio erunt duæ ſubſtantiæ, diuinitas & humanitas. *R lem Coccium ſupra.* c Tunc Deus miſericordia implebitur, & virtute rum verborum, quæ ab ore Sacerdotum manabunt, illud Sactificium uoque altari celebrabitur, in Corpus Meſſiæ conuertetur. *R. Simeon, filius eribitur.* Reuelatio ſecretorum. *Vide Coccium, vbi ſupra.*

The Real Preſence is proued by the authoritie of the Fathers of the firſt age after Chriſt.

SECT. V.

AFter that our Sauiour had exerciſed his preiſtly function in his laſt ſupper, by changing the bread and wine into his body and blood, the which he then both offered in Sacrifice vnto his heauenly Father, and deliuered alſo to be eaten, vnto his Apoſtles, he ſaid vnto them, *Do yee*, or *make ye this in commemoration of me*, that is, conſecrate, and Sacrifice my body and blood, vnder the formes of bread and wine, as you haue ſeene me doe now. a *Our lord and God* IESVS CHRIST, ſaith S. Cyprian, *is himſelf the moſt high Prieſt of God the Father, and he firſt all hath offered Sacrifice to God the Father, and hath commanded the ſame to be done for a commemoration of him.* The Apoſtles vnderſtood well this commandment, and fulfilled the ſame moſt exactly, as amongeſt other places of Scripture, that of the Acts of the Apoſtles (chap. 13. v. 2.) doth ſhew. *As they were miniſtring to our lord, and faſting, the Holy Ghoſt ſaid, &c.* Wher the Greeke text doth make it plaine, that the Miniſtration wherin then they were exerciſed, was the offering of the aboueſaid Sacrifice of our lords bleſſed body and blood. Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ, *As they were ſacrificing to our lord*, (ſo doth Eraſmus himſelf tranſlate) or as they were ſaying Maſſe: hence cometh the word Λειτουργία, *Liturgie or Maſſe*; which is an Order, and preſcript forme of words and ceremonies, for the more deuout celebration of that dread Sacrifice, which our lord, as we haue ſeen, commanded his Diſciples to offer in remembrance of him. The like Liturgie, or preſcript forme of the Maſſe was firſt written by S. Peter, witneſſe ſainct Iſidorus in theſe words. b *The Order of the Maſſe, or Prayers by which Sacrifices offered to God, are conſecrated, was firſt of all inſtituted by S. Peter: the ſolemnitie wherof the whole world doth now obſerue after one and the ſame maner.* The Liturgie of S. Peters is extant to this day, as alſo thos of others of the Apoſtles, who followed Peters example herein, to wit both the Lames and Mathew, and Mark, who compoſed alſo their ſeueral formes of Liturgies, differing ſomewhat in words and ceremonies, but agreeing all moſt conſtantly in the ſubſtance of the Sacrament, and Sacrifice of the Holy Eucharift. Nether muſt wee omit to remember, how theſe monuments of venerable antiquitie, haue beene moſt ſpitefully contemned, and reiected by moderne Nouelliſts, who preſſed with the

a IESVS CHRISTVS Dominus, & Deus noſter, ipſe eſt ſummus Sacerdos Dei Patris, & ſacrificium Deo Patri ipſe primus obtulit, & hoc fieri in ſui commemorationem præcepit. *S. Cyprianlib. 2. ep. 3.*

b Ordo autē Miſſæ vel Orationū, quibus oblatadeo Sacrificia conſecrantur, primum à S. Petro eſt inſtitutus, cuius celebrationem vno eodemque modo vniuerſus peragit orbis *S. Iſidorus l. 2. Officiorum. cap. de Miſſa.*

graue authoritie therof, haue indeauored to proue them to be forged and ſpurious: but all their labour herin hath beene in vaine, forasmuch as through all ages they haue beene attributed vnto the ſaid Apoſtles, and acknowledged for their vndoubted workes, as may be ſeene in that excellent Apology, which the worthy Bishop of Gant, Lindanus, hath ſet forth, together with his learned Annotations vpon the Liturgie of ſainct Peter. And beſides many others, Franciſcus Turrianus alſo, *in his third booke of Dogmaticall characters, f.* 158. hath handled the ſame argument ſo pithely, that ther is no place left for any indifferent iudgment, to make any doubt therof. Well then I deſire the Reader to obſerue this prayer following, which is laid downe therin, to be pronounced by the Preiſt before the conſecration, and he may eaſely learne therby, how vndoubtedly both Real Preſence, and Tranſubſtantiation was beleeued in the Apoſtles tyme. c *O lord our God, who haſt offered thy ſelf for the life of the world, looke vpon vs, and vpon this bread, and this Cup: and make it thyne immaculate body, and thy pretious blood; that both our ſoules and bodies may partake therof.*

Another Liturgie ſainct Clement d attributeth vnto ſainct Iames, the ſonne of Zebedeus, and brother of S. Iohn the Euangeliſt: which is cited by Proclus e Patriark of Conſtantinople, and others, as if it had beene made by S. Clement himſelf, and is called by Genebrard, f the Apoſtles Maſſe. In it we read this direction, that g *After all, as wel men as women, haue communicated, the Deacons take that which remayneth of the Euchariſt, and lay it vp in the Tabernacle, and the Deacon which ſingeth, after he hath ended, ſaith. All we that haue beene made partakers of the pretious body and pretious blood of Chriſt, let vs giue thanks.* Behould how in the Apoſtles tyme, the bleſſed Sacrament was layd vp, and reſerued in tabernacles; and how the faithfull receauing the ſame, neuer made the leaſt doubt, but that they receaued, euen with the mouth of the bodie, the pretious fleſh and blood of Chriſt.

The Liturgie alſo of S. Iames the yonger, commonly called the brother of our lord, is ſo vndoubtedly of his making, that, as Genebrard h noteth out of Hegeſippus, for the ſame he obtayned the name of Ἀστερόγος, that is, the *Solemne Sacrificer*: and being the firſt Bishop of Hieruſalem, he had for his Deacon, and Aſſiſtent in the tyme of ſacrificing, S. Steeuen the firſt Martyr, as ſainct Ignatius i of Antioch doth witneſſe in two ſeuerall Epiſtles. Moreouer this Liturgie of ſainct Iames is cited by Proclus k, Gratian l, and in the Trullan Canons *Can.* 32. and by many others. And therfore we will here lay downe ſonne fragments

c Κύριε ὁ Θεὸς ἡμῶν, ὁ προθεὶς ἑαυτὸν ὑπὲρ τῆς τοῦ κόσμου ζωῆς, ἐπίδε ἐφ' ἡμᾶς, καὶ ἐπὶ τὸν ἄρτον τοῦτον, καὶ ἐπὶ τὸ ποτήριον τοῦτο, καὶ ποίησον αὐτὸ ἄχραντόν σου σῶμα, καὶ τίμιον αἷμα εἰς μετάληψιν ψυχῶν καὶ σωμάτων. *Liturgia à S. Petro Apoſtolo conſcripta.*

d *S. Clemens lib* 8. *Conſt. Apoſt. c.* 12. *& ſequent. verſion. Turrian. vel ca.* 15. *& ſeq. verſ. Bouij.*

e *Proclus Conſtantinop. de Traditione Liturgiæ initio. Nicol. Methonenſ. de Corp. & Sang. Domini Beſſarion Cardinalis de Sacram. Euchariſt.*

f *Genebrad. Chronograph. in fine primi ſeculi.*

g Καὶ ὅταν πάντες μεταλάβωσι, καὶ πᾶσαι, λαβόντες οἱ διάκονοι τὰ περισσεύσαντα εἰς τὰ παραφέρια, ὁ ὑμνῳδὸς λεγέτω, πεπωκόμενοι τῷ ψάλοντι, μεμεταλαβόντες καὶ τιμίου σώματος, καὶ τιμίου αἵματος Χριστοῦ εὐχαριστήσωμεν. *Liturgia Iacobi Maioris, ſen Clementis.*

h *Genebrad. libro ſecundo Chron. vide eundem libro tertio Chron. in fine primi ſeculi.* i *Sanctus Ignatius Epiſtol. ſecundo ad Trallian. & Epiſtol. decima ad Heronem. Diacon. ante medium.* k *Proclus de Tradit. Liturgia.* l *Diſt.* 1. *De Conſecrat. can. Iacob.*

fragments therof, by which the Reader may easely espy, how ri
tread the steps of the Apostolicall Religion, in our Holy Sacri
of the Masse, and how far astray our Aduersaries do wander fr
the same.

In it then the Preist preparing himself to the Altar, among
other prayers, saith thus. m *Nether am I worthy to cast myne eyes vpon t
sacred, and spirituall table, in which thy only begotten sonne, and our lord Ie
Christ is in Sacrifice mystically set before me à sinner defiled with all
cleanesse.* A litle after approching to the Altar he saith, *Glorie be t
Father, and to the sonne, and to the Holy Ghost, &c.* Then after burn
frankencense, and à few prayers, he sa th. n *Peace be vnto yow all.* T
people answer. *And to thy spirit.* Soone after are read certaine less
out of the ould Testament, Κύριε ἐλέησον, and other orizons are p
nounced, and the Deacon cryeth, o *Let no catechumen be present, no
they that are not baptised, and all such as may not lawfully pray with vs.*
After this the Preist sayeth the prayer of the Incense, which being
ded, the Readers chant this hyme followinge. p *Let all mortall flesh
silent, and stand with feare and trembling, free from all earthly cogitations
behould the king of kinges, and lord of Lords, Christ our God now comes
to be offered in Sacrifice, and to be giuen as meate to the faithfull. The An
licall Quiers with all Rule and Power do march before him, the Cherubins
full of eyes, together with the Six winged Seraphins couering their faces,
singing Alleluia, Alleluia, Alleluia.* Soone after the Preist saith the
Gloria in excelsis, and other prayers, amongest which, this is one.
*Lord who hast visited vs in Compassion, and mercie, and hast imparted
vs, vile sinners, and thy vnworthy seruants, assurance to approach
Holy Altar, and to offer vnto thee this dread, and vnbloody Sacrifice
sinnes, and for the ignorances of the People, Cast thyne eyes vpon me thyne
proffitable seruant, and by the bowells of thy Mercie, I pray thee, blo
my sinnes.* And againe. r *VVe bow our knees vnto thy Goodnesse, o
be thow mercifull vnto vs. Forasmuch as we are astonished, and we quak
feare, when we draw neere vnto thy holy Altar, to offer this dread, and
bloody Sacrifice.* Finally (to auoid prolixity) he maketh his praye
Almightie God, beseeching him to send downe his Holy Spirit
s *by his holy, good, and glorious presence*, he *may sanctifie the*

m Καὶ οὐκ εἰμὶ ἄξιος ἀντ' ἐμοῦ ἁμαρτωλὸς τὴν ἱερὰν σου ταύτην καὶ πνευματικὴν τράπεζαν, ἐφ' ἣν ὁ μονογενής σου υἱός, καὶ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐστὶ τῷ ἀμαρτωλῷ, καὶ πάσῃ καρδίᾳ κατεστιγμένῳ, μυστικῶς προκεῖται εἰς θυσίαν, &c. Liturgia Iacobi Minoris.

n Εἰρήνη πᾶσιν, καὶ τῷ πνεύματί σου. Ibidem.

o Μή τις τῶν κατηχουμένων, μή τις τῶν ἀμυήτων, μή τις τῶν μὴ δυναμένων ἐπὶ σωθῆναι. Ibidem.

p Σιγησάτω πᾶσα σὰρξ βροτεία, καὶ στήτω μετὰ φόβου, καὶ τρόμου, & μηδὲν γηΐνον ἐν ἑαυτῇ λογιζέσθω· ὁ γὰρ βασιλεὺς τῶν βασιλευόντων, καὶ κύριος τῶν κυριευόντων Χριστὸς ὁ Θεὸς ἡμῶν προέρχεται σφαγιασθῆναι, καὶ δοθῆναι εἰς βρῶσιν τοῖς πιστοῖς. Προηγοῦνται δὲ τότε χορεῖαι τῶν Ἀγγέλων μετὰ πάσης ἀρχῆς & ἐξουσίας, τὰ πολυόμματα Χερουβὶμ, καὶ ἑξαπτέρυγα Σεραφὶμ, τὰς ὄψεις καλύπτοντα, καὶ βοῶντα τὸν ὕμνον. Ἀλληλούϊα, Ἀλληλούϊα, Ἀλληλούϊα. Ibidem.

q Ὁ Ἐπισκέψαμενος ἡμᾶς ἐν ἐλεήμοσι καὶ οἰκτιρμοῖς σου ἐποτα κύριε, καὶ χαρισάμενος παρρησίαν ἡμῖν τοῖς ταπεινοῖς, καὶ ἁμαρτωλοῖς, καὶ ἀναξίοις σου δούλοις σε, παρεστάναι τῇ ἁγίᾳ σου θυσιαστηρίῳ, καὶ προσφέρειν σοι τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων, καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, ἐπίβλεψον ἐπ' ἐμὲ τὸν ἀχρεῖον δοῦλόν σε, καὶ ἐξάλειψον τὰ παραπτώματα μου τὰ σὺν λαγχίαν, &c. Ibidem.

r Προσπίπτωμεν τῇ σῇ ἀγαθότητι δέσποτα, ἐλέησον ἡμᾶς. ἐπειδὴ ἐμφοβοι, καὶ ἔντρομοι ἐσμεν, μέλλοντες παρεστάναι τῇ ἁγίᾳ σου θυσιαστηρίῳ, καὶ προσφέρειν τὴν φοβερὰν ταύτην καὶ ἀνείμακτον θυσίαν. Ibidem.

ἐπιφοιτήσαν τῇ ἁγίᾳ, ἁγαθῇ, καὶ εὐδόξῳ αὐτοῦ παρουσίᾳ ἁγιάσῃ, καὶ ποιήσῃ τὸν μὲν ἄρτον τοῦτον ἅγιον τοῦ Χριστοῦ σου, &c. καὶ τὸ ποτήριον τοῦτο, αἷμα τίμιον τοῦ Χριστοῦ σου. Ibidem.

nd make it the bleſſed body of Chriſt, and the Cup, his pretious lood.

S. Mathew who preached vnto the Ethiopians, left alſo his liturgie r Maſſe in writing in the Ethiopian tongue, which is yet extant, and is ranſlated into Latin, bearing yet the Ethiopian name of *Corbon*, which s as much to ſay, as *Oblation*, which is properly alſo ſignified by the Hebrew word מסה *Miſſa, Maſſe, or Oblation*, as appeareth Deut. 16. v. o. In this Liturgie we read thus. t *O true Chriſt, our God and our lord, ho being inuited to the mariage in Cana of Galily, dideſt make wine of water, ow in lyke maner, bleſſe, ſanctify, cleanſe, and chang this bread into thyne nſpotted flesh, and this wine into thy pretious blood. Let it be made à bur-ing, and an acceptable Sacrifice, à Cure, and ſaluation both to our ſoule, and ody.* In the ſame we find that the Preiſt at the eleuation of the bleſſed acrament, maketh this petition, *Domine Ieſu Chriſte miſerere noſtri, Lord eſus Chriſt haue mercie vpon vs*, which prayer being repeated by the eople alſo, the Preiſt ſaith further. u *Let vs pray: All yee that are peni-ent, bow your heads. Vp, and adore yee. Peace be vnto yow all.* The people. *nd with thy ſpirit.* Then the Preiſt. *This is the holy body, the honorable, nd vital bodie of our lord and Sauiour Ieſus Chriſt, which is giuen for the re-miſſion of ſinnes, and for the obtayning of eternall life, vnto the worthie re-ceuers, Amen. This is the holy, honorable, and quickning blood of our lord and auiour Ieſus Chriſt, which is giuen for the remiſſion of ſinnes, and for the ob-tayning of eternall life to the worthy receuers, Amen. Verely this is the body, nd this is the blood of Emanuel our God, Amen. I beleeue, I beleeue, I beleeue ow, and for euer, Amen. This is the body, and this is the blood of our lord nd Sauiour Ieſus Chriſt, which body, and which blood he tooke of our Holie ady, the vnſpotted Virgin Mary, and vnited it vnto his Deitie, without all ommixtion or naturall copulation, without any ſeparation, or alteration of the odhead, &c.* Thus did S. Mathew pray, thus did he beleeue himſelf, nd thus did he teach the Ethiopians to beleeue; the which beleefe he ealed with his blood, bing ſlaine at the verie Altar, euen when he was aying Maſſe: which word *Maſſe*, I may bouldly vſe in this place, ſeing hat x *Iulius Africanus*, who tranſlating the hiſtory of this Apoſtles Mar-yrdome, hath expreſſed the ſame, aboue thirteen hundred yeares goe.

The laſt Liturgie is that of S. Mark, which the curious Reader may

t Vere Chriſte Deus noſter, & Dominus noſter, qui ad nuptias in Cana Galilęæ vocatus fuiſti; & de aqua vinum feciſti, ſimiliter fac, &c. Benedic, ſanctifica, munda, & transfer panem hunc in carnem tuam immaculatam, & vinũ hoc in ſanguinẽ tuum pretioſum: fiat ſacrificium ardens, acceptabile, medela & ſalus animæ, & corpori noſtro. *Liturgia S. Mathæi, ſeu Æthiopica.*

u Oremus: qui eſtis pœnitentes, humiliate capita veſtra; Surgite ad adorandum. Pax omnibus vobis. *Populus.* Et cum Spiritu tuo *Sacerdos.* Hoc eſt Corpus ſanctum, honoratum, & vitale Domini, & ſeruatoris noſtri Ieſu Chriſti, quod datum eſt in remiſſionem peccatorũ, & ad vitam æternam conſequendam, vere ſumẽtibus ipſum, Amen. Hic eſt Sanguis Domini, & ſeruatoris noſtri Ieſv Christi, Sanctus, honorãtus, & viuificans: qui datus eſt in remiſſionem peccatorum, & ad vitam æternam conſequendam verè ſumentibus ipſum, Amen. Vere hoc eſt Corpus, & hic eſt ſanguis Emanuel Dei noſtri, Amen. Credo, Credo, Credo ex nunc & vſque in ſeculum. Amen. Hoc eſt Corpus, & hic eſt Sanguis Domini & ſeruatoris noſtri Ieſv Christi, quod & quem aſſumpſit ex domina noſtra ſancta & immaculata virgine Maria, & vniuit cum diuinitate, ſine mixtione aut co-iũcta naturali, ſine ſeparatione, aut permutatione diuitatis. *Ibidem.*

x *Iulius Africanus in vita S. Ma. ai prope finem. This Iulius liued at once vvith Origenes, à verie familiar freind of his.*

may find in the Sixth tome of the ancient Fathers Bibliothek, w
1589. with à premiſed Epiſtle of Cardinal Sirlet, declaring the w
y *Genebra Chron. in fine 1. ſeculi.* doubted authoritie therof. And as Genebrad y rightly obſerueth ou
Marcus the Patriark of Alexandria, it was, after ſainct Marks dea
commonly vſed by the Alexandrin Church, as that of ſainct Mathe
by the Ethiopians, and that of ſainct Iames the yonger, by the Chur
of Hieruſalem, and that of ſainct Peter, vniuerſally in the Weſte
Church. And therfore (that by the way I may arme the ſinceare Re
der againſt the vaine Cauills of the Aduerſarie) it is not to be wonde
at, that in the ſame Liturgies ther is found à religious commemoratio
and inuocation of the ſaid Apoſtles thẽſelfues, and of other Saints, w
liued after them; ſeing that Poſteritie was euer accuſtomed to adu
the catalogue of Saints, ſuch as from tyme to tyme deſerued that h
norable Prerogatiue by their holy life, and glorious death. This li
turgie then, affordeth vs ſuch like teſtimonies, for confirmation of o
cauſe, as we haue related out of the others aboue mentioned. As
thes petitions may breefly appeare. z *Thow haſt giuen thy ſanctifica
vnto vs, ô lord, in the participation of the moſt holie Bodie, and pretious
of thy onlie begotten ſonne. VVe pray and beſeech thee, ô louer of Mankind
good lord, impart vnto vs the Communion of the holie Bodie, and pretious
of thyn only begotten ſonne, to an irreprehenſible Faith, to vnfained Chari
and to the increaſe of pietie, &c. By the receauing of thy moſt pure Body, an
thy pretious blood, ſtretch forth vnto vs thyn inuiſible right hand full of h
uenly bleſsinges, &c.*

And thus much concerning the Liturgies of the Apoſtles, wi
graue authoritie cannot chooſe but giue great ſatisfaction to ſuch,
luſt not to be contentious. Nether muſt we here forget the affir
teſtimonie of ſainct Andrew alſo in this point: that it may appeare h
ſweetly the Holy Apoſtles did agree in this truth, notwithſtandi
that they were locally ſeparated one from another, as being deuid
into ſeuerall parts of the world. In the booke then which the D
ciples of this Holy Apoſtle did write of his bleſſed Martyrdome, wh
of they were eywitneſſes themſelues, it is related, how when the Iu
rant Ægeas did vrge the Apoſtle to abandon the faith of Chriſt, a
to imbrace Idolatrie, he conſtantly refuſed to yeeld therunto, ſayi
a *I Sacrifice euerie day an vnſpotted lambe vnto Almightie God, who be
truly Sacrificed, and his Flesh being truly eaten by the people, yet remay
he intyre, and aliue.* Loe here firſt of all, by the word *Sacrificing*,
plainly pointeth at the Sacrifice of the Maſſe, declaring that he d
ſaid Maſſe, as the reſt of his fellow Apoſtles did, for which cauſe ſai
Epiphanius moſt aptly tearmeth them, b Ἀποστόλους ἱερουργοῦντας,
crificing Apoſtles. Secondly by ſaying that the flesh of the lamb, wh
he

z Dediſti nobis, Domine ſanctificationem in participatione ſanctiſſimi Corporis & pretioſi Sanguinis vnigeniti filij tui. Precamur & obſecramus te, generis humani amator, bone Domine, largire nobis communionẽ ſancti Corporis, & pretioſi Sanguinis vnigeniti filij tui in fidem inconfuſam, in charitatem non fictã, in abundantiam pietatis, &c. Per ſumptionẽ intemerati corporis tui, & pretioſi ſanguinis tui emitte inuiſibilẽ dextram tuã plenam benedictionum, &c. *Liturgia D. Marci, ſeu Eccleſiæ Alexãdrinæ.*

a Ego omnipotẽti Deo immaculatum Agnum quotidie ſacrificio: quicum ſit verè ſacrificatus, & verè à populo carnes eius manducatæ, integer perſeuerat, & viuus. *lib. Paſſionis S. Andreæ.*

b *S. Epiphan. hæreſ. 79. ante medium.*

e did *Truly*, *or in verie deed*, Sacrifice, was *truly*, *and in verie deed*, aten by the people, he vndenyably confirmeth the Reall Preſence. foraſmuch as to be eaten truly, and in verie deed, is more then o be eaten in a figure, and by Faith onlie, as euerie one may eaſelie nderſtand.

When the Apoſtles themſelues had this beleefe of the Real Preence of Chriſt in the bleſſed Sacrament, what wonder that their Diſiples ſhould make profeſſion of the ſame? ſo we ſe that ſainct Dioyſius the Areopagite, in his booke of the Eccleſiaſticall Hierarchy, elareth the forme, and Ceremonies of this Diuine Sacrifice of the laſſe in ſuch ſort, that he plainlie teſtifieth the bleſſed Sacrament to e more then a bare figure of Chriſt his bodie and blood: yea he deareth himſelf to beleeue moſt conſtantly that Chriſt is ther Reallie reſent, as appeareth by that his Prayer, and Inuocation which he aketh vnto the verie Sacrament of the Euchariſt, in thes expreſſe ords. *O moſt Diuine, and Holie Sacrifice, open thos myſticall and miſſing veiles wher with thow art couered. Shew they ſelf cleerlie vnto s, and replenish our ſpirituall eyes with thy ſingular and reueiled bright-ſſe.* Nothing could be ſaid more plainlie, and therfore omitting oer places more, which might be alleadged out of this ancient Fa-er, we will heare what the bleſſed Martyr ſainct Ignatius ſaith, who ed alſo at once with the Apoſtles, and was the ſecond Biſhop of ntioch after ſainct Peter, of whos writings no doubt can be made, ing they are frequentlie cited, and approued by ſeueral ancient Fa ers, Euſebius, ſainct Athanaſius, ſainct Hierome, Theodoretus d others. This holie Doctour, and Diſciple of ſainct Iohn the angeliſt, gineth vs an vndeniable teſtimonie of the Reall Preſence of Chriſt his bodie in the holie Euchariſt, when he cenſureth e Simonians, and Saturnians for Heretickes, becauſe they deed the Sacrament of the Altar to be the true fleſh of our Sauiour. *They admit not*, ſaith he, *any Euchariſts, or Oblations, becauſe they not confeſſe the Euchariſt to be the fleſh of our Sauiour, which ſuffered our ſinnes, and which the Father benignly rayſed from death* yſe.

Obſerue this well, Good Reader, and thow ſhalt find that noing could be ſaid more forciblie againſt our Aduerſaries, in this atter of the Reall Preſence. Thes Heretickes of whom ſainct Ignaus here maketh mention, did hould that Chriſt had not true fleſh, d blood, but that he was borne, and crucified in an imaginarie Boi; and becauſe the Church of God in that firſt age, did aſſured-lie beeue the true and Real Bodie of Chriſt to be preſent in the bleſſed Sament, thes Miſcreants had no other ſhift, but abſolutly to reiect

σῶ θειοτάτη καὶ ἱερουργικὴ τὰ ἀποκειμενά σοι συμβολικῶς ἀμφιέσματα τῶν μυστικῶν ἀποκαλυψαμένη, τηλαυγῶς ἡμῖν ἀναδεικνύσα, καὶ τὰς νοερὰς ἡμῶν ὄψεις ἐπίστασο καὶ ἀπερισκαλύπτως φωτὸς ἀποπλήρωσον. *S. Dionyſ. Areop. Eccleſ. Hierarch. c. 3.*

d Euchariſtias, & Oblationes non admittunt, quod non confiteantur Euchariſtiam eſſe carnem Saluatoris, quæ pro peccatis noſtris paſſa eſt, quam pater ſua benignitate ſuſcitauit, *S. Ignatius Epiſt. ad Smyrnenſes apud Theodoretum dial. 3.*

the said blessed Sacrament: seing that otherwise they could not de-
fend their former errour. And may not we say the lyke of our Adver-
saries? They admit not the Sacrifice of the Masse, because they
confesse not that the Eucharist is the flesh of our Saviour, which
suffered for our sinns. And who seeth not how far they disagree
herein with sainct Ignatius, who according to the common Faith
of that primitive Church, held most assuredly that the Holie Eu-
charist was the true, and Reall Flesh of Christ, as appeareth by
his saying against the said Hereticks, and may be made playne also
that, which he wrote vnto the Romans, when he was lead to
his lyfe for Christ. c *I delight not now in corruptible food, nor in the*
pleasures of this life. I desire the bread of God, the heauenly bread, the bread
of lyfe, which is the flesh of Christ the sonne of God. Thow seest now, gen-
Reader, how assuredly the Fathers of the first age after Christ, tow
the Apostles, and their Disciples, do confirme our Doctrine, a
consequently thow mayest easely iudge, who agree best with An
quitie; we, who haue the abousaid testimonies for our selues, w
many more, which for breuities sake I haue omitted; or our Answ
who produceth not as much as one word, out of any author, or Fa
of this first age for himself.

c Οὐχ ἥδεμαι τροφῇ φθορᾶς ἐδὲ ἡδοναῖς τοῦ βίου τούτου, ἄρτον θεοῦ θέλω. ἄρτον ἐράνιον, ἄρτον ζωῆς, ὁ ἐστι σὰρξ τοῦ Χριστοῦ τοῦ τοῦ Θεοῦ. *S. Ignat. Ep. ad Romanos. post medium.*

a Vt eius cuius Corpus, & Sāguis conficitur, passio celebretur. *S. Alex. Papa. Epi. 1. ad omnes Orthodoxos, extat tom. 1. concil. & de consecr. D. 2. Can. in Sacramentorum.*

b Talibus hostiis delectabitur, & placabitur Dominus, & peccata dimittet ingentia. Nihil enim in sacrificiis maius esse potest, quā Corpus & Sanguis Christi, nec vlla oblatio hac potior est, sed hęc ōmnes præcellit: quæ pura conscientia domino offerēdaest, & pura mente sūmenda, atque ab omnibus venerāda. Et sicut est potior cæteris, ita potius excoli, & venerari debet. *Ibidem.*

The Real Presence is proued by the Fathers of the second age.

SECT. VI.

VVE may not doubt, but that the Fathers of the second
agreed most exactly, with thos that went before them in
first. The holy Pope Alexander, who was the sixth bishop of Ro
after S. Peter, giuing directions that the Passion of our Saviour sho
allwayes be remembred, and read in the solemnity of the Masse,
he expresly tearmethit) a *to the end*, saith he, *that his Passion may be*
brated, whos body and blood is ther made, b *with such Sacrifices our*
wilbe delighted and appeased, and wil forgiue most grieuous sinnes. For no
can be of more weight, and worth, in the Sacrifices, then the body and blo
Christ. Nether is any oblation to be preferred before this, for this excelleth
others; which is to be offered vnto our lord with a pure conscience, and to be
ceaned, and worshipped of all with a pure mind. And as it is more excellent
the rest, so it ought to be frequented, and worshipped aboue the rest. Here
Reader of himself, I doubt not, without my bidding, will obserue ho

thos tearmes, *Masse, Sacrifice, the body and blood of Christ made, worshipped,* and the like, do all make good our cause against our Answerer. S. Sixtus, c succeſſour to Alexander, maketh plaine mention of the *Masse* also, and of the hymne, *Sanctus, Sanctus, Sanctus, &c.* sung therin. The like doth Teleſphorus, who succeeded Sixtus, saying. d *In the holy night of the Natiuitie of our lord and Sauiour, let them celebrat Masses, and let them sing solemnly the Angelical hymn therin, because as that night he was denounced by an Angel vnto the sheapheards.* e *And the same Angelical hymn is solemnly to be celebrated, and said by the Bishops allso, in the solemnity of the Masse according to the tyme and place. For they, who with their owne proper mouth do make the Body of our lord, must be heard, obayed, and feared of all.* &c. S. Hyginius followed Teleſphorus, who giueth ſtrickt charge, that the Conſecration of Churches be performed with a Maſſe, which how it may agree with our Aduerſaries, we ſhall not learne in haſt, yow may be ſure.

The penalties alſo which the next Pope following eſtabliſhed for ſuch Preiſt, as through careleſneſſe did ſpil any drop of the conſecrated wine, and the reuerent care and ſollicitude wherwith he enioyned that it ſhould be gathered vp againe, doe not ſuffer any man, that is in his right witts, to doubt, but that he eſteemed the holy Sacrament to be another maner of ſubſtance, then that is, which our Aduerſaries doe make it. g *If through negligence, any part of the blood of our lord shal drop vpon the ground, let it be licked with the tongue, and let the plank be scraped: if it be not a plank let the place be carefully scraped, that it be not troden vpon, and let the Preist do penance 40 dayes. If the Chalice drop vpon the altar, let the minister suck vp the drop; and let him do penance three dayes. If it drop vpon the altar cloth, and passe through, let him doe penance fiue dayes; yf it passe to the third altar cloth, let him do penance nyne dayes, & if to the fourth, let him do penance twenty dayes, and let him wash the linnens three tymes, holding vnder the Chalice, and after washing, let the water be reserued closse hard by the altar.* This care, I say, and reuerend reſpect, which the Saincts of this age did beare vnto the bleſſed Sacrament, declareth moſt plainely that they eſteemed it to be the the true body and blood of Christ.

In this same age we haue the graue, and certaine teſtimony of the holy

c *Decret. S. Sixti Papæ 1. Extat tom. 1. Concil. ex Pontificali Damasi Papæ.*

d Nocte verb sãcta Natiuitatis Domini saluatoris Missas celebrent, & hymnũ Angelicum in eis solemniter decãtent, quoniam & eadem nocte ab Angelo Pastoribus nũciatus est. *S. Teleſphor. Papa ep. ad vniuersos. Extat tom. 1. Conc. & de Consecrat. D. 1. can. nocte sancta.*

e Ab Episcopis autem idem Angelicus hymnus pro tempore, & loco, Missarũ solẽnijs celebrãdus est, atque solemniter recitandus. Ipsi enim qui proprio ore Corpus Domini cõficiũt, ab omnibus sunt audiendi, obediẽdi, atque timẽdi. *Ibidem.*

f *Decret S. Hygin. Pap. Extat tom. 1. Conc. Et de Conse. D. 1. can. Omnes Basilicæ.*

g Si per negligentiam aliquid de sanguine Domini stillauerit in terram, lingua lambetur, & tabula radetur. Si non fuerit tabula, vt non conculcetur, locus corradatur, & sacerdos quadraginta diebus pœniteat. Si super altare stillauerit calix, sorbeat minister stillam, & tribus diebus pœniteat. Si per linteum altaris, & ad aliud stilla peruenerit, quatuor diebus pœniteat. Si vsque ad tertium, nouem diebus pœniteat Si vsque ad quartum viginti diebus pœniteat, linteamina, quæ tetigit stilla, tribus vicibus minister abluat, calice suppoſito, & aqua ablutionis sumatur, & iuxta altare recondatur. Pius Papa primus. *Extat hoc decretũ in tom. 1. Concil. & apud Burchardum. lib. 5. cap. 27. apud Ivonem. in Decret. lib. 1. cap. 56. & de Consecrat. Dist. 1. can. Si per negligentiam.*

h Εὐχαριστήσαντος δὲ τοῦ ἱερέως τὴν εὐχὴν καὶ τὴν ἐπευφήμησιν πάντες δὲ λαὸς ὁ παρὼν ἐπευφημεῖ λέγων· ὁ Ἀμήν· ἔστι δὲ τὸ Ἀμὴν τῇ Ἑβραΐδι διαλέκτῳ τὸ γένοιτο· ἐπευφημήσαντος δὲ καὶ εὐχαριστήσαντος τοῦ ἱερέως διὰ τῶν ἐπευφημιῶν πάντων τοῦ παρόντος λαοῦ, οἱ καλούμενοι παρ' ἡμῖν διάκονοι ἕκαστον τῶν παρόντων μεταδιδόασι τοῦ εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς μὴ παροῦσι δὲ ἀποφέρουσι. καὶ τῆς τροφῆς ταύτης καλουμένης παρ' ἡμῖν Εὐχαριστίας. S. Iustin Martyr. Apol. 2. ΙΟ' Οὐ γὰρ ὡς κοινὸν ἄρτον, οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν. Ἀλλ' ὃν τρόπον διὰ λόγου θεοῦ σαρκοποιηθεὶς Ἰησοῦς Χριστὸς ὁ σωτὴρ ἡμῶν, καὶ σάρκα καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν εἶχεν, οὕτως καὶ τὴν δι' εὐχῆς λόγου τὴν παρ' αὐτοῦ Εὐχαριστηθεῖσαν τροφὴν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν, τοῦ σαρκοποιηθέντος Ἰησοῦ καὶ σάρκα καὶ αἷμα ἐδιδάχθημεν εἶναι. Ibidem.

ANSWER.

REPLY.

holy martyr Iustinus, who giuing an expresse account vnto the Heathen Emperour Antoninus, of the action of the Preist in this Sacrifice of the Masse, saith thus. h *After that the Prelat hath made the Eucharist, the whole multitude with ioyfull deuotion approuing the same, such as we call Deacons do distribute vnto euerie one that is present, the sanctified bread, and wine mixt with water, and after they cary it to such as are absent. And this food amongest vs is called the Eucharist. For we do not receaue this as comon, and ordinarie bread and drink: but euen as by Gods word, Christ Iesus our Sauiour became flesh, and had flesh and blood for our saluation, so are we taught that this food, which by the prayer of the word of God is made the Eucharist, and wherwith our blood and flesh by conuersion are fed, is the flesh and blood of the selfsame Iesus incarnate.* Here we se, first that the blessed Sacrament is caried to such as were absent from the place where it was Consecrated. Secondly that after Consecration it is no more comon bread but the flesh of Christ. Thirdly that the said bread, is as truly made the flesh of Christ by Consecration, as Christ became flesh by his Incarnation. Our Answerer vnderstood verie well, how directly all this condemned him, and therfore by à wylie shift, no way befitting his person, he prouided à fencing trick, much vsed amongest his mates, wherlest not able to sustaine the conuincing truth of the Fathers authoritie, they are not ashamed to corrupt his saying most fraudulently. Listen and yow shal heare how our Answerer putteth in practise the like art.

Iustin Martyr in his second Apologie to Antoninus the Emperour, telleth vs that the bread and the wine, euen that sanctified food, wherwith our blood and flesh by conuersion are nourished, is that which we are taught to be the flesh and blood of Iesus incarnate.

Iustin Martyr telleth vs no such thing, nether did he once dreame that our bodies were by conuersion nourished with the blessed Sacrament: all that he saith, is, that the flesh and blood of Christ is made of that comon bread and wine, wherwith our flesh and blood is nourished: so as the action of nourishing is attributed by S. Iustin, vnto bread and wine comonly taken in it owne nature, and not after Consecration, as yow giue forth. And to set to sale your corrupt dealing more hansomly, yow minsh, and mangle the holy Doctours authorite, cutting and mayning it in the verie foundest parts, leauing out all mention of the mystery of the Incarnation, by which he proueth the Real Presence of our Sauiours flesh in the Eucharist, and ioyning your owne words with his in one sentence, to the peruerting of his whole meaning. All which the iudicious reader by due obseruation, may easely find out, and afterward passe his verdict vpon this your sinceare dealing with the writings of the ancient Fathers. It is well knowen that

Iustin

Iustinus wrote this vnto the Emperour, in defence of the Christians, when with the occasion of their beleefe of the Real Presence of Christ his body, and blood in the blessed Sacrament, which they were accustomed to receaue in secret Oratories, without euer permitting the heathens to be present at their Communion, they were defamed, and charged with the crime of eating human flesh in their mysteries, according to the abhominable practise of the Gnosticks, obserued by k S. Epiphanius. Now if S. Iustin had beene of our Aduersaries beleefe concerning the said Sacrament, how easely might he haue giuen satisfaction vnto the Emperour, by telling him that the Sacrament was not flesh at all, but only bread representing flesh? and yet he saith noe such thing, but rather auoucheth that the Eucharist is the flesh and blood of Christ indeed, as certainly as Christ is man, or had flesh for our saluation. Forasmuch as the comon bread, wherwith our bodyes are nourished, by force of the Consecration is now no more comon bread, but the Eucharist, that is, the flesh of Christ incarnate. l *For, saith he, the Apostles, in thos their Commentaries, which are tearmed Ghospells, haue deliuered, that they were commanded so to doe. That Iesus, when he had taken bread, and giuen thanks, said, doe this is remembrance of me, This is my body. And in like maner when he tooke the Cup, he gaue thanks and said, This is my blood.*

k *S. Epiphanius haresi. 26.*

l *S. Iustinus Martyr. vbi supra.*

Irenæus who florished in the same age with Iustinus, doth no lesse confirme this our Catholick truth: for disputing against two seueral Heresies of the Valentinians, he fetcheth an argument from the Real Presence of Christs body in the Eucharist, against both. The Heretick Valentin denyed Christ to be the sonne of the Creator of the world, or of Almigthy God, and consequently denyed him to be Omnipotent. He denyed also that our bodyes being once dead, should be rayssed vp againe to life; and yet he, and his followers, held stil the comon faith of the Church concerninge the blessed Sacrament. For which cause S. Irenæus vrgeth them with an argument to this effect. Christ changed bread and wine into his body and blood, as appeareth in the Sacrament of the Altar; but he could not performe this vnlesse he were the sonne of the Almighty: Therfore &c. And againe: Our bodyes are nourished with Christ his flesh and blood, which do giue life, and preserue from corruption: Therfore they shall not remaine for euer in corruption, but shalbe rayssed to life by vertue of this quickning food, wherwith they are nourished. The words of the holy Father are thes. m *How can they be assured that the bread, in which thanks are giuen, is the body of their lord, and the Cup his blood, yf they do not acknowledg him to be the sonne of the maker of the world: that is his word, through which trees beare their fruit, fountaines do flowe, the earth bringeth forth the hearb first, then the eare,*

m Quomodo cõstabit eis eum panẽ in quo gratiæ actæ sint, Corpus Domini sui, & calicẽ sãguinis eius, si nõ ipsum fabricatoris mundi filium dicant, id est, verbum eius, per quod lignum fructificat, defluunt fontes: & dat primum quidem fœnum, post deinde spicã, deinde plenum triticũ in spica? quomodo autem rursus dicũt carnem in corruptionem deuenire, & non percipere vitam, quæ à Corpore Domini & sanguine alitur? Ergo aut sententiam mutent, aut abstineant, offerendo quæ prædictasũt. *S. Irenæus. lib. 4. c. 34. post medium.*

eare, afterward the ripe wheat in the eare? And againe, how, or [illegible] reason, do they affirme that our flesh shal come to corruption, and not be [illegible] nished, when as it is fed with the body and blood of our lord? Therfore let them [illegible] ether change their opinion, or let them abstaine from offering up the said [illegible] and blood of Christ. If this be not plaine enough, take a few words more of his, and yow cannot doubt of the true meaning of this holy Doctour.

n Quemadmodũ enim qui est à terra panis percipiens vocationẽ Dei, iam non cõmunis panis est, sed Eucharistia ex duabus rebus cõstans, terrena & cœlesti: sic & Corpora nostra percipientia Eucharistiam, iã non sunt corruptibilia, spem resurrectionis habentia. *Ibid.*

n *For as the bread which proceedeth from the earth, when it partaketh the* [illegible] *cation of God, is not now common bread any more, but the Eucharist, consisting of two thinges, the one earthly,* (towit the visible formes of bread) *and the other heauenly,* (towit, Christ his heauẽly body and blood: *euen so our bodyes receauing the Eucharist, are not now corruptible* foreuer, *hauing the hope of resurrection.*

Behould here S. Irenæus proueth Christ to be the Omnipotent sonne of the Creator, by his changing of the bread into his body, in the Eucharist, and the wine into his blood. What doubt then can be made but S. Irenæus acknowledged the said Eucharist to be, not corruptible bread and wine, but the real substance of the body and blood of Christ? Secondly the same Father affirmeth that our bodies are incorruptible, that is, they shalbe rayſed from corruption, becauſe they are nourished with the body and blood of Christ: therfore S. Irenæus held that Christ his body and blood is really present in the Sacrament: otherwise how could the body be nourished therwith? Thirdly in the opinion of Irenæus, the Eucharist is no more comon bread, but consisteth of two things, the one earthly, towit the materiall formes of bread and wine, the other heauenly, that is to say the body of our lord: therfore in the same Fathers opinion, the body of our lord is really present in the Eucharist. Finally by the doctrine of S. Irenæus, the bread is changed from an earthly being, vnto an heauenly, as truly, as our bodies shal, by vertue of the holy Eucharist, be changed from mortalitie to immortalitie: but our bodies shalbe really changed from mortalitie to immortalitie; therfore the bread also in the Sacrament, is really changed from an earthly, to an heauenly substance. All this is so plaine and palpable that I se not what may be said against the same with any colour of reason: yf yet any man will blindlie oppose the same with the sensles arguments of Beza, and Peter Martyr, we refer him vnto the [illegible] Chapter of Cardinal Bellarmines second booke of the Eucharist, where he shall find all so fully satisfied, that he will not be able without blushing, to stand any more for the contrarie.

And truly I wonder greatly that our Answerer blushed not to abuse the graue authoritie of this ancient holy Doctour, so vnworthelie as he doth, for the vphoulding of that errour, which the said Father most assuredly deteſt and abhorre. Obserue a litle, and yow shal [illegible]

whether he walked simply, or no. S. Irenæus in the 57 Chapter of his forth booke hath thes words. o *If our lord be the sonne of another Father, in what sort, taking bread of this condition which is vsuall among vs, did he rightly confesse it to be his body, and how hath he confirmed the mixture of the Cup to be his blood?* Our Answerer citeth this place thus, p *Irenæus saith, that our lord taking bread of that condition which is vsual among vs, confessed it to bee his body.* For what cause, I pray yow, did he leaue out thos first words *If our lord be the sonne of another Father,* but only for feare he should discouer to his Reader the drift of S. Irenæus his argument, wherby he proueth the omnipotēcie of the sonne of God, by the act of changing vsual bread into his body, as he did in that other place, which euen now we haue produced. Againe if yow inquire the cause, why he omitted also the last words, which are, *He confirmed the mixture of the Cup to be his blood?* he cannot pretend forgetfulnesse, seing he laid them downe in Latin in the margent: nether yet can he say, that his discourse required not any mention of the Cup, forasmuch as he immediatly after rehearseth other words of the same Author concerning the Cup, which he culleth out of another Chapter, going far before. The discreet Reader will easely find out the mysterie, yf he marke well thos words, *the mixture of the Cup:* and thos others, *He confirmed it to be his blood.* Our Answerer knew well that the Primitiue Church, euen by our Sauiours Tradition, was accustomed to vse both water and wine in the celebration of the holy Eucharist, as q S. Augustin, r S. Ambrose, s S. Hierome, t S. Cyprian, u S. Iustin Martyr, and many others do witnesse; and becaus his Church hath no such custome, he was loath her disagreement with the ancient Church herin should be laid open, howsoeuer in the next sentence which he alleadgeth, it came out whether he would or no. Moreouer he saw very well that the words, *He confirmed it to be his blood,* or *he confirmed the mixed wine his blood,* did not only signifie that he made it his blood, but also did interpret the Fathers meaning, when he said that our Sauiour *confessed the bread to be his body,* as if he had said, our Sauiour made it his body. This, I suppose, made the Cup in this place too too bitter for our Answerers lips, and therfor letting it stand, he thought good to reach to another, though further of from him, yet more pleasant to hid tast, as he supposed, in thes words. x *And the Cup likewise contayning that creature which is vsual among vs, he confessed his blood.* And who would euer haue beleeued, that our graue Answerer would haue abased himself to such poore iuggling shifts as thes? Or who would haue thought that it could euer enter in to his braynes, that S. Irenæus did teach in thes, and such like sentences, that, y *that which Christ called his body, is bread in substance, and the bodye of the lord in signification, and Sacramental relation,* when as all the world doth se

o Quomodo autē iuste Dominus, si alterius patris existit, huius conditionis quæ est secundum nos accipiens panem, suū corpus esse confitebatur, & temperamentum Calicis suum sanguinem confirmauit? *S. Iren. l. 4 c. 57.*

p *Answver. pag. 61.*

q *S. Aug. de doct. Christian. l. 4. c. 21. l. de Eccles. dogm. c. 75 & Serm. 119. de tempore.*

r *S. Amb. l. 5. de Sacram. c. 1.*

s *Hieron. com. in c. 14 Marci. & quæst. ad Hedib. in. l. Paralip.*

t *S. Cypr. epist. ad Cæcilianū fratrē.*

u *S. Iustin. martyr. ad finem prioris Apologia.*

x *S. Iren. l. 4 c. 32. See the Answver. pag. 61.*

y *Answv. pag. 60.*

that he teacheth no more, but that our lord taking bread *confessed*, and *confirmed*, or made *it to be his body*. That then which he called his body, was, in the opinion of Irenæus, his verie body. And though before it was made a Sacrament by our Sauiours words, it was bread, yet it was no sooner a Sacrament, then of bread it became the Real substance of Christs body, as that other sentence, which our Answerer produceth out of Irenæus for himself, doth expressly declare. z *That Cup which is a creature, bee confirmed to be his blood which was shed, wherby he increaseth our blood, and that bread which is of the creature, to be his body, wherby he increaseth our bodyes. Therfore when the mixed Cup, and the broken bread doth receaue the word of God, it is made the Eucharist of the blood and body of Christ, wherby the substance of our flesh is increased and doth consist.* Could this holy Father lay downe our Catholick doctrin in more expresse tearmes then thes? for when he saith that our Sauiour confirmed the wine to be his blood, and the bread to be his body, he playnely declareth that it is no more wine and bread, forasmuch, saith he, *as receauing the word of God* (that is to say, the words of Consecration) *it is made the Eucharist of the body and blood of Christ.*

z *Answ. pag. 61.*

Will yow say that S. Irenæus held the Eucharist to be nothing else in substance but bread and wyne, because he affirmeth that by the Eucharist *the substance of our flesh is increased, and doth consist*? But then I must tell yow, that yow vnderstand not thos words aright; for by them S. Irenæus doth not meane any increase of the substance of our flesh in this mortal life, but only that by the eating of Christ his body, our flesh is increased, and corroborated vnto immortality. For he saith this against them, who denyed that our flesh should after death be raysed vp againe to life, as formerly we haue obserued; and therfore when he saith that by the holy Eucharist the substance of our flesh is increased, and doth consist to immortall life, hee teacheth most assuredly, that we receaue into our very bodyes, the life giuing flesh of him, who said, *He that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him vp at the last day*, that is to say, * *my body which shalbe eaten, shall rayse him vp*, according to the interpretation of S. Cyril, aboue alleaged. Whereby we se that our Real Presence is most strongly confirmed by the self same authorities, by which the Aduersarie doth blindly oppose the same.

*Ego enim dixit, (id est Corpus meum quod comedetur) resuscitabo eũ. *S. Cyrij. Alex. in Io. l. 4. c. 15. See this heretofore more at larg. pag. 179.*

The Real Preſence is proued by the Fathers of the third age.

SECT. VII.

IN this age, the firſt that offereth himſelf to make good the Real Preſence, is Tertullian: who abſolutly telleth vs that when we receaue the bleſſed Sacrament, we not only feed vpon Chriſt his body with the mouth of the ſoule, but with the mouth of the body alſo. For, ſaith he, a *the flesh eateth the body and blood of Chriſt, that the ſoule may be farned.* Yea ells wher he ſaith that we b *eate the fatneſſe of the body of our lord,* that is to ſay, the Euchariſt. The which alſo he calleth c *Bread, wherin our Sauiour maketh his verie body to be preſent.* Wherby it appeareth that Tertullian held moſt aſſuredly, that our Sauiours body was really, and truly preſent in the bleſſed Sacrament. For which cauſe he declareth that the Chriſtians d had great care allwayes, that the leaſt part therof ſhould not fall to the ground, and he sheweth how greeuouſly they vſed to take it, when the leaſt crum did fall. e Againe when he ſaith that by eating the ſame Sacrament the faſt is not any way broken, he declareth that he held it not to be materiall bread and wyne, ſeing that the eating, and drinking of material bread and wine, doth aſſuredly breake the faſt. When alſo he teſtifieth ſo often f that in his tyme the faithfull vſed to reſerue, and keepe the bleſſed Sacrament, doth he not condemne our Aduerſaries, who hould the like reſeruation to be vnlaw full, and impious, foraſmuch as in their opinion it hath no force nor vertue, but only in the verie vſe therof, when it is miniſtred by the Preiſt?

But what need we any more teſtimonies of Tertullian, when that which our Anſwerer alleadgeth for himſelf, doth expreſſe our Catholick truth moſt palpably, yf all fraud and iuggling be forborne. For what can be pronounced more plainly then this? g *Chriſt taking bread, & diſtributing it to his diſciples, made it his body, ſaying This is my body.* Here, yow ſe, Tertullian affirmeth that Chriſt in ſaying ouer the bread *This is my body, made the bread his body.* Yea but he adioyneth preſently an expoſition of thos words *This is my body, that is to ſay, the figure of my body,* ſaith Tertullian. But all that taketh not away a iot from the truth of thos words, *Chriſt by ſaying this is my body, made the bread his body*: foraſmuch as it might welbe his body, and withall, be a figure of his body, as we haue declared aboue, h euen by exāples produced out of Tertullian himſelf.

a Caro corpore & ſanguine Chriſti veſcitur, vt & anima de Deo ſaginetur. *Tertul. l. de Reſurrect. carnis. cap.* 8.

b Opimitate dominici corporis veſcitur. *Idem. l. de Pudicit. c.* 9.

c Panem, quo ipſum ſuũ Corpus repreſentat, id eſt præſens facit, *according to the expoſition of Rhenanus himſelf, and of the Magdeburgeās. See Pamelius in his Annotations vpon Tertullian. l.* 4. *ad. uerſ Marcionem. c.* 40 *nu.* 662.

d Calicis aut panis etiā noſtri aliquid decuti in terrā, anxiè patimur. *Tertul. lib. de corona militis.*

e *Tertul. l. de Oratione c. vltimo.*

f *Tertul. vbi ſupra. & l.* 2. *ad vxorem. & alibi.*

g *Tertul. aduerſus Marcion. l.* 4. *c.* 40

Se Anſvv. pag. 61.

h *Se heretofore pag.* 222. *and* 223.

himself. Allthough then we should grant that Tertullian had called the Eucharist à figure of Christs body in this place, yet doth it not follow that therfore he held it not to be the substance also of the said body of Christ: for we haue heard Tertullian himself condemne the Marcionits for making the like inference as this. It is à figure of such à thing therfore it is not the substance of the same thing wherof it is à figure this maner of illation I say, Tertullian did accoumpt to be wicked and blasphemous. But letting this passe, as sufficiently handled already, durst put it to the tryall of our Answerers owne conscience, whether Tertullian meãt here that the blessed Sacramẽt was à figure of Christs body, or whether he meant that the bread before consecration only was à figure of Christs body. For he cãnot be ignorant that thos words *à figure of my body*, haue their reference vnto the bread only which Christ tooke: so that when Tertullian said *Christ taking bread, and distributing it to his disciples, made it his body saying, This is my body, that is say the figure of my body*, his true meaning was, as if he had said, This bread, which in the ould Testament was à figure of my body, is now made my body. For indeed Tertullian in that booke indeauoureth to proue against Marcion, that Christ fulfilled all the figures of the ould Testament, amongest which figures he obserueth for one, that bread was à figure of our lords body; which he gathered out of thos words of the Prophet Hieremy i *Let vs cast wood into his bread*, that is, saith Tertullian, Let vs cast *the crosse into his body*. Bread then being à figure of Christs body in the ould Testament, is made the same body of Christ in the new: becausе our lord fulfilled the said figure, when taking bread he made it his body, saying: this, which in the ould Testament was à figure of my body, is now made that, wherof it was à figure, to wit my body. Nether ought we to wonder that Tertullian did here so intangle one word with another, for in other places he vseth the like manner of composition of words in his sayings. As for example in this other speech. k *Christus mortuus est, id est vnctus. Christ is dead, that is say, anointed.* Wher, if we would wrest the words, we might say that Tertullian held that Christ dyed not really, but only that he was anointed, wheras his true meaning was, as if he had said. *Christ, that is say the anointed, is dead.*

i Venite mittamus lignum in panem eius. *Hierem.* 11. *v.* 19. Scilicet crucẽ in corpus eius. *Tertul. Ibidem.*

k Contra Praxeam. *cap.* 29.

But our Answerer will say that by Tertullians words, we gather that Christ called bread his body: for according to our owne exposition of Tertullians words, Christ in the institution of the Sacrament is to be vnderstood, as if he had said, *This bread is my Body.* And what doth all this auayle our good freind, I pray yow, whẽas by his owne confession Tertullian affirmeth that Christ by saying so, *Made the bread his Body*? Bread then is called Christs body; but such bread as is made his body,

and therfore it may, with good reaſon, be called his body. And we haue alreadie l made this freindly offer vnto our Anſwerer, not to ſtand with him about the demonſtrating of the Pronoune *Hoc*, *this*, if ſo he be pleaſed once to grant with the ancient Fathers, that by vertue of thos working and powerfull words, *This is my Body*, the bread was changed into the ſubſtançe of the body of our Lord, who pronounced the ſame. And hereby that ſaying, which our Anſwerer bringeth out of Clemens Alexandrinus, is made cleere. For when he ſaid that our Lord, m *Did bleſſe wine, when he ſaid Take, drink, this is my blood, the blood of the vine*, thos laſt words *the blood of the vine*, are ſpoken in the accuſatiue caſe, & are gouerned of the verbe, *Did bleſſe*, as any one that is not wedded to wily ſhifts, may eaſelie eſpy. And ſo he ſaid no more, then that our Lord *did bleſſe wine, the blood of the vine, when he ſaid take, drink, this is my blood*.

It followeth now that we inquire, what the iudgment of Origen was in this point; for though he erred in other articles, yet in this of the bleſſed Sacrament, he is not charged to haue written any thing amiſſe. Our Anſwerer will haue him for himſelf, becauſe, forſooth, he calleth the bleſſed Sacrament, n *A typicall and Symbolicall body*, but we haue hewen o that the like argument ſufficeth not to proue, that therfore Origen held it to be nothing ells, but only à type, or bare Symbol; forſmuch as it may be, both typical, and ſymbolical, and yet the true and reall Body of Chriſt alſo: and it is moſt certaine, that Origen doth declare it to be the true and reall Body of Chriſt, in as plaine tearmes euerie whit, as he calleth it typical, and ſymbolical. p *VVe eate*, ſaith he gainſt Celſus, *the offered breads, which indeed by the prayer, are made the Holy Body* of Chriſt. q *In former tymes the manna was food in à ſhadow or figure, but now the fleſh of the word is in veritie, become true meate, according to his owne ſaying, for my fleſh is truly meate, and my blood is truly drink*. And therfore *thow*, r *who are come vnto Chriſt the true High Prieſt, who by his blood hath made God fauorable vnto thee, content not the ſelf with the blood of the Fleſh of Calues, and ſuch like, but rather learne thow the blood of the word, and liſten vnto him ſaying vnto thee, For this is my blood, which is ſhed for mow, to the remiſſion of ſinnes. He that is made partaker of the Myſteries, knoweth full wel both the fleſh, and blood, of the VVord of God, and therfore let vs not tary long in thes thinges, which are knowen to the skilfull, and may not be diſcouered vnto the ignorant.* s *Chriſt when he feedeth them with this bread, doth ſhew, that it is his owne proper body, and God the word doth confeſſe bread to be his body*.

l *Heretofore pag.* 209.

m *Clemens Alex. Padagog. lib. 2 c. 2. ſe Anſwer. pag. 61.*

n *Anſvv. p. 61. 62.*

o *Aboue pag.* 222. 223.

p Oblatis panibus veſcimur, qui vtique per precẽ efficiuntur Corpus Sanctum. *Origen. lib. 8. cont. Celſum.*

q Antea in ænigmate erat Manna cibus, nunc autem in ſpecie caroverbi Dei eſt verus cibus, ſicut ipſe dicit: quia caro mea verè eſt cibus, & Sanguis meus verè eſt potus. *Idem homil. 7. in Numeros.*

r Tu qui ad Chriſtum veniſti Pontificem verũ, qui Sanguine ſuo peũ tibi propitium fecit, non hæreas in Sanguine Carnis, ſed diſce potius Sanguinem Verbi, & audi ipſum tibi dicẽtem, quia hic ſanguis meus eſt qui pro vobis effunditur in remiſſionem peccatorum. Nouit qui myſterijs imbutus eſt, & Carnem & Sãguinem verbi De. Non ergo immoremur in his, quæ & ſtienbus nota ſunt, & ignorantibus patere non poſſunt. *Idem Homil. nono in Leuiticum.*

s Oſtendit Chriſtus quando eos hoc pane nutrit, proprium eſſe Corpus, & panem Deus Verſum Corpus ſuum eſſe fatetur. *Ibidem.*

Behould now, although Origen tearmeth the Sacrament bread, he expoundeth himself to meane, not comon and corruptible bread, but such bread, as *by prayer*, that is by the words of the Consecration *made indeed the Holy Body*: such bread, as is Christs *owne proper body*, not such bread, as to let it but fall vpon the ground through negligence were à sinne, as appeareth by thes his words. t *Yow, that are accustomed to be present at the diuine Mysteries, do know that when yow take the bodie of our Lord, yow keepe it with all waryneſſe and reuerence, fearing leaſt any parcel therof should fall, leaſt any thing of the consecrated gift should out of your hands. For yow think your selues guilty, and yow think anye through your negligence any thing do chance to fall.* This, à man would think, declareth plaine enough what manner of bread Origen meaneth, when he calleth the Holy Eucharist, bread. But listen a while and yow shall here him open his mind vnto yow in such sort, that for verie shame yow will forbeare, I am sure, to challeng him any more for a defender of your cause herein. u *VVhen thow receaueſt that Holy Food, and that incorruptible banquet, when thow art made partaker of the bread, and cup of life, thow eateſt and drinkeſt the bodie and blood of our Lord, then our Lord entreth vnder thy roofe. Thow therfore humbling thy self, follow the example of this Centurion, and say, Lord I am not worthy that thou enter vnder my roofe. For wher he entreth vnworthelie, ther he entreth to condemnation of the vnworthie receauer.* Here the Aduersarie is put to it, and shut vp on all sides, for, as our x Cardinal well obserueth, in saying of Origen cannot possiblie be vnderstood of any other thing but onlie of the true and Reall Bodie of our Sauiour, as it is receaued euen with the corporal mouth. For how can material and corruptible bread be *incorruptible food*, or how is it lawfull to say vnto it, *Lord I am not worthie? &c.* One the other side, this cannot be vnderstood of the receauing of Christ spirituallie, and by the soule onlie; for herein the condemnation of such à receauing, as may proue to the condemnation of the worthy receauer; and Origen counselleth vs to say, *Lord I am not worthy*, to him, who entreth sometyme vnto the verie wicked: which can no way be vnderstood of Christ spirituallie receaued, as euerie man may see.

By all which it appeareth what Origens iudgment was of the blessed Sacrament, and how calling it the typicall, and Symbolicall bodie, he excluded not therby the Real, and true bodie of Christ from the same, nor yet when in his Diologues against the Marcionites, he tearmeth it an Image, can he be thought to hould that it is an Image onlie, and not the substance of our Sauiours Flesh and blood: for when so affirmeth the one, doth not therby denie the other, as we haue already at larg declared. Finallie in that tractate vpon saint Matth. (ages

t Noſtis, qui diuinis mysterijs interesse consueuistis, quomodo cũ suscipitis Corpus Domini, cũ omni cautela & veneratione seruatis, ne ex eo parum quid decidat, ne consecrati muneris aliquid dilabatur: reos enim vos creditis, & rectè creditis, si quid inde per negligentiam decidat. *Idẽ Homil. 13 in Exod.*

u Quando sanctũ cibum, illudque incorruptum accipis epulũ, quãdo vitæ pane & poculo frueris, manducas & bibis Corpus & Sãguinem Domini, tũc Dominus sub tectum tuum ingreditur. Et tú ergo humilians teipsũ, imitare hunc Cẽturionem, & dicito: *Domine nõ sum dignus, vt intres sub tectum meum.* vbi enim indignè ingreditur, ibi ad iudicium ingreditur accipienti. *Idem Homil. 5. in diuersos.*

x *Bellarmin. de Euchar. lib. 2. cap. 8.*

againſt which I need not at this tyme take any exceptions, how ſoeuer
her be not wanting ſtrong preſumptions, that it is no work of Origens
tall) though he affirme that the material part of the Sacrament goeth
nto the bellie, and is voyded into the draught, he ſaith nothing againſt vs,
who do not denie any word thereof; for aſſuredlie all that which re-
nayneth of the bread after conſecration, to wit the materiall and ſen-
ible formes, all goeth into the bellie, as Origen teacheth, without any
nconuenience to our cauſe at all: *Nether* indeed *is it the matter of bread*
hich bringeth profit to the worthy receauer, but the words of conſecra-
ion, by which the bread is changed into the Bodie of Chriſt,
rom whence the worthie receauer obtayneth ſo great à be-
efite.

Anſwer. pag. 62.

After Origen, our Anſwerer bringeth in S. Cyprian, in all whos
orkes he is able to find out no more for himſelf, but onlie that he
ffirmeth, that *Chriſt called bread his bodie, and wine his blood.* Which is,
irelie, à verie ſlender help for his cauſe, when as the ſame S. Cy-
rian hath tould vs further, that by thos words, wherwith our Sauiour
lled bread his bodie, he powerfullie changed the very *Nature* of the
read into his Flesh. y *This bread is made Flesh, being by the allmighty*
wer of the word changed, not in outward shape, but in the verie nature, &c.
ould Tranſubſtantiation, and conſequently the Real Preſence be ex-
reſſed in more open, & plainer words? when alſo the ſame holy Father
ouldeth it to be à greater ſin for à wicked man, to touch the Sacramēt
nly, then to deny Chriſt, doth he not abſolutlie declare his opinion of
ur Sauiours Real Preſence therin? z *Violence*, ſaith he, *is offered vnto our*
rds bodie, and blood, and now, by receauing the Sacrament vnworthely
ſt into their hands, according to the cuſtome of thos tymes, then into
eir mouthes, *they offend more haynouſly againſt our lord with their hands,*
d mouth, then they did, when they denyed his name. Againe, when in the
me place, à litle after, he maketh this complaint, a *The ſacrilegious fel-*
w is angrie with the Prieſt, becauſe he ſuffereth him not forthwith to take
to his defiled handes the Bodie of our lord, and to drink the blood of our lord
ith his polluted mouth, doth he not plainly ſhew that the blood of Chriſt
Really receaued with the mouth of the Body, euen by the wicked
emſelues? Moreouer when he rehearſeth how in his tyme, the Holie
acrament was reſerued by the Chriſtians in their Chiſts b at home,
dalſo relateth miraculous euents about the ſame, as hereafter ſhalbe
ewen at large, when alſo he acknowledgeth the oblation therof to
e à Sacrifice, doth he not plainlie ſhew, that he agreeth altogether
ith vs in the beleefe of the Real Preſence, and diſagreeth wholy from
ur Aduerſaries?

y *So this saying of S. Cypr. above pag. 201. and more at larg, pag 193.*

z Vis infertur corpori eius & Sanguini: & plus modo in Dominum manibus, atq; ore delinquūt, quàm cum Dominū negauerunt. *S. Cyprian. ser. de Lapsis*

a Quod nō ſtatim Domini Corpus inquinatis manibus accipiat, aut ore polluto Domini Sanguinem bibat, Sacerdotibus ſacrilegus iraſcitur. *Ibidem.*

b *S. Cyprian serm. de Lapsis.*

In this third age alſo, we haue the graue authoritie of S. Pontianus Pope

Pope and Martyr, when shewing the reason why Preists ought to be honored, and respected, he saith that c *They make the Bodie of our Lord with their owne proper mouth, and deliuer it also to the people.* In this age lued Iulius Africanus, who, as we said aboue, d translated the life, and Martyrdome of S. Mathew the Apostle into Latin, either out of the Hebrew historie written by Abdias, or ells out of the Greek interpretation of Eutropius, who was Abdias his Scholer. In the same History Iulius, not onlie maketh expresse mention of the *Masse* by name, but relateth also how that S. Mathew was Martyrized hard by the Altar; where immediatlie before he had said Masse, and made the die of Christ. The Holy Martyr S. Hippolytus, amongest other chiefes, which Antichrist at his coming will bring vpon the Church saith that he will take away, e *Oblation, incense, and other such Divine worships, which are gratefull to God,* in such sort that *Holie Churches lye lyke ruinous Cottages, and the pretious Bodie and Blood of Christ* be extant any where in thos dayes, *The Liturgie, or Masse,* wilbe abolished, *the singing of Psalmes will cease, &c.* The same complaint doth S. Cornelius Pope, and Martyr, make, not of Antichrist himself, but of his Forerunners, the heathen Emporours, when they hindred the seruice of Masse. f *Know thow, deare Brother, that our Lords barne floores are sharply assaulted with the storme of persecution, and the Emperour by Edicts, and diuers torments, doth euerie where afflict the Christians. And this purpose ther is an Emperour constituted in the verie cittie of Rome. So the Christians may not possiblie now say Masse, ether in publick, or in Crypts, and Caues, as are knowen to the Heathens.* S. Felix, another Pope Martyr of this age, with the consent of à full Synod, ordayned, that Masses should be said ouer the Reliques, and Shrines of holie Martyrs. g *Wherfore we haue ordayned,* saith he, *in the foresaid Synod, and we command yow, and all the Churches to obserue the same, that Masses be celebrated ouer the monuments of the Martyrs, that their memorie may not be abolished by any such* vngodly Persons, *nor their veneration and worship be hindred.* In à Decree also of S. Fabian, Pope & Martyr, who liued before S. Felix we find both the Sacrifice, and the Masse also expressed, in thes words. h *The Sacrifice ought not to be receaued at the hands of such à Preist, as is not able duely to performe the prayers, actions, and other obseruances of the Masse.* All which giueth aboundant testimonie, that Sacrifice, Masse, and

c Ipsi proprio ore Corpus Domini conficiunt, & populis tradunt. *S. Pontian Papa. Epis. 1. ad omnes fideles.*

d *Heretofore p 231*

e Πεποίηκε καὶ αἱ ἐκκλησίαι τέλος μέγα, οὔτε προφορᾷ, οὔτε θυμιάμασι σκιαζόμεναι, οὔτε λατρείαις θεάρεστοις ἀλλὰ τὰ ἱερὰ τῶν ἐκκλησιῶν, ὡς ὀπωροφυλάκιον γενήσονται, καὶ τὸ τίμιον σῶμα καὶ αἷμα τοῦ Χριστοῦ ἐν ταῖς ἡμέραις ἐκείναις σὺν ἀποφάσει· λειτουργία σβεσθήσεται· ψαλμῳδία παυθήσεται. *S. Hippolytus Martyr. Orat. de consum. mundi. post mediam.*

f Scias, frater charissime, aream dominicam vento persecutionis acerrimè commoueri, & Edictis Imperatorē Christianos vbiq; tormentis varijs affici. Nam in vrbe Romana Imperator ad hoc constitutus est: vnde publicè, neque in cryptis notioribus Missas agere Christianis licet. *S. Cornel. Papa & Martyr. Epist. ad Lupicinum Viennens. extat tom. 1. Biblioth. Pat & apud Baron. Anno 255. n. 47.*

propter in præfata constituimus Synodo, vobisque & omnibus Ecclesiis tenendum & agendum damus, vt super memorias Martyrum Missæ celebrentur, ne memoriæ eorum à talibus extinguantur veneratio possit prohiberi. *S. Felix Papa & Martyr Epist. 2 extat tom. 1. Conc.* h Sacrificium non est accipiendum de manu Sacerdotis, qui orationes, vel actiones, & reliquas obseruationes in Missa secundum ritum implere non potest *S. Fabian. Papa & Martyr. tom. 1. Concil. in Fabiano fine.*

Reall Presence, were no lesse believed, and professed in this third age after Christ, then now they are with vs at this present. And truly that very Heresie, which in thes tymes was maintayned against the Catholick Church by Paulus Samosatenus, when he taught that the blood of Christ in the holy Eucharist was corruptible, forasmuch as, in his opinion, it was then deuided, and shed, doth most manifestly discouer that the Catholick Doctrine was, that the blood was Reallie Present in the Sacrament, though noway subiect to corruption, as may appeare in that earnest disputation, which Dionysius[i] Alexandrinus penned against the said Heretick: and by that Historie which he recordeth of Serapion *, wherin he testifieth that the blessed Sacrament was accustomed in his dayes to be kept, and reserued for the communicating of the sick, as beneath we will declare. The same Holy Bishop of Alexandria giueth vs another testimonie yet, of the Reall Presence of our Sauiours Bodie and blood in the Sacrament of the Altar, when writing vnto the Bishop of Rome S. Sixtus, he relateth how when a certaine man, who had beene baptised by Heretiks, was doubtfull, and verie fearefull that he had not beene truly baptised, and therfore with great instance sought to be baptised a new, after the maner of the Catholick Church. k *I durst not*, saith Dionysius, *renew his baptisme, who had streched forth his hands to take that holy food, who had receaued it, and who now a long tyme had beene made partaker of the Bodie, and blood of our Lord* IESVS CHRIST. And thus, Gentle Reader, thow hast seene how assuredly the Church of God, in this third age, did generally maintaine, professe, and beleeue the same Doctrine, concerning both the Sacrifice of the Masse, and also the Reall Presence, which we at this day do defend, and our Answerer doth oppose and gainsay: and therfore we goe one to shew how

i *Dionys. Alexand. Epist. aduers. Paulum, quam citat Turrian. lib. de Eucharist. c. 10. 11. vide Baron. an. 265. n. 56.*

* *Idem Epist. ad Fabium Antiochen. apud Euseb. lib. 6. cap. 36 & Baron. an. 255. n. 32. 39.*

k Κἂμοὶ εἰς τὸν δεχόμενον ἤδη τὴν ἁγίαν τροφὴν καὶ μεταλαβόντα, ἐπὶ πολὺν χρόνον, ἐκ μετανοίας ἀναπεῖσαι ἐτόλμησα. *S. Dionys. Alexand. Epi. 5. de Baptismo, ad Sixtum Romanum Pontificem. Extat apud Euseb. lib. 7. hist. c. 9. Edit. Gr. Rob. Steph. vel 8. Edit Latin. Colon. 1581*

The Real Presence is proued by the Fathers of the fourth age.

SECT. VIII.

IN the beginning of this Age the Tyrany of the Heathen Emperours ceassed, and the Church of God began to florish more gloriously, aswell in the free and publick exercise of Christianitie, as also by the famous and learned writings of her Prelats and Pastours, who by the benefit of Peace and tranquillitie, had good leasure to declare and expound to the faithfull, the articles of Christian Doctrin more at large,

then in former ages it was permitted by reason of the Persecution. As for the point of the Real Presence, which now we haue in hand, howsoeuer the foregoing ages haue not bene skant in giuing full testimony and Confirmation of the same, as hath beene declared, in this neuertheless we find the whole state of that controuersie, which is betwixt vs and our Aduersaries, so copiously handled, and so resolutly determined by the Holy Doctours; that I doubt not but the Reader, hearing only their sentēces simply related, will forthwith acknowledge that they assuredly do stand altogether on our side: chiefly if he obserue withall, how feebly our Answerer alleadgeth for himself the misapplyed authorities, which he produceth from the writers of this age, who surely are but foure, nether do they say any thing which being well vnderstood, may auayle his cause in the least degree. For what doth Eusebius calle the blessed Sacrament à Symbol, or Image of Christs body; haue we not proued that the lyke tearmes do not exclude the substance of Christs body from the same Sacrament? wherunto we adde now, that the same Eusebius telleth vs absolutely, that a *The bread is made the pretious body of our lord, and the cup is made his pretious blood.* And therfore with good reason he calleth the Eucharist *à full, dread, and Holy Sacrifice*, For the oblation wherof, b *Altars were erected through the whole world, and sumptuous Churches builded.* All which doth giue sufficient testimonie that Eusebius held the Reall, and true bodie of Christ to be present in the Sacrament, notwithstanding that it was à Symbol and Image of that Sacrifice, which our Sauiour offered vpon the crosse.

a Panis quidem pretiosum corpus Domini efficitur, poculum autem pretiosus Domini sanguis. *Eusebius apud Damascen. in Parallelis li. 3. c. 45.*

b Διὸ ἡ καθ' ὅλης οἰκουμένης ἀνθρώπων, θυσιαστήρια σὺν τῇ ὑπερβαλλούσῃ τῶν ἐκκλησιῶν λαμπρότητι. *&c. Euseb. orat. de laud. Constant post medium.*

ANSWER. pag. 63.

Acacius who succeeded Eusebius in his Bishoprick, saith, that the bread and wine sanctifieth them that feed vpon that matter: acknowledging therby that the materiall part of thos outward elements do not remaine.

REPLY.

And will yow attribute à sanctifying power vnto materiall bread and wyne, I pray, yow contrarie to that which yow alleadged, but euen now, out of Origen for your self, to wit, that *it is not the matter of bread but the word spoken ouer it, which profiteth him that doth not vnworthily eate therof*? If the matter of bread doth not profit him that eateth therof, how come yow now to teach vs, out of Acacius, that the material bread and wine sanctifieth them, that feed vpon that matter? I suppose this like Doctrine will haue but smal grace, and acceptance amongest your owne people it self, who if they haue any spark of iudgment will easily espy, that it cannot be material bread which sanctifyeth the eater therof, but onlie such bread as maketh him *who eateth therof to liue for euer*, and therfore when Acacius saith, that in the Sacrament there is *bread and wyne*, as doth sanctify the receauers, he giueth sound testimony that it is no more material bread, and wine, but the verie flesh

ſtance of our Lords bodie and blood, which indeed is heauenlie bread, and wine, feeding vs to immortalitie.

In the Church, ſaith Macarius, is offered bread and wine, the type of his flesh and blood: and they which are partakers of the viſible bread, do ſpiritually eate the flesh of the lord. ANSWER.

The words of Macarius are thes. [c] *In that tyme* (of the ould law) *the Patriarks, the righteous, kings, and Prophets did know that our Redeemer was to come, but they nether knew, nor heard, that he was to ſuffer, to be crucified, and to shed his blood: nether came it euer into their mynd that ther should be a baptiſme of fire, and of the Holy Ghoſt, and that bread and wine should be offered in the Church, a type of his flesh and blood, and that they, who were partakers of the viſible bread, should ſpiritually eate the flesh of our lord.* Three things may be vrged here by the Aduerſarie, firſt that the Sacrament is called *Bread* and *wine*. And that we haue cleared already [d]. Secondlie, that it is called *a Type* of our Sauiours *Flesh, and blood*: and this alſo we haue e shewen to make nothing againſt vs; for it may welbe a type of his flesh nayled vpon the croſſe, and of his blood shed alſo theron, and yet be reallie the ſame flesh and blood in another manner, to wit impaſſible, and Sacramentaly. Thirdly that the ſaid flesh and blood is ſaid to be *ſpiritually* eaten in the Sacramēt. And in this alſo no difficultie can be made, yf we conſider that Macarius meaneth ſuch a ſpiritual eating onlie, as is oppoſit vnto a viſible eating, and not ſuch a ſpirituall eating as excludeth all corporall eating in what maner ſoeuer. That this was the Fathers meaning, appeareth by thos his firſt words, *it came not into their mind*, which our Anſwerer therfore thought good to omitt: for if Macarius did meane a ſole ſpirituall eating by faith onlie, and by beeeuing in Chriſt, ſo, that nothing be receaued corporallie, but the ſigne, or tipe only of Chriſts body, how could he ſay that the like eating did not come into the mynd, or knowledg of the Fathers of the ould Teſtament, when as they did eate the Paſqual lambe, and did acknowledy it to be a figure of our Sauiours bodie, and withall did beleeue in Chriſt, wherby they did ſurelie feed vpon Chriſt ſpirituallie, and in a figure, and conſequentlie did well know what it was to eate Chriſt ſpirituallie, if a ſpirituall eating be taken in that ſenſe? wherfore it cannot be ſaid that Macarius ſpeaketh here of any ſuch ſpirituall eating, but of another, far more remote from the ſenſe, and mynd of man, that is when Chriſt his flesh is trulie eaten with the mouth of the body, and yet in an inuiſible and impalpable maner, to wit in a Sacrament, which is all that Macarius intendeth to ſignifie, when he ſpeaketh of a ſpirituall eating, for he therby excludeth, not all maner of eating Chriſts flesh with the mouth of the body, but the viſible and palpable maner of eating only, as his verie words do ſufficiently declare.

REPLY.

[c] Κατ' ἐκεῖνον τὸν καιρὸν οἱ μεγάλοι, καὶ δίκαιοι, καὶ ὅσιοι βασιλεῖς, καὶ θεοφόρται, ὅτι ῥᾳδίως ἠδύναντο ὁ λυτρωτὴς ἡμῶν ὅτι ἤμελλε παθεῖν, καὶ σταυρωθῆναι, καὶ αἷμα ἐκχεῖσθαι ἐπὶ τοῦ σταυροῦ, οὔτε ἤδεισαν, οὔτε ἤκουσαν, οὔτε ἀνέβη αὐτῶν ἐπὶ τὴν καρδίαν ὅτι ἔσται βάπτισμα πυρὸς καὶ πνεύματος ἁγίου· καὶ ὅτι ἐν τῇ ἐκκλησίᾳ προσφέρεται ἄρτος καὶ οἶνος, ἀντίτυπος τοῦ σώματος καὶ τοῦ αἵματος· καὶ οἱ μεταλαμβάνοντες ἐν τῷ φαινομένῳ ἄρτῳ πνευματικῶς τὸ σῶμα τοῦ κυρίου ἐσθίουσι. *Macarius Ægypt. Hom 27.*

d *See heretofore pagina 225.*

e *See above pag. 222*

ANSWER. *Christ, saith S. Hierome, did not offer water, but wine, for the type of his blood.*

REPLY. This hath no new difficultie: for wine conuerted into our Sauiours blood, is truly a type of the same blood, shed vpon the crosse, as often tymes hath beene said. But seing this is all which yow are able to produce for your self, as well out of S. Hierome, as out of so many writers as liued in this fourth age, and wrote so copiously vpon this matter as they did, we will take the paines to search out their sayings more freelie, and sincerelie then yow doe, to the end that the Reader may simplie be informed of the truth. To begin then with him whom yow produced last, and that so skantlie too, I say, will S. Hierome, can ther be any doubt made of his iudgment in this matter, when he telleth vs absolutlie that f *Preists do make the Body of Christ with their sacred mouth*, that is to say, by pronouncing the words of consecration? and when, speaking of the Holie Eucharist he saith, g *We receaue it, because it is the true Flesh of Christ*? What also, writing to Euagrius against one, who indeauored to prefer Deacons before Preists, he saith thus, h *Who can indure that he, who is but a Minister for the table, and for widowes, should proudly seeke to be before them, at whose prayers Christs body and blood is made.* Are not sufficient testimonies of this Holie Fathers opinion concerning the Reall Presence, I pray yow: and when he saith, that *Christ offered for the type of his blood*, doth he not declare here plaine enough, what manner of wine he meaneth, towit wine which is made now the blood of Christ: But behould, if yow please, more yet of S. Hieroms meaning in this point. In his commentarie vpon the Epistle to Titus, he teacheth that such as are to receaue the body of Christ in the Sacrament, ought to abstaine from their wiues, for a certaine tyme before cõmunicating: which he proueth by the example of the good Preist Achimelech, who before he would giue shew breads to Dauid, and to his souldiers, examined them first whether they had forborne to anneere their wiues. Whence he inferreth, that with far greater reason the like ought to be obserued by such as are to receaue the body of Christ: for saith he, i *is as great differẽce betwixt the shew-bread and Christs body, as there is betwixt the image, and the truth, betwixt the figure and the thing figured.* Behold here's Hierome calleth the Eucharist that *Truth*, which was figured by the shew bread, and it cannot be denied but the shew bread was a figure of Christ his true body, and not of corruptible bread. Wherfore the same holy Doctour ells where, maketh vs this graue exhortation. l *Let vs attend well that the bread which our lord brake, and gaue to his Disciples is the body of our lord and Sauiour.* m *For Moyses hath not giuen true bread, but*

f Absit vt de his quidquã sinistrũ loquar, qui Apostolico gradui succedentes Christi Corpus sacro ore conficiunt. *S. Hieron. epist. 1. ad Heliod. cap. 7.*

g Et hoc quidem accipimus: quia vera caro Christi est. *Idem in Psa. 145*

h Quis patiatur mentarum & viduarum minister, vt supra eos se tumidus efferat, ad quorum preces Christi Corpus Sanguisque conficitur *Idem Epist. 85 ad Euagram.*

i 1. *Reg. cap. 21.*

k Tantũ interest inter panes propositionis, & corpus Christi, quãtum inter imaginem, & veritatẽ, inter exemplaria futurorũ, & ea ipsa, quæ per exemplaria præfigurabantur. *Idem in ep. ad Titum cap. 1.*

l Nos autẽ audiamus, panẽ, quem fregit Dominus, deditq; discipulis suis, esse corpus dominii saluatoris *Idem epist 150. ad Hedibiam. q. 2.*

m Nec Moyses dedit nobis panẽ verum, sed Dominus Iesus, ipse conuiua & conuiuium, ipse comedens & qui comeditur: illius bibimus sanguinẽ, & ipso potare non possumus: & quotidie in sacrificiis eius, de geminine vitis veræ, & vineę Sorec, quæ interpretatur Electa, rubentiamusta calcamus. *Ibidem.*

ur lord Ieſus, who is both the banqueter and the Banquet, the eater, and he ſo who is eaten: his blood we drink, and without him we cannot drink, and layly in his Sacrifices we preſſe ruddie ſweet wines frō the fruit of the true vine, of the vineyard Sorec, which is to ſay, the Elected or choſē. Here by *the body Chriſt*, S. Hierom cannot meane material bread repreſenting only the body of Chriſt. For that bread which Moyſes gaue was ſuch, and yet S. Hierom ſaith it was not *true bread*, to wit *the body of Chriſt*. Which indeed is that true bread which is receaued in the Sacrament, euen by the mouth of the body, as the ſame S. Hierome auoareth, when he teacheth that the verie defiled perſons, receauing the Sacramēt, do drink Chriſts undefiled blood. n *When we vnworthely aproach to the Altar*, ſaith he, *we pollute the bread, that is the body of Chriſt, and being full of filthred, we drink his cleane blood.*

Thus much may ſuffice the godly Reader to vnderſtand, what S. Hierome held, and taught in this Controuerſie. After whom, I deſire that S. Ambroſe may be heard ſpeake for vs, ſeing that our Anſwerer alleadgeth nothing out of him for himſelf: nor is it much to be wondred at, ſeing that this holy Doctour deliuereth that doctrin which we maintaine, in ſuch plaine tearmes, that he ſeemeth to argue expreſsly againſt the ſelf ſame errour, which now adayes is profeſſed by our Aduerſaries. Thus then he diſputeth. o *Perhaps thow wilt ſay, how do ye affirme that I take the body of Chriſt, when as I ſe no ſuch thing? This then is that which remayneth for vs to proue. And how many examples, I pray yow, may we produce, to make good, that this thing is not that which nature framed, but that which the Bleſſing hath conſecrated: and that ther is greater vertue in the Bleſſing, then in Nature, for by the Bleſſing, euen Nature it ſelf is changed? It was a rod which Moyſes held in his hand; he caſt it vpon the ground and it was made a ſerpent.* Thē he produceth many other ſuch like miracles, of Helias, and Elizeus, and afterward proceedeth in his diſcourſe. p *Now if human Bleſſing had ſuch force as to chang Nature, what ſay we of the very diuine Conſecration it ſelf, wher the verie words of our Lord, and Saviour do work? For this Sacrament which thow receaueſt, is made by the ſpeech of Chriſt. And if the words of Elias had the power to bring downe fire from heauen, ſhal not the words of Chriſt be able to chang the Nature of the elements? Of the making of the whole world thow readeſt:* He ſaid the word, and they were made: he commanded, and they were created. *The word of Chriſt then, which was able to make of nothing that, which formerly*

n Polluim⁹ panē, id eſt, Corpus Chriſti, quando indigni accedim⁹ ad Altare, & ſordidi mūdum ſanguinem bibimus. *Idem in cap. 1. Malachiæ.*

o Fortè dicas. Aliud video, quomodo tu mihi aſſeris quod Chriſti corpus accipiam? Et hoc nobis adhuc ſupereſt vt probemus. Quantis igitur vtimur exemplis, vt probemus non hoc eſſe quod natura formauit, ſed quod benedictio conſecrauit; maiorem q; vim eſſe benedictionis, quā naturæ, quia benedictione etiā natura ipſa mutatur? Virgam tenebat Moyſes, proiecit eā & facta eſt ſerpens, &c. *S. Ambroſ. l. de iis qui Myſterijs initiātur. cap. 6.*

p Quod ſi tantum valuit humana benedictio vt naturam conuerteret, quid dicimus de ipſa conſecra-

one diuina vbi verba ipſa Domini Saluatoris operantur? Nam Sacramentum iſtud quod accipis Chriſti ſermone conficitur. Quòd ſi tantum valuit ſermo Heliæ vt ignem de cælo deponeret, non valebit Chriſti ſermo, vt ſpecies mutet elementorum? De totius mundi operibus legiſti: quia ipſe fecit & facta ſunt, ipſe mandauit & creata ſunt (*Pſ.* 148 *v.* 5) Sermo ergo Chriſti qui potuit ex nihilo facere quod non erat, non poteſt ea quæ ſunt, in id mutare quod non erant? Non enim minus eſt nouas rebus dare, quàm mutare naturas. *Ibidem.*

merly had no being, can it not change the things which are in being, into that which they were not before? For it is not lesse might to give new Natures to things, then to change the ould. Here, we se, S. Ambrose doth tell that a real *change* is made of the *Nature* of the bread, into the substance of Christs body: and that by a supernatural power, not vnlike vnto that whereby the glorious Virgin did conceaue and beare Christ, seing that S. Ambrose bringeth this, for Confirmation of that other. *It is euident*, saith he, *that the Virgin did beare Christ beside the course of Nature: and that body which we make* in the Sacrament, *is of the Virgin. VVhy doth order require here*, in the Sacrament, *the course of Nature, when as Christ was borne of a Virgin other wise, then by the course of Nature?*

And that we may not imagin, that S. Ambrose wrot this by chance or without due deliberation, yow shall heare him repeat the same discourse in another work, yet more earnestly, in thes words. *t This which is bread indeed, before the Sacramental words: but when Consecration is pronounced, of bread, it is made the flesh of Christ. Let vs confirme this. How is that which is bread, become the body of Christ? By Consecration. By what manner of words, or by what speech is Consecration made? By the words of our Lord Iesus. As for all the rest which is said, to wit in the Masse, prayse is given to God, prayer is made for the people, for kinges, for others. VVhen it comes to the making of the venerable Sacrament, the Priest vseth no more his owne words, but vseth the words of Christ. The word of Christ then doth make this Sacrament. VVhat word of Christ? Mary that same word, by which all things were made. t Heauen was not, the sea was not, the earth was not: heare and listen what is said: He spake the word, and they were made, he commanded and they were created. Therfore that I may give thee an answer, the body of Christ was not* (in the Sacrament) *before Consecration, but after Consecration I tell thee that ther is the body of Christ. t And therfore I haue taught thee that of bread it is made the Body of Christ, and that wine, and waters put in the Chalice, but by the Consecration of the heauenly word, it is made blood. u Before it is consecrated it is bread: but when Christs words do come, it is the body of Christ. Finally hearken what he saith: Take and eate of it all ye, for this is my body. And before the words of Christ, it is a Cup full of wine and water: but when the words of Christ haue wrought, ther it is made that blood which redeemed the people.* In this maner did this holy Prelat, and

9 Liquet quòd præter naturæ ordinē virgo generauit: & hoc quod conficimus, Corpus ex virgine est. Quid hic quæris naturę ordinem in Christi Corpore, cum præter naturam sit ipse Dominus Iesus partus ex virgine. *Ibidem.*

r. Sed panis iste, panis est ante verba Sacramentorum: vbi accesserit cōsecratio, de pane fit caro Christi. Hoc igitur astruamus: quomodo potest qui panis est, corpus esse Christi? Consecratione. Consecratio igitur? quibus verbis est, & cuius sermonibus? Domini Iesu. Nam reliqua omnia quæ dicūtur, laus Deo defertur, oratione petitur pro populo, pro Regibus, pro cęteris. Vbi venitur vt conficiatur venerabile Sacramentum, iam nō suis sermonibus sacerdos, sed vtitur sermonibus Christi, Ergo sermo Christi hoc conficit Sacramentum. Quis sermo Christi? Nempe is quo facta sunt omnia. *S. Ambros. l. 4 de Sacramentis. cap. 4.* s Cælum non erat, mare non erat, terra non erat. Sed audi dicentem: Ipse dixit & facta sunt. Ipse mandauit & creata sunt. Ergo tibi vt respondeam, non erat Corpus Christi ante Consecrationem, sed post Consecrationē dico tibi, quod iam Corpus est Christi. t Ergo dedicisti, quod ex pane Corpus fiat Christi, & quod vinum & aqua in Calicem mittitur, sed sanguis Consecratione verbi cælestis. *Ibidem.* u Antequam consecretur, panis est: vbi autem verba Christi accesserint, corpus est Christi. Denique audi dicentem: Accipite, & edite ex eo omnes: Hoc enim Corpus meum. Et ante verba Christi, calix est vini & aquæ plenus: vbi verba Christi operata fuerint, ibi sanguis efficitur, qui plebem redemit. *Ibidem. c. 5.*

our Catechise his flock. Thus did he leaue it testified vnto Posterity, hat the Church did then generally beleeue in this mater of the bles- ed Sacrament of the Altar; and that it may appeare how all the world id sweetly agree in the same faith, as we haue heard S. Ambrose for he western Church, so wee will heare S. Cyrill Bishop ob Hierusalem, ho liued at once with S. Ambrose, declare what in thos tymes was ommonly professed herein by the Church of the east. Wher also I ust desire the godly Reader, to take notice, that thes discourses are ot fetched out of places, wherin thes holy Doctours treated of this ater by chance only, or as it were in passage, but from such works as ey purposly composed for the explication of this very point, and ther such like articles of Christian doctrin. And therfore they are to e preferred before a thow sand such mangled patches, as our Answe- er doth miserably teare from other tractats of the said ancient Fa- hers, to trim his ragged Answer withall. But to S. Cyrill, out f whos writings our Answerer hath not a word for himself, e holy Father speaketh so manifestly for vs in this maner. *The bread and wine of the Eucharist before the sacred inuocation of e adored Trinity, was simple bread and wine: but the inuocation being once ne, the bread indeed is made the body of Christ, and the wine his blood. gaine, y The bread of the Eucharist, after the inuocation of the holy Ghost, is ot any more comon bread, but it is the body of Christ.* And in his fourth Ca- echization. z *Seing therfore that Christ himself doth affirme in such sort, and y of the bread, This is my body, who hencefor ward, will dare to doubt therof? nd when the same Christ doth confirme and say This is my blood, who, I say, n doubt, and say that it is not his blood? He changed once water into wine at s pleasure in Cana of Galily: and is he not worthie to be beleeued of vs that e hath changed wine into blood? If being inuited vnto a Corporall Mariage, e wrought se wonderfull a Miracle, shall we not with greater reason confesse at he hath ginen his blood vnto the children of the Bridgrome? VVherfore ith all assurance let vs receaue the body and blood of Christ: for vnder the orme of the bread the body is giuen vnto thee, and vnder the forme of wine lood is giuen vnto thee, that by receauing the body and blood of Christ, ow mayest be made partaker with him in body and blood. And so we become hristofers, that is, Bearers of Christ, when as we receaue into our members his ody and blood.* a *Consider it not then as bare bread, and bare wine. For it is the*

ματός γνοις τ παραδοξοποίαν, κ τοῖς ὑφ' ὧν μφῶν ὰ πολλῷ μᾶλλον τ ἀπόλαυσιν τοῦ σώματ ἀυ- ος ἐστὶ κ τοῦ ἅγιματ δωρησάμεν ὁμολογηθ σεται σε μ πάσης πληροφορίας, ὡς σωματ κ ἅγιμα μεταλαμβάνωμεν Χριστοῦ· σὺν τύπ γ ἄρτ, διδοτάι σοι τὸ σῶμα· κ σὺν τύπῳ οἴνου διδοτάι σοι τὸ μα, ἵνα γ μεταλαβὼν σώματ κ αἵματ χριστοῦ, σύσσωμ κ σύναιμ ἀυτοῦ. Οὕτω γ, κ γενόμεθα χριστοφόροι γινόμεθα, ὅτ σώματ κ αἵματ χριστοῦ εἰς τὰ μ τερα ἀνακ δ σεν ύμενα. *Idem Catech. 4.*

Μὴ οὖ σχετλιάσ ὡς ψιλοῖς τ ἄρτ κ τ οἴνῳ σῶμα γ κ αἷμα Χριστοῦ μ τ δ ασ τικὴν τυγχάνει ἀποφα- ν ἡ κατάκρισίς σοι ὅτ ἐπὶ βεβαίῳ· ἀλλὰ ἡ πίστις σε βεβαιούτω· Μὴ ἀπὸ τ γευόμεν κρίνε τὸ πρᾶγμα, ἀπὸ τ πίστεως πληροφορουμ ἀνενδοιάστως, σώματ κ αἵματ Χριστοῦ καταξιωθείς. *Ibidem.*

χο ἄρτ κ ὁ οἶν τ εὐχαρισ- τίας, περὶ τ ἁ- γίας ἐπικλήσεως τ προσκωυσ ας, ἄρτ κ οἶν λιτὸς ἐπικλήσεως γι- νομένης, ὁμεν ἄρ- τ γίνεται σῶμα χριστ, ὁ οἶν, αἷμα χριστ. *S. Cyril. Hierosol. Cate- ches. 1. Mystagogica.*

γο ἄρτ τῆς εὐχαρίστιας μ τ ἐπικλησιν τ ἁγίου πνεύματος, ἐκ ἔτι ἄρτ λιτὸς ἀλλὰ σῶμα χριστοῦ. *Idem Catech. 3.*

z Λοιπὸν ὧν ἀποφη- ναμενοι, κ εἰποντες περὶ τ ἄρτ, τοῦτό μ ἐστι τὸ σῶμα, τίς τολμήσει ἀμ- φισβήτειν λοιπόν; κ αὐτοῦ βεβαιωσαμένου κ εἰρηκότ, τοῦτό μ ἐστὶ τὸ αἷμα, τίς δ- δοίσει ποτὲ, λέ- γων μὴ εἶναι αὐ- τοῦ τὸ αἷμα; τὸ ὕδωρ ποτὲ εἰς οἶνον μεταβεβληκεν, ὃν Καν τ Γαλι- λαίας, οἰκείωνέν- ματι κ ἐκ ἀξιόπ- στος ἐστὶν οἶνον μεῖ- βαλὼν εἰς αἷμα; εἰς γάμου σωματικὸν κληθεὶς, τοσοῦτο τοῦ σώματ ἀυ- τοῦ κ τοῦ αἵματ ἐπιστεύθη, ὡς σωματ κ αἵματ ἑαυτοῦ τοὺς ἰδίους μαθητὰς κατασκευάσαι· ἐν τύπῳ γ ἄρτ δίδοταί σοι τὸ σῶμα, κ ἐν τύπῳ οἴνου δίδοταί σοι τὸ αἷμα· ἵνα γ μεταλαβὼν τοῦ σώματ κ αἵματ τοῦ Χριστοῦ, σύσσωμος κ σύναιμος αὐτοῦ γίνῃ. Οὕτω γ κ ἡμεῖς Χριστοφόροι γινόμεθα, τοῦ σώματος κ τοῦ αἵματος αὐτοῦ κατὰ χάριν μεταδιδομένου ἡμῖν εἰς τὰ μέλη. *Ibidem. Catech. 5.*

body and blood of Christ. And though thy senses do intimate this vnto thee, yet let faith so strengthen thee, that thow iudg not according to thy taste, but rather take it as of faith most certaine, without doubting in the least degree, the body and blood is giuen thee. b *Knowing and beleiuing most assuredly that what appeareth bread, is not bread, though it seeme so to the taste, but rather the body of Christ, and that, what appeareth wine, is not wine, as the taste doth iudge it to be, but the blood of Christ.* Finally when he cometh to instruct the people, with what reuerence, and deuotion they ought to communicate, because in his tyme, the faithfull vsed to receaue the blessed Sacrament with their owne hands, he wisheth them to be most carefull and wary, that the least crum fall not from them; in such sort, that they should feele the losse of any part therof, as they would feele the losse of a part of their owne body. c *For tell me*, saith he, *yf one should giue thee many smale peeces of gould into thy hand, wouldest thow not hould it with great warinesse, taking good heed that nothing therof should be lost, to thine owne preiudice? And wilt thow not employ all thy care and waryness, and more diligently, to prevent, that not one crum of the Eucharist slip from thee, seing it is more pretious then ether gould, or pretious stones? After receiuing the body of Christ, draw neere vnto the Cup of his blood, not stretching forth thy hands, but prostrating thy self, with adoration and religious worship, and Amen, be thow sanctified with that blood of Christ, which thow then receiuest.* This, and much more like vnto this, is laid downe by this holy Bishop of Hierusalē in his Catechisme; wher, yow se, he declareth the most of our Catholick doctrine of Transubstantiation, Real Presence, and adoration of the blessed Sacrament, in such plaine tearmes, that the Roman Catechisme it self, it is not more certainly auouched to day.

And if the iudicious Reader do but consider how S. Cyrill was present in that first Generall Councell held at Nice, he may easely perceaue that he varied not a iot from that, which the Nicen Fathers declared and professed herein, yea he will soone espie that S. Cyrill, in his Catechisme cited by vs aboue, doth expound and lay open at large the doctrin, which the sayd holy Nicen Councell comprehended in a few words. d *In the diuine table, let vs not abase our thoughts to consider bread and Cup which is set therupon; yea rather lifting vp our mynd, and fixing it on high, let vs by faith vnderstand that ther is present vpon that table the lambe of God who taketh away the sinnes of the world, who is sacrificed*

b Ταῦτα μαθὼν καὶ πληροφορηθεὶς, ὡς ὃ φαινόμενον ἄρτον ἐστὶν, εἰ καὶ τῇ γεύσει αἰσθητὸς, ἀλλὰ σῶμα Χριστοῦ· καὶ ὃ φαινόμενον οἶνον ἐστὶν, εἰ καὶ ἡ γεῦσις τοῦτο βέλτιον, ἀλλὰ αἷμα Χριστοῦ. *Ibidem.*

c Εἰπὲ γάρ μοι, εἴ τις σοι ἔδωκε ψήγματα χρυσίου, οὐκ ἂν μετὰ πάσης ἀσφαλείας ἐπιμέλειαν ποιοῖο, φυλαττόμενος μή τι αὐτῶν παραπολέσῃς, καὶ ζημίαν ὑποσχῇς; ὃ πολλῷ μᾶλλον ἀσφαλέστερον τοῦ χρυσίου καὶ λίθων τιμίων τιμιώτερόν ἐστι διασῴζησαι ὑπὲρ τοῦ μὴ ψιχίον σοι ἐκπεσεῖν ἐκ τῶν μετὰ πίστεως μετὰ τὸ κοινωνῆσαί σε τοῦ σώματος Χριστοῦ ἐπὶ τὸ ἱερὸν καὶ τοῦ ποτηρίου τοῦ αἵματος, μὴ ἀνατείνων τὰς χεῖρας, ἀλλὰ κύπτων, καὶ τρόπον τινὰ προσκυνήσεως καὶ σεβάσματος λέγων τὸ ἀμήν, ἁγιάζου καὶ σὺ τοῦ αἵματος μεταλαμβάνων Χριστοῦ. *Idem Cathes. 5.*

d Ἐπὶ τῆς θείας τραπέζης μὴ τῶν προκειμένων ἄρτων καὶ τοῦ ποτηρίου ταπεινὰς προσέχωμεν ἀλλὰ ὑψώσαντες ἡμῶν τὸν νοῦν, τῇ πίστει νοήσωμεν κεῖσθαι ἐπὶ τῆς τραπέζης τὸν Ἀμνὸν τοῦ Θεοῦ, τὸν αἴροντα τὰ ἁμαρτίαν τοῦ κόσμου ἀθύτως ὑπὸ τῶν ἱερέων θυόμενον, τὸ τίμιον αὐτοῦ σῶμα καὶ αἷμα ἀληθῶς λαμβάνοντας ἡμᾶς πιστεύειν ταῦτα εἶναι τὰ τῆς ἡμετέρας συνόδου ἀναστάσεως σύμβολα. *Concil. Nicænum. lib. 2. cap. de Diuina Mensa, & de eo quod in ipsa est, mysterio Corporis & Sanguinis Christi. Extat Græcè apud Claudium De Saintes de veritate Euch. Reputt. 2. 6.*

in sacrifice by the Preists without slaughtering, and we verily receaving his pretious body and blood, let vs believe that thes thinges are the pledges of our Saluation and Resurrection. Wher, by thos words, *the lambe*, that is Christ *is present vpon the table*, and that *he is vnbloodely offered in Sacrifice by the Preists*, it doth appeare that they held Christ to be really present in that holy Sacrifice. Which Sacrifice also they taught to be of that nature, that it was lawfull for none, but for Preists only to offer it to God, as appeareth by this other canon of the same councell. e *The holy, and great councell hath beene informed, that in some places, and cities, Deacons are accustomed to minister the Sacrament vnto Preists. This is not warranted by any law, or custome, that such as haue not power to offer vp the Sacrifice, should minister Christs body to them, who haue the like power.*

e ἤλθεν εἰς τ ἁγίαν καὶ μεγάλην σύνοδον, ὅτι ἐν τισι τόποις καὶ πόλεσιν, τοῖς πρεσβυτέροις τ εὐχαριστίαν οἱ διάκονοι διδόασιν, ὥσπερ οὔτε ὁ κανὼν, οὔτε ἡ συνήθεια παραδέδωκεν, τὰς ἐξουσίαν μὴ ἔχοντας προσφέρειν, τοῖς προσφέρουσι διδόναι τὸ σῶμα τ Χριστοῦ. *Conc. Nican. can. 18 ed. Graca. vel can 14 edit. Lat.*

Although this might suffice to giue satisfaction to any reasonable iudgment in this mater, yet it will not be amisse, I suppose, that we heare a few more of the Fathers of this age deliuer their sentence herein. S. Hilary against the Arians proueth, that Christ is naturally in vs, not only by taking our human nature, but also by giuing vs his body to be eaten by our bodyes in the Sacrament. Thes are his words. f *If the word is truly become flesh, and wee by our lords food*, the Sacrament, *do truly receaue the word made flesh, how may he be thought not to remaine naturally in vs, when as, being borne man, he hath inseparably vnited to himself the nature of our flesh, and hath annexed the nature of that his flesh, vnto the nature of Eternity in the Sacrament of the Eucharist? For in this manner we are all made one: because the Father is in Christ, and Christ is in vs.* g *Whatsoeuer we say of the truth of Christs naturall being in vs, vnlesse we learne it from Christ himself, we say it foolishly and wickedly. He saith then; my flesh is truly meat, and my blood is truly drink: who so eateth my flesh, and drinketh my blood, abideth in me, and I in him. Of the truth then of his flesh and blood, ther is now left noe place of doubt. For now euen by the profession of our lord himself, and by our faith it is truly flesh, and it is truly blood. And thes thinges being taken, and swalowed, do bring to passe, that both we are in Christ, and Christ in vs. Is not this the verie truth? He is therfore in vs by his flesh, receaued in the Sacrament, and we are in him, whilest our nature is with him in God.* Thus S. Hilary, whos words are plaine enough, and need nether glosse, nor commentarie, among such as do simply inquire the truth. Which also is deliuered as plainely, though in fewer words, by

f Si verè verbum caro factum est, & nos verè verbū carnem cibo Dominico sumimus, quomodo nō naturaliter manere in nobis existimādus est, qui & naturam carnis nostræ iam inseparabilem sibi homo natus assūpsit, & naturā carnis suæ ad naturā æternitatis sub Sacramento nobis communicandæ carnis admiscuit? Ita enim omnes vnum sumus quia in Christo Pater est, & Christus in nobis est. *S. Hilarius l. 8. de Trinitate.*

g De naturali Christi in nobis veritate, quæ dicimus, nisi ab eo discimus, stultè atque impiè dicimus. Ipse enim ait caro mea verè est esca, & sanguis meus verè est potus &c De veritate carnis & sanguinis non est relictus ambigendi locus. Nunc enim & ipsius Domini professione, & fide nostra verè caro est, & verè sanguis est. Et hæc accepta & hausta id efficiunt, vt & nos in Christo, & Christus in nobis sit. Anne hoc veritas non est? Est ergo in nobis ipse per carnem, & sumus in eo, dum secum hoc quod sumus, in Deo est. *Ibidem.*

h Christi immortalem sanguinem bibimus, nostro sanguini Christi sanguis adiunctus est. *Iulius Firmicus Maternus de Erroribus profanarum Religionū. Extat tom. 4. Biblioth. SS. Patrū.*

i Ἵνα γενώμεθα ἄξιοι τοῦ τροφίμου τούτου τὴν λογικὴν ταύτην καὶ ἀναίμακτον θυσίαν. *&c. S. Basil. in Liturg.*

k Τὸν μὲν ἄρτον τοῦτον ἀνὶ τὸ τίμιον σῶμα τοῦ κυρίου, καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. *&c. Ibidem.*

* Ἀνιστέμεθα ἐπὶ θυσιαστήρια· καὶ ἂν ἦν προσφορὰ ἁγία θυσία. *S. Basil. hom. 19. in S. Gordium martyrem.*

l *S. Basil. de Spiritu Sancto. c. 27.*

m Τῶ θυσιαστηρίω προσπίπτες μὴ ὡς πίστεως, καὶ τὸν ἐπ' αὐτῷ τιμώμενον ἀνακαλούμενος μεγάλη τῆ βοῆ. *&c. S. Greg. Nazianzen. Orat. 11. de obitu Gorgoniæ sororis.*

Iulius Firmicus Maternus, who liued at once with S. Hilary. h *We drink*, saith he, *the immortall blood of Christ, in such sort, that his blood is ioyned to our blood.* S. Basil also confirmeth the same, when in his Liturgie, or Masse, hee tearmeth the blessed Sacrament so often *an oblation*, yea i *a reasonable and vnbloody Sacrifice*, and when he prayeth, that the bread may be made k *the very pretious body of our lord and Sauiour Iesus Christ: and the Cup his blood.* When also ells where, he maketh mention not only of * *Altars and incense*, but also of the Eleuation l of the blessed Sacrament, and inuocation therof.

What also can be more conuincing, then that which S. Gregory Nazianzen relateth of his owne sister Gorgonia, how being afflicted with an incureable disease, she was miraculously cured vpon the holy daine, by praying vnto the blessed Sacrament which was reserued vpon the altar, as hereafter shalbe recounted; m *she prostrated her self before the Altar*, saith S. Gregory Nazianzen, *with a strong faith, and with pitifull cryes did implore his help, who was worshipped theruppon.* Wherfore I think we haue good reason to listen vnto the admonition, which the same holy Father giueth vs in this Controuersie, saying. n *Eate thou the body, and drink thow the blood* of Christ, *without shame or doubting, if thou hast any desire of life: and refuse not to giue credit vnto that which is said of the flesh, nor be thow scandalized at his Passion: be constant, firme and stedfast, and Wauer not in any sort, for all that which the Aduersaries do obiect.* The other exhortation of S. Ephrem also is worth the hearing. o *Why doth thow search thinges that are vnsearchable? if thow wilt diue curiously into thes matters, thow shalt not be called faithfull, but curious. Be thow faithfull and Innocēt, receaue the vnspotted body of thy lord with an intyre faith, and assured that thow eatest wholy the very lambe himself. The mysteries of Christ are immortall fyre: search them not rashly, fearing to be scorched.* p *That which the only begotten sonne, Christ our Sauiour hath done for vs, surpasseth all admiration, all thought, all speech: for he hath giuen vs fire and spirit to be eaten and drunken, that is, his body, and his blood.* How this difficulty of Faith, this vnsearchableness of the mysterie of the Eucharist, this miracle surpassing all speech and thought, may agree without Answer

n Ἀνεπαισχύντως καὶ ἀνενδοιάστως, φάγε τὸ σῶμα, πίε τὸ αἷμα, ἵνα τῆς ζωῆς ἐπιθυμητικὸς ἔχῃς, μήτε περὶ σαρκὸς ἀπιστῶν λόγοις, μήτε τοῖς περὶ τὸ παθος ὀλισθήσῃς, ἱερπετισμένος ἰσαποστάγμασι, ἀλλὰ σαρκὶ συμπαθήσας, ὡς μηδενὶ σαλευόμενος ὑπὸ τῶν ἀντικειμένων, μηδὲ πιθανότητι λόγου παραπνεόμενος. *S. Greg. Nazianz. Orat. 2. in Sanctum Pascha post medium.* o Quid scrutaris inscrutabilia? Si ista curiosè tractaueris, non iam fidelis vocaberis, sed curiosus. Esto fidelis, atque innocens, participa immaculato corpori Domini tui, fide plenissima, certus quod agnum integrum comedis. Ignis immortalis sunt Mysteria Christi, noli temere ea perscrutari, ne in iplorum perscrutatione comburaris. *S. Ephrem. lib. de Natura Dei minimè scrutanda cap. 5.* p Hoc sanè excedit omnem admirationem, omnem mentem, omnemque sermonem, quod fecit nobis vnigenitus filius Christus saluator noster. Ignem & Spiritum manducandum, ac bibendum præstitit nobis, Corpus scilicet & Sanguinem suum. *Ibidem.*

peece of bread, nether he, nor any of his could euer yet to this day declare, or find out.

S. Epiphanius will not come short in the confirmation of our cause. For taking in hand to declare, how man is truly made to the likneſſe of God, how ſoeuer it be not eaſy to eſpy wherin this likneſſe doth conſiſt, ſeing that man is Corporeal, limited, and mutable, whereas God is incorporeal, immenſe, and vnchangeable: he layeth this ground, that ther be many thinges which ſeeme outwardly to be one thing, though inwardly and really they bee not that which they ſeeme, but another. For proofe wherof, he alleadgeth the example of the bleſſed Sacrament, as of that, wherof in his tyme, no doubt was made, but that it was inwardly the true body of Chriſt, notwithſtanding that outwardly it appeared to be bread. ¶ *Many the lyke examples,* ſaith hee, *may be brought. For we ſe that our Sauiour tooke bread into his hands, as is in the Goſpell, that after ſupper he tooke thes things, & giuing thanks ſaid: This is myne. And yet we ſe that it is not of equal bigneſſe, not yet like: For it hath no ſemblance with the image of that fleſh which he tooke vpon him, nor with the diuinitie it ſelf which cannot be ſeene, nor with the lineaments, and deſcription of the members. For this is of a round figure, and, according to the power, inſenſible, and yet he vouchſaffed by his grace to ſay, This is myne. Neither may any refuſe to giue credit to his words: for who ſo believeth them not to be true, he falleth altogether from grace, and ſaluation. And what ſoeuer we heare, and beleeue, wee beleeue it to be his body; and yet we are not ignorant that our lord is altogether ſenſible, altogether God, altogether mouing, altogether working, altogether light, altogether incomprehenſible, how ſoeuer, by his great loue, he gaue this vnto vs.* Behould how aſſuredly Epiphanius will haue vs to beleeue that Chriſt is Reallie, and Corporallie preſent in the holy Euchariſt, notwithſtanding that to the outward ſenſes it ſemeth to be nother thing.

The Donatiſts were as great enemyes of the Reall Preſence, as our Aduerſaries are at this day, in ſo much that they ſpared not to breake downe Altars, to prophane, and breake in peeces holy Chalices, yea to caſt the conſecrated Hoſtes vnto their doggs, (though to their coſt as hereafter ſhalbe related) but if we obſerue how the holy Bishop Optatus Mileuitanus inueigheth againſt them for the ſame, we may gueſſe therby that he would ſay the ſame to our Aduerſaries, were he now liue. *What is more ſacrilegious, then to breake, raſe, and pull downe Gods altars, in which yow your ſelues haue ſometymes offered Sacrifices? Vpon vvhich*

¶ Ὅσα ἐστὶν ἀπὸ τῶν ὁμοίων ὁρᾶσθαι, ὅτι ἔλαθεν ὁ σωτὴρ εἰς τὰς χεῖρας αὐτοῦ, ὡς ἔχει τὸ τῆς εὐαγγελίου. ὅτι ἄνισον τῷ θέσθαι, καὶ ἐλάβετάδε. Καὶ εὐχαριστήσας ἔφη, τοῦτό μου ἐστὶ τόδε. καὶ ὁρῶμεν ὅτι σχῆμα οὐκ ἔστιν, ἐδέσματος, ἢ τῇ σαρκὶ ἐικόνι, ἢ τῇ ἀοράτῳ θεότητι, ἢ τοῖς χαρακτῆρσι τῶν μελῶν. Τὸ μὲν γὰρ ἐστρογγυλοειδὲς, καὶ ἀναισθητὸν, ὡς πρὸς τὴν δύναμιν. Καὶ ἠθέλησεν χάριτι εἰπεῖν, τοῦτό μου ἐστὶ τόδε, καὶ οὐδεὶς ἀπιστεῖ τῷ λόγῳ. ὁ μὲν πιστεύων ἔξω αὐτὸν ἀληθινόν. ὡς ἔφην. συνεπίστω τῇ χάριτι, καὶ τῇ σωτηρίας, ὅτι ᾧ ἀκούσωμεν, καὶ πιστεύσωμεν, πιστεύομεν ὅτι ἐστὶν αὐτοῦ τοῦ κυρίου ἡμῶν οἴδαμεν ὅλον αἰσθησιν, ὅλον αἰσθητικὸν, ὅλον θεὸν, ὅλον κινούμενα, ὅλον συνεργοῦντα, ὅλον φῶς, ὅλον ἀκατάληπτον, ἀλλὰ μὴ χάριτι ἡμῖν δεδωρημένων. *S. Epiphanius in Ancorato. num.* 57.

Kk 2 *vvhich*

Quid eſt tam ſacrilegum, quam altaria Dei (in quibus & vos aliquando obtuliſtis) frangere, radere, remouere? In quibus vita populi, & membra Chriſti portata ſunt: quo Deus omnipotens inuocatus ſit, quo poſtulatus deſcendit Spiritus ſanctus: vnde à multis pignus ſalutis æternæ, & tutela fidei, & ſpes reſurrectionis accepta eſt. *S. Optatus lib. 6. contra Donatiſtas.*

ſQuid enim eſt Altare niſi ſedes & Corporis & Sanguinis Chriſti? quid vobis ſeſe cerat Deus, qui illic inuocari conſueuerat? Quid vos offenderat Chriſtus, cuius illic per certa momenta Corpus & Sanguis habitat? S. Optat. ibidem.

tHoc tamen immane facimus geminatum eſt, dū ſregiſtis etiam calices Sanguinis Chriſti portatores. Ibidem.

uA'λλ' ὅσον τὸ μυσικὸν πεπήγεσαν ἐλάνων ἀσεβεῖς, τοῦτο ἀσεβείᾳ ὁ σὺν βορίζουν τὸ αἷμα Χριστοῦ σὺν βορίζει δὲ ὁ παρὰ τὸν σκλυσιαστικὸν θεσμὸν τῆς ποιῆς. S. Athanasius Apol. 2. contra Arianos de fuga ſua.

xΕ τοιμῶ ἄρτος ἄπορός τε, καὶ ἀνήροθεν ὧν ἄνωθεν ὧν ὑπὸ τῶν, ἐπὶ ὃ γῆς νοεῖς ὃ πάντως τ ἀληθῆ βρῶσιν ἄρα ἔστ κ ἡ ἱστορία αἰνίγματος, ὅτι ὁ ἄρτ ὁ ὃν ἐρανῶ καταβὰς, σὺ ἀσώματόν τι χρῆμα ἐστί. Πῶς δ' ἀσώματ. τροφὴ γένοιτο ἀσώματον; τὸ μὲν ἄσωμα πάντως ἐστί. Sanct. Gregorius Nyſſenus lib. de vita Moyſis.

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xΕ τοιμῶ ἄρτος ἄπορός τε, καὶ ἀνήροθεν ὧν ἄνωθεν ὧν ὑπὸ τῶν, ἐπὶ ὃ γῆς νοεῖς ὃ πάντως τ ἀληθῆ βρῶσιν ἄρα ἔστ κ ἡ ἱστορία αἰνίγματος, ὅτι ὁ ἄρτ ὁ ὃν ἐρανῶ καταβὰς, σὺ ἀσώματόν τι χρῆμα ἐστί. Πῶς δ' ἀσώματ. τροφὴ γένοιτο ἀσώματον; τὸ μὲν ἄσωμα πάντως ἐστί. Sanct. Gregorius Nyſſenus lib. de vita Moyſis.

Altare niſi ſedes laid, wher allmightie God hath beene called vpon, and the Holy Ghoſt demanded, hath deſcended downe; from whence many haue receaued pledge of euerlaſting ſaluation, the defence of their faith, and the hope of reſurrection. ſFor what is an Altar, but the ſeat both of the bodie, and blood of Chriſt? what hath God done vnto yow, who was accuſtomed ther to be called vpon? wherin hath Chriſt offended yow, whos body and blood dwell ther at certaine tymes, towit in the Maſſe? tYea this horrible crime is redoubled by yow, whyleſt yow breake in peeces the Chalices alſo, which contayne Chriſt his blood. The like complaint doth S. Athanaſius make of the Arians, for abuſing of holy Chalices in the ſame maner. uA that man is impious and wicked, ſaith he, who breaketh in peeces ſtical Chalice, ſo is he far more vngodly who offereth diſgrace vnto the Chriſt, and he ſurely offereth diſgrace vnto Chriſts blood, who contrarie Eccleſiaſticall lawes putteth the ſame Chalice to profane vſes, as the Arians did, and it is not vnknowen who now adayes do practiſe the ſame.

But we muſt not forget S. Gregorie of Nyſſa, who was brother to S. Baſil, and as neere vnto him in the agreement of Catholick Doctrine as in conſanguinitie. Whos teſtimonie is ſo cleere, and bright, that it alone is able to driue away all thos duskie vapors, wherwith Aduerſaries do indeauour to darken the glory of this fourthage. though he tell vs that the holy Eucharift is bread, yet doth he inſtruct vs that it is not materiall, and corruptible bread, but xBread prepared for vs without either ſowing, or plowing, or any other ſuch like man labour. Bread, that falling from aboue, is found vpon earth. For this which deſcēded frō heauen, which is true food, which was figuratiuely ſignified by this hiſtory of the manna, is not a thing that wāteth a body. For how any thing without a bodie, be made food for the body? that then which is corporeall, muſt needs be a body. Seing then that this cannot be vnderſtood of corruptible bread, but of the body of Chriſt, which is ſaid here to be food for the body: it is moſt cleere that this holy Father did believe the Eucharift to bee really the body of Chriſt, and not corruptible bread.

But what doubt, I beſeech yow, can ther be of this holy Fathers opinion in this matter, when as by a long diſputatiō, he declareth his purpoſe, not only, that Chriſt by his flesh entreth into the bodies of the faithfull, when they receaue the holy Eucharift, but alſo that the Sauiours body is receaued by many thow ſands throughout the whole world, and yet is nothing diminiſhed in it ſelf? for he expreſly propoundeth the queſtion, how ſo great a wonder can come to paſſe? and anſwer therunto is, that to vnderſtand the ſame, we muſt firmely believe that by the words of conſecration, the bread in euerie place

eally changed into the flesh of Christ, as that bread was, wheron our Sauiour fed, whileſt he liued here vpon earth. The whole diſcourſe of his ancient, and graue Father herein, is moſt ingenious and ſubſtantial, nd cannot choole but bring both delight, and profit, vnto the curious, nd wel minded Reader: wherfor I will not think my labour il beſtowed to produce it here at large, to the end it may appeare how corruptly our Anſwerer pretẽdeth the patronage of the holy Fathers, whẽ s they diſpute ſo manifeſtly againſt him. Thus then diſcourſeth this oly Bishop of Nyſſa in his Catechiſme, or inſtructiue Oration. y *For* ſmuch as man conſiſteth of the compoſition and temper of two ſubſtances toether, that is to ſay, of the ſoule and of the body, it is neceſſary that ſuch as re ſaued, do adioyne themſelues, both in ſoule, and body, vnto him who adeth vnto life. And indeed the ſoul, being annexed vnto him by faith, enyeth therby à meane vnto ſaluation: for à coniunction with life, begetteth à articipation of life. But the body aryueth by another way vnto the fellowship nd participation of that thing which giueth ſaluation: for as they, who haue by me fraud, and treachery of others, drunk poiſon, do ſeeke by wholſome potions overcome the malignant operation of the infectious drug: for which it is neſſarie that the Remedy be receaued into the bowells, wherin the mortal veome is already harboured, to the end that from thence it may diſperſe the ertue of it cure throughout the whole bodie. So we, who haue taſted that which ath infected our human Nature, and made it lyable to corruption, it is meet e ſeeke for an efficacious Remedy of our euil: and as the poiſon found the way to the very entrells of our Body, ſo muſt the wholſome Medicin of force be eceaued alſo into the ſame, that from thence it may driue away the venemous fection by à contrarie operation. z *VV*hat then is our Medicin? None other, at that Bodie, which was declared to be more powerfull then death, and was e beginning of our life. And iuſt as à litle leauen, according to the Apoſtle, oth ſeaſon all the batch, ſo the bodie of Christ, being receaued into our Bodie, oth change, and tranſlate it wholy to it ſelf. And as when à litle poiſon is ingled with wholſome meat, all that is touched therwith becometh infectious, that immortal bodie, when it is within the worthy receauer, it chaygeth him together into it owne Nature: but the like thing cannot be within our Bodie, ceptꝑ by way of meat and drink it be receaued into our bowells: therfore it is ceſſarie that our nature receaue the quickning virtue of the holy Ghoſt, after at maner, which is moſt conuenient for it.

* Now then, ſeing that the Sole bodie of Christ hath receaued this preroKk 3 gatiue,

γΑ'λλ' ἐπεὶ διπλοῦ τὸ ἀνθρώπινον, ψυχῆ τε καὶ σώματι συγκεκραμμένον ἀναγκαῖον τῷ πρὸς τὴν ζωὴν καθηγεμόνι, δι' ἀμφοτέρων τὰς σωζομένας ἐφίστασθαι. διὰ οὖν ἡ ψυχὴ μὲν διὰ πίστεως πρὸς αὐτὸν ἀνακραθεῖσα τὰς ἀφορμὰς σωτηρίας ἔχει· ἡ δὲ πρὸς τὴν ζωὴν ἕνωσις, τὴν ζωῆς κοινωνίαν ἔχει. τὸ δὲ σῶμα ἕτερον τρόπον εἰς μετουσίαν τὴν καθ' ἁναπαύσει τοῦ σώζοντος γίνεται. ἀπιτρεπὲς δὲ οἱ θνητήριον &c. Sanct. Gregorius Nyſſenus Oratione Catechetica cap. 37.

z Τί οὖν ἐστὶ τὸ φάρμακον ἢ ἕτερον ἢ ἐκεῖνο τὸ σῶμα, ὃ δι' ὅτι θανάτου κρεῖττον ἐδείχθη, καὶ τῆς ζωῆς ἡμῶν κατάρξαν. καθάπερ γὰρ μικρὰ ζύμη, καθάς φησιν ὁ Ἀπόστολος, ὅλον τὸ φύραμα πρὸς ἑαυτὸν σωιζομενοι, ὕτως τὸ θανατιδὲν ὑπὸ τοῦ Θεοῦ σῶμα ἐν τῷ ἐμπίπτον γινόμενον, ὅλον πρὸς ἑαυτὸ μεταποιεῖ, καὶ μετατίθησιν. ὡς γὰρ τῷ φθορεποιῷ πρὸς τὸ ὑγιαῖνον ἀναμιχθὲν, ἅπαν τὸ ἀναμιχθὲν σωνηχρέωσεν, ὕτως ὁ τὸ ἀθάνατον σῶμα ἐν τῷ ἀπαλλοῦντι αὐτὸ γενόμενον, πρὸς τὸ φύσιν ὃ τὸ πᾶν μετιτίθησιν. Ibid &c. * Μόνον δὲ θεοδόχα σώματος ἐκείνα ταύτῃ δεξαμένη τὰ χάρα γ- ἐκείνης μὴ ἔναν δυνατὸν ἐν ἀθανασίᾳ γενεσθ τὸ ἡμέτερον σῶμα, εἰ μὴ διὰ τ πρὸς τὸ ἀθάνατον κοι, μετουσίας τ ἀφθαρσίας γενόμενον· σκοπήσωμεν πῶς ἐγένετο δυνατὸν τὸ ἐν ἐκεῖνο σῶμα ταῖς ταύτας τῶν πιστῶν μυελώδεις τὰς ἐν οἰκημένων ἐσαεὶ καταμεριζόμενον, ὅλον ἐν ἑκάστῳ μέρει ὅλῳ, καὶ αὐτὸ μένειν ἐφ' ἑαυτοῦ ὅλον. &c. Ibidem.

gatiue, and we haue declared withall that our Bodyes cannot attaine to immor-
talitie, except by communicating with the immortall bodie of Christ, they be
made partakers of incorruption, we must inquire, how can it possible come to
passe, that the one onlie bodie of Christ, which is allwayes throughout the whole
world imparted vnto so many thowsands of the faithfull, may be wholy in
euerie one in particular, and also remaine whole and intyre in it self? VVell
then, to the end that our Faith, considering naturall reason, may eschew all
doubt arconcerning this question, our discours must run à while vpon the na-
turall contemplation of the Bodie. VVho then can be ignorant, that the nature of
our body is not able of it self, and by it owne proper substance alone, to maintaine
it self aliue, but that it is preserued by the influence of another vertue, which
by à continuall operation, it draweth to it self what it standeth in need of, and
euacuateth all, that is superfluous? Euen as à bladder full of liquor may not long
continne in that extended figure, and bignes, if by some rift or other in the bot-
tome the said liquor should by litle and litle run out, vnlesse as much as escapeth
forth beneath, were by à continual supplie infused still aboue: wherby he bla-
seeth the greatnesse of the bladder, may soone conceaue that the like extent is not
proper and connaturall to the same, but that it proceedeth from the substance
which is therin contained. So it fareth with our Bodie: For it hath nothing
within it self, or of it owne, that we do know, wherby it may subsist; but is
preserued in it Essence and being by meanes of that vertue which is put into it.
VVhich vertue is tearmed food, or nourishment. Moreouer one and the self same
food is not agreable to all bodyes: for some creatures are nourished with roots
digged from the earth, others with hearbs, others with Flesh. Mans chiefest
food is bread, and (for the conseruation of moysture) drink: not water alone, but
for the most part, water seasoned with wine to fortefy our inward heate. He
then who considereth bread, and drink, doth consider that wherin the greatnesse, and extent of our bodyes, doth virtually consist: for bread and drink
being within me, are made blood and flesh, because the like food is by the alte-
ratiue power of digestion, reduced to the forme of the body.

Hauing then distinguished, and declared thes thinges in this maner, we
are now to retourne to the question aboue propounded: for it was demanded
What sort doth the body of Christ quicken the whole nature of the faithfull, and
stributed vnto all, and yet remayning in it self nothing diminished? and per-
haps we are not far off from finding out à probable reason. For if the subsist-
and being of euery man doth depend on food, which is meat and drink; and
meat is bread, in drink water seasoned with wine, and the word of God, which
God and the word, vnited with our Nature, being in our Flesh did not alter
change any whit the constitution of his human Nature, but nourished it
thos thinges that are agreable vnto the same, and sustayned it with meat, and
drink, and the meat was bread: surely euen as among vs, he that seeth bread
seeth after à certaine maner à human body, because bread put into the body

turned into the substance therof: so that bodie which God vnited to himself, as often as it fed vpon bread, became one and the same substance with bread, the food, as hath beene said, passing into the nature of the body: for it is past all doubt that this common property, which is found in all bodyes, was also in the bodie of Christ, to wit, that it was sustayned by bread. Now then this his bodie, (which had thus conuerted into it self the substance of bread) by the inhabitation of the deity in it, was changed into the Diuine dignitie. x Therfore I do rightly, and with good reason beleue that now also the bread, being sanctified by Gods word, is changed into the body of God the word. For bread had once an apitude, or possibilitie to be made that body by feeding: and when it was so made his body, it was presentlie sanctified by the Deity, that dwelled in that flesh, as in a tabernakle. VVherfore euen as in that bodie the bread, being changed, did forthwith passe into the Diuine vertue, so is the like now effected in the Sacrament: For ther in the man Christ Iesus, the grace of God the word, did sanctifie the bodie, which had it substance from the bread: and in a certaine maner the bodie was bread: and here also in the Eucharist, the bread likewise, according to the Apostle (1. Tim. 4. v 5.) is sanctified by the word of God, and prayer: not that it cometh to be made the bodie of the word, by meanes of feeding, and nourishmēt; but that by the word it is forthwith changed into the bodie, according as the word said, This is my body.

VVheras all flesh also is nourished by a liquid substance, wherwith vnlesse our terrestriall part be tempered, it cannot liue: for, as by firme, and solid food, we sustaine, and fortefie the harder parts of the bodie, so do we adde increase vnto the fluid parts, by nourishment of the like qualitie, the which being receaued into vs, is presentlie by vertue of the alteratiue facultie, made blood, chieflie when tempered with wine it obtayneth the vertue to change into that which is her. y Therfore because that Diuine Flesh of Christ had this liquid portion also, and the manifested word did mix it self with the mortall nature of men to this end, that by the Communion of the Godhead, the human Nature might be Deified: for the same cause, through the dispensation of his grace, he entreth by his flesh into all the faithfull, and mingleth himself with their bodyes, which haue their substance from bread, and wine, to the end that man being vnited vnto that which is immortall, may attaine to be made partaker of Incorruption. And thes thinges he bestoweth, by changing through the vertue of his blessinge, the naturall substance of the thinges that are seene, into his body. Hitherto S. Gregorie of Nyssa, whos discourse of it self, is able to perswade such as do simply inquire the truth, that the Church of God in thes primitiue tymes did assuredly beleue, and professe, both the Reall

x Καλῶς ἄρα καὶ νῦν τὸν τῷ λόγῳ τοῦ Θεοῦ ἁγιαζόμενον ἄρτον εἰς σῶμα τοῦ Θεοῦ λόγου μεταποιεῖσθαι πιστεύομεν. καὶ γὰρ ἐκεῖνο τὸ σῶμα, ἄρτῳ τῇ δυνάμει ἦν. ἡγιάσθη δὲ τῇ ἐπισκηνώσει τοῦ λόγου τοῦ σκηνώσαντος ἐν τῇ σαρκί. ὥστε διὰ τοῦτο ὁ ἐν ἐκείνῳ τῷ σώματι μεταποιηθεὶς ἄρτος, εἰς θείαν μετέβη δύναμιν, ἁμα τοῦ αἵματος καὶ τῶν ἄλλων τὸ ἴσον γίνεται. ἐκεῖ τε γὰρ ἡ τοῦ λόγου χάρις, ἁγιοποιεῖ τὸ σῶμα, ᾧ ἐν τῷ ἄρτῳ ἡ σύστασις ἦν, καὶ τρόπον τινὰ καὶ αὐτὸ ἄρτος ἦν· οὕτω δὴ κἀνταῦθα τὸν ὡσαύτως ὁ ἄρτος, καθώς φησὶν ὁ ἀπόστολος, ἁγιάζεται διὰ λόγου θεοῦ καὶ ἐντεύξεως, οὐ διὰ βρώσεως καὶ πόσεως φθειρομένης εἰς τὸ σῶμα τοῦ λόγου, ἀλλ' εὐθὺς πρὸς τὸ σῶμα τοῦ λόγου μεταποιούμενον καθὼς εἴρηται ὑπὸ τοῦ λόγου, ὅτι τοῦτό ἐστὶ τὸ σῶμα μου. πάσης γὰρ σαρκὸς καὶ διὰ τοῦ ὑγροῦ τρεφομένης, &c. Ibidem.

y Τούτου χάριν πᾶσι τοῖς πιστεύουσι τὴν οἰκονο-

ία τὴν χάριτος, ἑαυτὸν ἐναπέρχει διὰ τῆς σαρκὸς, εἰς ἣν ἡ σύστασις ἐξ ὕδατος τε καὶ ἄρτου ἐστὶ τοῖς πιστεύουσι κατακιρνάμενον, ὡς ἂν τῇ πρὸς τὸ ἀθάνατον ἑνώσει, καὶ ἄνθρωπος τῆς ἀφθαρσίας μέτοχος γένοιτο. Ταῦτα δὲ δίδωσι τῇ τῆς εὐλογίας δυνάμει πρὸς ἐκεῖνο μεταποιοῦσα τὰ φύσει. Ibidem.

Reall Preſence, and alſo Tranſubſtantion, to the cõfuſion, ſure, of our Anſwerer, who by alleadging obſcure, and mangled ſentẽces out of the writers of this age, doth, againſt his owne conſcience, ſeeke to make ſimple ſeely Readers beleeue the contrarie.

S. Gaudentius Bishop of Brixia liued towards the later end of this fourth age, from whom alſo we haue this moſt pregnant teſtimony for the foreſaid truth. z *He who is the Creatour, and lord of all Natures, who bringeth forth bread out of the earth, and againe of the bread maketh his owne body, (for he is able, and he promiſed to do it) and he who made wine of water, of wine made his owne blood.* a *Do not thow imagin that it is a earthly thing, which now is made à heauenly one by him who paſſed into it, and hath made it his bodie, and blood.* b *Beliue thow what is denounced: for that which thow receaueſt, is the bodie of that heauenly bread, and the blood of that ſacred vine. For when our lord did deliuer vnto his Diſciples the conſecrated bread and wine, he ſaid thus: This is my bodie: This is my blood. Let vs beliue him to whom we haue plighted our Faith: Truth knoweth not how to lye.*

We will ſhut vp this Section with the goulden ſayings of S. Iohn Chryſoſtome, who florished alſo in the later end of this age, and ended his holy life the ſeauenth yeare of the age following. We haue heard him aboue, exhorting vs to beliue aſſuredly the preſence of Chriſt his bodie in the Sacrament, how ſoeuer it ſeemeth to our ſenſes to be bread and wine. Yea ſaith he, c *Seeing that our lord hath ſaid, This is my bodie, let no ſtaggering, or doubt, lay hould one vs, but let vs beliue it, and ſee with the eyes of our vnderſtanding: for nothing that is ſenſible is giuen vs here by Chriſt, but, though vnder ſenſible ſignes, all that he giueth is ſpirituall.* And in his Liturgie or Maſſe, the Prieſt prayeth thus. d *Make, I beſeech thee, this bread, the pretious bodie of thy Chriſt. And that which is in this Chalice, the pretious blood of thy Chriſt, changing it by thy Holy Spirit.* And elſwhere ſpeaking of this myſterie, e *Chriſt*, ſaith he, *is here at hand now, who hath furniſhed that table, and it is he that conſecrateth. For it is not man that maketh the things laid vpon the altar, to be the bodie, and blood of Chriſt, but Chriſt himſelf who was crucified for vs. The words indeed are pronounced with the mouth of the Preiſt, but the conſecration is effected by the vertue*

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z S. Gaudentius Tractatu 2. de Exod. See this heretofore pag. 201.

a Ne terrenum putes, quod cæleſte effectum eſt, per eum qui tranſiit in illud, & fecit illud ſuum Corpus & Sanguinẽ. *Ibidem.*

b Quod annuntiatum eſt, credas: quia quod accipis, corpus eſt illius paniscelestis, & Sanguis eſt illius ſacræ vitis. Nam cum panem conſecratum, & vinum Diſcipulis ſuis porrigeret, ſic ait: Hoc eſt Corpus meum: Hic eſt Sanguis meus. Credamus cui credidimus, nec ſcit mendacium veritas. *Ibidem.*

c S. Chryſoſtom. Homil. 83. in Mat. See this aboue pag. 197.

d Ποίησον τὸν μὲν ἄρτον τοῦτον τίμιον σῶμα τοῦ Χριστοῦ σου, &c. Τὸ δὲ ἐν τῷ ποτηρίῳ τούτῳ τίμιον αἷμα τοῦ Χριστοῦ σου, &c. Μεταβαλὼν τῷ πνεύματί σου τῷ ἁγίῳ, *S. Chryſoſt. in Liturgia.*

e Et nunc ille præſto eſt Chriſtus qui illam ornauit menſam, ipſe ſtatuit quæ conſecrat. Non enim homo eſt, qui propoſita de conſecratione Menſæ Domini Corpus Christi facit, & Sanguinem. Sed ille qui crucifixus pro nobis eſt Chriſtus. Sacerdotis ore verba proferuntur, & Dei virtute conſecrantur, & gratia. Hoc eſt, ait, Corpus meum: hoc verbo propoſita conſecrantur. Et ſicut illa vox quæ dixit (*i* Geneſ. 1. verſ. 28.) Creſcite & multiplicamini, & replete terram, ſemel quidem dicta eſt, ſed omni tempore ſentit effectum, ad generationem operante natura: ita & vox illa ſemel quidem dicta eſt, ſed per omnes menſas Eccleſiæ, vſque ad hodiernam diem, vſque ad eius aduentum præſtat Sacrificio firmitatem. *Idem Homil. de proditione Iudæ.*

grace of God. This is, saith he, my bodie. VVith this word are the things consecrated. And euen as that voice which said, Increase, and multiplie, and replenish the earth, was but once spoken, yet at all tymes taketh effect, whyleſt Nature cooperateth to generation: ſo this ſpeach was but once deliuered by Chriſt, yet vpon all the tables of the Church, it giueth force vnto the Sacrifice, euen vnto this day, and will do vnto the coming of our lord. f That which is in the Chalice, is that which did flow from our Sauiours ſide. Againe ſpeaking of our Sauiours body, as it is in the Sacrament, and comparing it with it ſelf, as it is in heauen, he ſaith thus. g VVe ſpeake of the bodie, and of a bodie which is nothing different from that, which is in heauen. All we that are made partakers of this bodie, all that taſt this blood, let vs think that we taſt the blood of him, who ſitteth aboue in heauen, who is adored by the Angells. Wherby he plainly sheweth that Chriſts body is at once in ſeauerall places the ſelf ſame, towit in heauen and in the Sacrament: nay to preuent all excuſes of tropes and figures, he affirmeth that our Sauiour did as really leaue his flesh to be eaten in the Sacrament, when he aſcended into heauen, as Elias did leaue his cloake, when he was taken away from Eliſeus. h Elias left his cloke with his Diſciple: but the ſonne of God, aſcending vp to heauen, left his owne flesh with vs. And Elias muſt haue vnclothed himſelf, but Chriſt both left his flesh with vs, and alſo tooke it with himſelf when he aſcended. Behould here S. Chryſoſtome doubteth not to affirme that our Sauiour did as really leaue his flesh in the Sacrament, as he tooke it with him into heauen. And therfore with good reaſon ſtogether aſtonished hee cryeth out, i Good lord, what a wonderfull miracle is this? How great is Gods loue towards man kind? Behould he who ſitteth aboue with the Father, in one and the ſame moment of tyme is touched by the hands of vs all, and he giueth himſelf to ſuch as are deſirous to receaue, and imbrace him. Nether is this effected by any illuſion or deceipt, but in the cleere light and vew of all that are preſent. What wonder, I pray yow, what miracle were it, that he ſhould be touched of all in a figure, or in his image: No, aſſuredly S. Chryſoſtome held his verie true and reall Body to be actuallie preſent in the Sacrament by it ſelf, and not in a figure only: for which cauſe he is bould to compare the earth, hauing this Diuine Body, with heauen it ſelf. k Here this myſterie maketh the earth

f Τὺτ τὸ ἐν ποτηρίῳ ὅν, ἐκεῖνο ἐστι· τὸ ἀπὸ τῆ πλευρᾶς ῥεῦσαν. Idem Hom. 24. in 1. ad Corint.

g Περὶ σώματος ἡμῖν ὁ λόγος, καὶ τοῦτο οὐδὲν διαφέροντος ἢ διεστῶτος· ὅσοι μετεχόμεθα, ὅσοι τοῦ αἵματος ἀπολαύομεν, ἐννοῶμεν ὅτι ἐκείνου τοῦ ἀναληφθέντος, τοῦ παρὰ ἀγγέλων προσκυνουμένου, τούτου ἀπολαύομεν. Idem Chryſoſt. Homil. 3. in Epiſt. ad Epheſios.

h Ὁ μὲν γὰρ ἠλίας μηλωτὴν ἀφῆκε τῷ μαθητῇ, ὁ δὲ τοῦ Θεοῦ ἀναβαίνων τὴν σάρκα ἡμῖν κατέλιπε καὶ ἑαυτόν. Ἀλλ' ὁ μὲν ἠλίας ἀπεδύσατο, ὁ δὲ Χριστὸς, καὶ ἡμῖν κατέλιπε, καὶ ἔχων αὐτὴν ἀνῆλθε. Idem Homil. 2. ad pop. Antiochen. quæ eſt de anaritia.

i Papæ, quàm magnum hoc miraculum! quàm magna Dei erga humanum genus benevolentia! En qui cum Patre ſurſum ſedet, in

o ipſo temporis articulo omnium manibus pertractatur, ac ſe ipſe tradit volentibus ipſum cipere ac complecti. Fit autem id nullis præſtigijs, ſed apertis, ac circumſpicientibus circumſtientium omnium oculis. Idem Chryſoſt lib. 3. de Sacerdotio. k Ἐνταῦθα γάρ σοι τὸ γῆν ἐμοὶ δοκεῖ τοῦτο τὸ μυστήριον ποιεῖν· ἀπέτασον τοῦ ἐρανοῦ τὰς πύλας, καὶ διάκυψον, μᾶλλον δὲ οὐχὶ δὲ ἐρανοῦ, ἀλλὰ δὲ ἐρανῶν τῶν ἐρανῶν, καὶ τότε ὄψει τὸ ἱερημένον. Τὸ γὰρ πάντων σοὶ τιμιώτερον, τοῦτό σοι ἐπὶ τῆς γῆς δείξω κείμενον. κατὰ γὰρ τοῦτο βασιλέως τὸ πάντων σεμνότερον ἐστὶν, οὐκ ὄροφος χρυσοῦς, ἀλλὰ τὸ βασιλικὸν σῶμα τὸ κλιθὲν ἐπὶ τοῦ θρόνου ἔτω καὶ οὐ τοῦ ἐρανοῦ τὸ τῆ βασιλείας σῶμα. ἀλλὰ τοῦτό σοι νῦν ἔξεστιν ἐπὶ τῆς ἰδεῖν. τὸ γὰρ ἀγγέλας, οὐδὲ ἀρχαγγέλας, οὐδὲ ἐρανὲς ἐρανῶν, ἀλλὰ αὐτὸν τὸν τότον σοι δείκνυμι κατάγλωσσον. πῶς τὸ πάντων τιμιώτερον ὁρᾶς ἐπὶ γῆς; καὶ ἐχ' ἑρᾶς μόνον, ἀλλὰ καὶ ἅπτῃ· καὶ ἐχ' ἅπτῃ μόνον, ἀλλὰ καὶ ἐσθίεις καὶ λαβὼν οἴκαδε ἀπαχωρεῖς. Idem Chryſoſt. Hom. 24. in 1. ad Corinth.

to be à heauen vnto thee. Open heauen gates and looke in, or rather open the gates of the heauen of the heauens, or of the highest heauen, and then thow shalt espie that which is said to be true. For looke what is ther most pretious, I will shew it vnto thee here vpon earth. For euen as in Royall palaces the walles and the gilded roofes are not esteemed to be the most magnificent thing of all, but the Royall Person seated in his princly throne: so is the kings body in heauen. Now then thow mayest se this same body here vpon earth. For here I shew thee not Angells, nor Archangells, nor the heauens, no nor the heauen of heauens, but I shew vnto thee him, who is the very lord of all thes thinges. Hast thow seene now in what maner thow doest behould here vpon earth that thing, which is most pretious and most honorable aboue all other? and how thow doest not touch it only, but also doest touch it? and that thow doest not touch it only, but also doest eate it?

Here yow se he speaketh of à thing which is to be preferred before the very Archangells themselues: and how can that be vnderstood I pray yow, of à peece of bread, which is but à bare figure of Christ, and nothing ells? Nay, to make short, how can any doubt be made of S. Chrysostomes mind, when he teacheth that not only men, but the Angells also, and all the powers of heauen do adore the holy Eucharist vpon the Altar at the tyme of Masse. l *Think with thy self what honour is done vnto thee, and what à table thow art made partaker of. We are nourished and we are fed with that very thing, at which the Angells, when they behold it, do tremble: nether dare they bouldly gaze vpon it, by reason of the bright shyning splendour, which issueth from it?* m *The heauenly Powers do attend and wait here-vpon, because they descry the vertue of the things which are vpon the Altar, more manifestly then we are able, and they stand astonished at the vnapproachable brightnesse therof.* And againe. n *At the tyme of the Sacrifice of the Altar the Angells stand about the Priest, and the whole company of the Celestiall Powers doth cry out, and the place round about the Altar is filled up with Angelicall quiers, in honor of him who is ther Sacrificed. Which is easy to be believed, considering the greatnesse of the Sacrifice which is then performed. I haue beene informed truly of à certaine aged Person, à admirable man, and one to whom many strang mysteries haue beene reuealed, who hath tould of himself, that God hath somtymes made him worthy of the like vision. At that tyme of the Sacrifice he saw (as far as human sight was able to comprehend) à multitude of Angells to appeare vpon the said Altar clothed in glitering attyre, and compassing the Altar round about,* [illegible]

l Cogita quali sis insignitus honore, qua mensa fruaris. Quod Angeli videntes horrescunt, neque liberè audent intueri, propter emicantem inde splendorem, hoc nos pascimur, huic vnimur. *Ide Homil. 60. ad pop. Antiochenum.*

m Huic & supernæ potestates assistunt, quoniam & illæ nobis manifestius propositorum virtutem speculantur, & inaccessibiles admirantur splendores. *Idem Hom. 61. ad populum Antioch.*

n Per id tempus & Angeli Sacerdoti assident, & cælestium potestatum vniuersus ordo clamoresercitat, & locus altari vicinus in illius honorem, qui immolatur, Angelorum choris plenus est: id quod credere abundè licet, vel ex tanto illo sacrificio, quod tunc peragitur. Ego verò, & commemorantem quendam audiui, cum diceret senem quendam, virum admirabilem, ac cui reuelationum mysteria multa diuinitus fuissent detecta, narrasse, se tali olim visione dignum habitum à Deo fuisse, & per illud quidem tempus deprehendisse Angelorum multitudinem conspexisse (quatenus aspectus humanus ferre poterat) fulgentibus vestibus indutorum, altare ipsum circundantium: denique sic capite inclinatorum, vt siquis militum præsente Rege stantes videat, id quod facilè mihi ipse persuadeo. *Idem lib. 6. de Sacerdotio.*

downe their heads very reuerently, like vnto so many souldiers standing before their king. Which I am perswaded to be most true.

It would require à volume indeed, to lay downe all the like testimonyes of this holy Father: thus much may suffice at this tyme, aswel to certifie the Reader of his iudgment in this point, as also to acquaint him with our Answerers pittifull distresse, when not able to find out any word for himself in the larg works of this ancient Doctour, he is driuen to beg obscure and doubtfull sayings from such writings as, though they lye amongest the works of S. Chrysostome, yet our Answerer himself knoweth well enough they are none of his, nor of any knowen Author of credit at all. But he must be content, poore man, to grace his booke with the name of S. Chrysostome at least, although he haue not à dram of his authoritie for himself.

ANSWER. pag. 63.

So the Author of the Homilie vpon the 22. Psalme among the workes of Chrysostome. This table he hath prepared for his seruants and handmayds in their sight: that he might euerie day, for à similitude of the bodie and blood of Christ, shew vnto vs in à Sacrament bread and wine after the order of Melchisedec.

o *See heretofore pagina.* 225.

REPLY. Whosoeuer this Author is, he helpeth yow nothing at all vnder the name of S. Chrysostome: for wee haue at larg declared o how the blessed Sacrament is called oftentymes bread and wine, by reason of the outward formes of bread and wine, by which our Sauiours body is therin shewen vnto the sight of the faithfull. Euen as Angells are oftentymes in the Scripture called men, for the outward shape of man in which they appeared. Notwithstanding then that the formes of bread and wine are shewen vnto vs in the Sacrament, yet is not corruptible bread & wine seene by thos formes, but the body of Christ, as S. Chrysostome himself doth teach vs, in thes words. p *Doest thow se bread? Doest thow se wine? Do thes, after the maner of other meat, goe into the draught? God forbid, do not thow think so. For euen as wax ioyned with fire, (in à flame) is altogether made fir, in such sort that no part of the substance of wax doth remaine: in the like maner beleiue thow that here* in the Sacrament, *the mysteries are consumed by the substance of Christs body.* q *For the works here set before vs, are not works of human power: we hould but the place of ministers, christ it is who doth sanctifie, and change thes thinges.* In what maner also bread in the Eucharist hath the similitude of Christs body, notwithstanding that the same body is ther present, we haue also declared aboue. Wherby yow se how litle this Author auayleth your cause, whosoeuer he be.

p Num vides panem? REPLY. num? inum? num sicut reliqui cibi in secessum vadunt? absit, ne sic cogiter. quemadmodum enim si ceræ ignis adhibita illi assimilatur, nihil substantiæ remanet, nihil superfluit: sic & hic puta mysteria cõsumi corporis substantia. *Idem Chrysost. homil. de Eucharistia in Encæniis.*

q Nõ sunt humanæ virtutis opera proposita: nos ministrorum locum tenemus, qui verb sanctificat ea, & immutat ipse est. *Idem Hom. 60 ad pop. Antiochen.*

S. Chrysostome himself, in his Epistle written to Cæsarius, against the heresie of Apolinarius. As before the bread be sanctifyed, we call it bread: but when Gods grace hath sanctified it by the meanes of the Preist, it is deliuered from

ANSWER. r *Aboue pag.* 222.

from the name of bread, and is reputed worthy of the name of the lords bodie although the Nature of the bread remaine ſtill in it; and it is not called two bodyes, but one bodie of Gods ſonne: ſo likewiſe here the diuine nature reſiding the body of Chriſt, thes two make one ſonne, and one perſon.

REPLY.

Here, that yow may make à shew to haue ſomewhat out of Chryſoſtome himſelf, yow venture your credit vpon the faithles word of à renegat Friar: and yet yow cannot be ignorant what Cardinall Bellarmin hath retourned vnto the ſaid Apoſtata Peter Martyr (who was the firſt that attributed vnto S. Chryſoſtome this your imaginarie epiſtle to Cæſarius) towit, ſthat in all S. Chryſoſtomes works no ſuch epiſtle is to be found: and though this anſwer hath been giuen ſo many yeares agoe, yet nether out of the Florentin Library, from whence Martyr ſemed to produce it, nor yet from any other part of the world, haue we to this day, heard any thing able to diſproue the Cardinalls ſaying. How come yow then to cite *S. Chryſoſtome himſelf his epiſtle written to Cæſarius*, when yow haue no better warrant for the authoritie of the ſaid Epiſtle? as negligent alſo yow ſeeme to be in examining the true meaning of this ſentence, as yow were careleſſe in fetching it from ſound authoritie, otherwiſe yow might with ſmall obſeruation haue eſpyed that it maketh more againſt your ſelf, then againſt vs: for firſt of all here is mentioned *à Sanctification of the bread, by meanes of the Prieſt*, yea ſuch à ſanctificatiō as *deliuereth it from the name of bread*, and *maketh it worthy to be called our lords body:* and yow confident that, as among yow none are willingly called Preiſts, ſo hardly can tell what the like ſanctification meaneth. Moreouer if by vertue of this ſanctification, the Sacrament is *deliuered from the name of bread*, muſt all your arguments proue verie ſimple, which are grounded vpon the ſole name, and denomination of bread? and if hitherto yow haue thought it à good reaſon to ſay, that becauſe the Scripture and Fathers do call the bleſſed Sacrament by the name of bread after conſecration therfore they held it to be bread; may it not with as good reaſon be ſaid that, becauſe this your owne author teacheth that by the ſanctification it is deliuered from the name of bread, and honored with the name of the body of Gods ſonne, therfore it is no more bread, but the very body of the ſonne of God? if an inference deduced from the name to the ſubſtance, be of any worth, then this Author maketh expreſſe againſt yow: if it be of no worth, then the reſt of the Fathers alſo yow no help at all. As for that which this your obſcur Author ſaith, *the nature of the bread remayneth ſtill in it*, yow know well enough that he ſpeaketh but of the nature of the viſible, and ſenſible part of the bread only: and becauſe the bleſſed Sacrament, though it conſiſt of two things which are of different Natures, towit of the body of Chriſt

[ſ] *Card. Bellarmin. lib. 2. de Euchariſtia cap. 22.*

of the visible formes of bread, is yet acknowledged to be but one sole body; from thence he inferreth, that in like maner*, although in Christ ther be two differēt Natures, yet is ther but one Person, one sonne, one Christ. Wherby it appeareth that this your owne Author supposed the body of our lord to be as Really and as substantially in the Eucharist, vnder the visible formes of bread, as the diuinitie of Christ was really, and substantially extant in his Humanitie; and consequently, whosoeuer he be, he maketh nothing to that purpose, for which yow alleadged him.

* *See this more at large declared hereafter, in the next section, at the like sayings of Theodoret, and Gelasius.*

a Hoc accipietis in pane quod pependit in cruce, & hoc accipietis in calice, quod est effusum de Christi latere. *S. Aug. Serm. ad Neophytos. Citatur à Beda in c. 10. 1. ad Cor. & ab Iuone Carnotens. Epist. ad Haymericum.*

b Caro est quam forma panis operta, & sanguis eius quem sub vini specie ac sapore poramus. *Can. vtrumque. De consecr. dist. 2.*

c *S. Aug. lib. 3. de Trinitate c. 10.*

d Cum frangitur hostia, dum sanguis de calice in ora fidelium funditur, quid aliud quàm Dominici Corporis in cruce immolatio, eiusque sanguinis de latere effusio designatur? nos autem in specie panis & vini, quam videmus, res inuisibiles, id est carnem & sanguinem honoramus: nec similiter comprehendimus has duas species, quemadmodum ante consecrationem comprehendebamus: cum fideliter fateamur ante consecrationem panem esse & vinum, quod natura formauit: post consecrationem verb carnem Christi, & sanguinem, quod benedictio consecrauit. *S. August. in l. sententiarum Prosperi. citatur à Gratiano. dist. 2. de consecrat.*

The Real Presente is proued by the Fathers of the fift age.

Sect. IX.

S. Augustin as he was the Glorie, and flower of this age, so doth he deserue to be heard speake in the first place: and becausе it would be too tedious, to insist vpon all that might be produced out of his writinges, I will content my self with such sentences of his, as of themselues are plaine, and easy to be vnderstood by all that will giue place vnto the truth: such as that is which venerable Bede, and other ancient writers do alleadge out of his Sermon to the late Baptised Christians, to whom giuing instructions, he telleth plainly what the Sacrament of the altar is, teaching them that though outwardly it seemeth to be bread, yet, saith he, a *in the bread, yow shall receaue that very thing, which did hang vpon the crosse, and in the Cup yow shall receaue that which was powered out of Christs side.* And ellswher, b *It is his flesh which we receaue couered with the formes of bread, and it is his blood which we drink vnder the formes and tast of wine.* And in his third booke of the Trinity, c he playnely saith, that Christ was pleased to appeare vnto the eyes of mortal men in the formes of bread. S. Prosper also, among such sentences as he collected out of S. Augustines workes, layeth this downe for one. d *When the hoaste is broken, and the blood is powred out of the Chalice into the mouthes of the faithfull, what other thing is signifyed therby, but the oblation of our lords body vpon the crosse, and the shedding of his*

of his blood out of his side? And we, vnder that forme, which wee see, the bread and wine, do honour inuisible thinges, that is, his flesh and blood. Neither do we now conceaue thes two formes, as we did before consecration: seing that before consecration we faithfully acknowledg it to be bread, and wine, formed by nature, after consecration we confesse it faithfully to be the flesh and blood of Christ, which the blessing hath Consecrated. Where also the same holy Father affirmeth, that our Sauiour, at such tyme as he presented the Sacrament vnto his disciples, did cary himself in his owne hands, doth he not playnly shew that Christs body was really then in the Sacrament, chiefly when he saith withall, that our Sauiour did then beare himself in his owne hands in such a sort, as nether Dauid, nor any other man was able to doe? and truly if our Sauiour had held in his hands but à figure or similitude only of his body, why might not another man doe the same? S. Augustins words are cleere. e *VVho can conceaue how this might be fulfilled by any man? for who is caried in his owne hands? à man easely may be caried in the hands of others: but in his owne hands no man can be caried. In what maner then this may be vnderstood of Dauid we cānot find out, but we find it fulfilled in Christ. For Christ was caried in his owne handes, when commending his very same body, he said This is my body, for then he caried, and held that body in his hands.*

Againe, when à certaine busiebrayne went about to teach, that the ould Testament was so changed into the new, that the sacrifices beasts of the ould, did now giue place to bread, to wit in the Sacrament, and blood gaue place to the Cup; S. Augustin reprehendeth him for the lyke doctrin, telling him that it is not sound: for, besides that they had bread also in the ould law, wee in the new receaue not simple bread, but the body of that vnspotted lamb: and withall in the Cup we drink blood. Let vs heare S. Augustin himself. f *Vrbicus saith that the sheepe now hath giuen place to the bread, as if he were ignorant that then also the shewbreads were accustomed to be layd vpon our lords table, and that now he partaketh the body of the vnspotted lamb. Moreouer he saith that blood hath giuen place vnto the Cup, not thinking, how that now also the Cup it self he receaueth blood.* g For, though *it was another maner of Passeouer which they of the ould Testament did celebrate with à sheepe or lāb, then that is, which we receaue in the body and blood of our lord, yet saith* S. Augustin, h *wee receaue the Mediatour of God and men, the man Christ Iesus,*

e Hoc verò, fratres, quomodo posset fieri in homine, quis intelligat? quis enim portatur in manibus suis? manibus aliorum potest portari homo, manibus suis nemo portatur. Quomodo intelligatur in ipso Dauid secundum literam, non inuenimus; in Christo autem inuenimus. Ferebatur enim Christus in manibus suis, quando commēdans ipsum corpus suum ait, Hoc est corpus meū. Ferebat enim illud corpus in manibus suis. *S Aug conc. 1. in psal. 33.*

f Dicit cessisse pani pecus, tanquam nescíens, & tunc in Domini mensa panes propositionis poni solere, & nunc se de agni immaculati corpore partem sumere. Dicit cessisse poculo sanguinem, non cogitās etiā nunc se accipere in poculo sanguinem. *Idem epist. 86. ad Casulanum.*

g Aliud est pascha, quod adhuc illi de oue celebrant: aliud autem quod nos in corpore & sanguine Domini accipimus. *Idem lib. 2. contra literas Petiliani cap. 37.* h Mediatorem Dei & hominum hominem Christū Iesum carnem suam nobis manducandū, bibendumq; sanguinem dantem fideli corde atque ore suscipimus: quamuis horribilius videatur humanam carnem manducare, quàm perimere, & humanum sanguinem potare, quàm fundere. *Idem l. 2. contra Aduersarium legis, & Prophet. c. 9.*

Iesus; who giueth vs his flesh to be eaten, and his blood to be drunken of vs with a faithfull hart, and mouth. Notwithstanding that it seemeth to be a thing more horrible, to eate human flesh then to kill it, and to drink human blood, then to spill it. Do yow not se here an expresse mention of the orall receauing of Christ his flesh and blood? and how, I pray yow, can his flesh and blood be receaued with the mouth of the body, except it be really present in the Sacrament?

This doctrin S. Augustin doth teach vs by another inuincible argument, when he sticketh not to affirme that the very wicked, yea Iudas himself receauing the holy Eucharist, did receaue the body of Christ, *Our lord doth patiently sustaine Iudas, a diuell, a theefe, his owne betrayer, he permitteth him to receaue, amongest the innocent Disciples, that which the Faithfull do know to be the price of our Redemption.* And what is the price of our Redemption, but the body and blood of Christ? k *As Iudas, to whom our Saviour gaue the bit, did giue place within himself vnto the diuell, not because he receaued an euill thing, but because he receaued it euilly; so he that receaueth vnworthely the Sacramēt of our lord, doth not cause the Sacrament to be euill because he is naught, nether can it be said that hee receaueth nothing at all, because he receaueth it not to saluation, for it was the body and blood of our lord neuerthelesse to thos also, of whom the Apostle said: who so eateth vnworthely, eateth iudgment to himself.* Now who seeth not, that, if the wicked do receaue the body and blood of Christ, it must be with the mouth of the body only, for by meanes of their owne vnworthynesse they cānot receaue him, nor his grace into their soules, and therfore S. Augustin saith that the Apostles did eate the bread which was our lord, wheras Iudas did eate only the bread of our lord, because they receaued him not only with the mouth of the body, as Iudas did, but with the mouth of the soule also to euerlasting life, which Iudas did not.

Another infallible argument we haue also of S. Augustins iudgment herein, when he teacheth that the holy Eucharist is to be adored, and that a man without offence cannot refuse to adore the same. In his exposition vpon thos words of the Psalme 98. v. 5. *Adore ye the footstoole of his feete, for it his holy.* He inquireth what this footstoole is: and at last findeth out that it is the earth, according to that, Isay 99. v. 1. *The earth is the footstoole of my feete.* But then, saith the holy Father, how may we adore the Earth, when as we are commanded to giue that worship to none but to God alone? l *In this doubt I turne my self to Christ, and*

i Tolerat ipse Dominus Iudā Diabolum, furem, & venditorem suū: sinit accipere inter innocentes discipulos, quod fideles nouerunt, precium nostrū. *Idem ep. 162.*

k Sicut Iudas, cui buccellam tradidit Dominus, nō malum accipiendo, sed malè accipiendo, locum in se Diabolo præbuit: sic indigne quisque sumens Dominicum Sacramentū, non efficit vt quia ipse malus est, malum sit, aut quia non ad salutem accipit, nihil acceperit: Corpus enim Domini, & sanguis Domini, nihilominus erat etiam illis, quibus dicebat Apostolus; Qui manducat indignè, iudicium sibi mancat. *Idem lib. 5. de Baptismo. capt 8.*

l Fluctuans conuerto me ad Christum, quia ipsum quæro hic, & inuenio quomodo sine impietate adoretur terra, a-

retur scabellum pedum eius: suscepit enim de terra terram, quia caro de terra est, & de carne carnem accepit. Et quia in ipsa carne hic ambulauit, & ipsam carnem manducandum nobis salutem dedit; nemo autem illam carnem manducat, nisi prius adorauerit; inuentum est quemodum adoretur tale scabellum pedum Domini, vt non solum non peccemus adorando, sed peccemus non adorando. *Idem in psal 98.*

and in him I find how the earth, which is his footstoole, may be adored without offence. For he tooke earth of earth, forasmuch as flesh is of the earth, and he tooke flesh of the flesh of Mary. And because he walked here in that flesh, and hath giuen vs that flesh to be eaten to saluation, and no man eateth that flesh except he first adore it, behould we haue found out in what maner the very footstoole of our lords feete may be adored, and how that we doe not sin by adoring it, but we sin by not adoring it. And ellswher he teacheth that the adoration of our Sauiours body in the Sacrament, ought to be accompanied with an imitation of his vertues, which he obserueth that the proud worldlings do not practise. m *They indeed, are brought to Christs table,* saith he, *and they receaue of his body and blood: yet they do but adore only, and are not fed therwith, because they do not imitate. For eating him that is poore, and humble, they scorne to be poore and humble themselues.* And soone after: n *They approach to the table, they eate, and adore, but they are not filled, because they doe not hunger and thirst after Iustice.* And again: o *By meanes of this increase of the Church, the Proud, that is, the Riches of the earth are brought in and do eate, and although they be not filled (with grace) yet they doe adore.* Ad but hereunto what euen now he said of himself, and all the Faithfull: p *we honour inuisible things, that is, but not and blood vnder the visible formes of bread, and wine,* and yow cannot possibly doubt of S. Augustines meaning herein, yet our Answerer after his accustomed maner, will needs force him to say somewhat of himself, whether he will or noe.

S. Augustin bringeth in our Sauiour thus speaking of this matter. Ye shall not eate this body which yow see, nor drink that blood which they shall shed, that will crucify me. I haue commended à certain Sacrament vnto yow: that being spiritually vnderstood, will quicken yow.

Do yow remember that in the beginning of our disputation concerning the Reall Presence, yow brought S. Augustins authority to proue, that our Sauiour in the sixth of Iohn did not treat of the Sacrament at all? How comes S. Augustin now, to bring in our Sauiour telling vs, that in the same Chapter he commended à certain Sacrament vnto vs? Put thes together, and yow shall find that yow are taken napping: and all the world may se that yow force the Fathers to say and vnsay, as yow please, and not as they intended. Againe are yow so blind, that yow perceaue not how this saying of S. Augustin worketh euery way as much against your self, as against vs, if it be taken litterally, and without due exposition? For tell me, when yow receaue your Sacrament, what think yow is giuen vnto yow? Yf yow should with your Master Iohn Caluin, yow must say, r *That by substantial communication, the body and blood of Christ are deliuered vnto*

m Et ipsi adducti sunt ad mensam Christi, & accipiunt de corpore & sanguine eius; sed adorant tantùm, non etiam saturantur, quia non imitantur, manducantes enim paupere dedignantur esse pauperes. *Idem Aug. ep* 120. *ad Honoratum, c.* 27.

n Et ipsi veniunt ad mensam, manducant, & adorãt; non tamen saturantur, quia non esuriunt & sitiũt iustitiam. *Ibidem.*

o Hac Ecclesię dilatatione, etiam superbi, id est, diuites terræ adducti sunt, & manducauerunt, & quamuis non saturati, tamen adorant. *Ibidem.*

ANSWER. pag. 64.

REPLY.

p *See this in the beginning of this section, at the letter* d.

q *Answer. pag.* 49. 50.

r *Caluin in his Institutions l.* 4. *cap.* 17. *n.* 7.

faithful, vnder the signes of the supper: s for, as he confesseth in another place, *Christ doth giue vs, not only the benefit of his death, and resurrection, but also the very body wherin he dyed, and arose againe from death.* Yea, saith he ellswhere, t *To deny that the true substance of Christs body and blood is giuen in the supper, is an execrable blaphemie.* Well then: do not the words of our Sauiour in S. Augustin manifestly contradict this? assuredly it was the true substance of Christs body, which the Iewes did see, and the true substance of his blood which they shed, who crucified him: and this Caluin teacheth yow to be that which yow eate in the supper: how then, I pray yow, did Christ say, *yow shall not eate this bodie which yow se, nor drink that blood which they shall shed that will crucify me?* yow see now that S. Augustin did not meane to haue Christ to say, that we should not eate the true substance of his flesh, nor drink the true substance of his blood, but his words must needs be expounded, as yf he had sayd, yow shall not eate my bodie in the same manner as yow se me, nor drink my blood in that forme wherin it shalbe shed, to wit in a palpable and visible bloodie fashion, as the Capharnaits did then grosly misconster our Sauiours former words, but in a Sacramentall, and spirituall maner, to wit inuisible, and vnbloodie, vnder the formes of bread and wine. The whole sentence laid downe at large, will discouer vnto the Reader the truth of what I haue said, and lay open our Answerers vanity (to tearme it no worse) in obiecting this saying of S. Augustin, against vs. After then that he had most wittyly expounded in what maner Gods footstoole, to wit our Sauiours flesh in the Sacrament, might be adored, as we haue seene u aboue, he saith thus. *When our lord commended this thing vnto them, he had made mention ready of his flesh, and had said, Except a man eate my flesh he shal not haue eternal lyfe in himself. Certaine of his Disciples, to the number of well nigh , were scandalized, and said, This is a hard speech, who is able to vnderstand it? and they departed from him, and walked with him no more. That ned hard vnto them, when he said, Except a man eate my flesh he shal not e eternal lyfe. They apprehended it foolishly, they vnderstood it carnally,*

s *Idem in cap. 11. 1. ad Cor.*

t *Idem lib. de Cena, inter eius opuscula pag. 133.*

u *See aboue at the letter. l.*

x Tunc autē quādo hoc Dominus commendauit, de carne sua locutus erat: & dixerat, nisi quis manducauerit carnem meam, non habebit in se vitam ęternam. Scandalizati sunt quidam discipulorum eius, septuaginta fermè, & dixerunt, Durus est hic sermo, quis potest hoc intelligere? Et recesserunt ab eo, & amplius cum eo non ambulauerunt. Durum illis visum est quod ait, nisi quis māducauerit carnem meam, non habebit vitam ęternam: acceperunt illud stultè, carnaliter illud cogitauerunt, & putauerunt quod

citurus esset Dominus particulas quasdam de corpore suo, & daturus illis: & dixerunt, durus est hic o. Ipsi erant duri non sermo. Etenim si duri non essent, sed mites essent, dicerent sibi, non sine si dicit hoc, nisi quia est ibi aliquod Sacramentum latens: manerent cum eo lenes, non duri; & erent ab illo, quod illis discedentibus, qui remanserunt didicerunt. Nam cum remansissent cum illo ipuli duodecim, illis recedentibus, suggesserunt illi tanquam dolentes illorum mortem, quod dalizati sunt in verbo eius, & recesserunt. Ille autem instruxit eos, & ait illis: spiritus est qui viuicaro autem nihil prodest. Verba quæ locutus sum vobis, spiritus est & vita. Spiritaliter intelligie locutus sum. Non hoc corpus quod videtis, manducaturi estis, & bibituri illum sanguinem fusuri sunt qui me crucifigent. Sacramentum aliquod vobis commendaui, spiritaliter intellectum icabit vos: Et si necesse est illud visibiliter celebrari, oportet tamen inuisibiliter intelligi. *S. Aug. in psalmum 98.*

and imagined that our lord was to cut gobbets of flesh from his body, & so to eate it them: and they said, This is a hard saying: but they were hard, not the sayings for if they had not been hard & obstinat, but meeke, they would haue said with in themselues: He saith not this without some good cause; ther must needs be meant some hidden Sacrament; and they would haue stayed with him, not hard, but gentle and pliable, to haue learned of him what he taught them after they departed. For the twelue that remayned with him, as it were grieued at the death of thos others, did suggest vnto him, how they were gone & scandalized at his words. But he instructed them, and said, It is the spirit that doth quicken, the flesh profiteth nothing. The words which I haue spoken vnto yow, are spirit and life. Vnderstand ye spiritually what I haue said, yow shall not eate this body which yow se, nor drink that blood which they shall shed that will crucify me. I haue commended à certaine Sacrament vnto you that being spiritually vnderstood will quicken yow: although it be necessary that the said Sacramēt be visibly celebrated, yet it must be vnderstood after an inuisible maner. Which last words do expoūd vnto vs, what that spiritual vnderstanding is, which S. Augustin maketh mention of, to wit, which excludeth only the carnall, and grosse conceipt of the Capharnaits, which maketh nothing against that which we professe, as the iudicious Reader will soone espy.

ANSWER. *The same Father in another place writeth that Christ admitted Iudas to that banquet, wherin he commended and deliuered vnto his disciples the figure of his body and blood.*

REPLY. We haue made it plaine allready by sound reasons, and common examples, that it is both à figure, y and the truth: it is à figure of the Sauiours body nayled vpon the crosse, or of his mystical body the Church: and it is the substance of the same body, feeding the worthy receauer vnto euerlasting life: and therfore vntill yow shew that S. Augustin doth say, that it is à figure only, and not the body it self, we cannot, with any sense or reason, expect that we should belieue her with yow because he tearmeth the Eucharist à figure of Christs body: whylest he not only doth not exclude the body from the said figure, but also in expresse tearmes doth teach vs, that it is contayned therin, as aboue hath beene shewen.

y *See this affirmed by S. Augustin himself aboue. pag. 224.*

ANSWER. *Lastly: the lord, saith S. Augustin, did not doubt to say, This is my body when he gaue the signe of his bodie.*

REPLY. It seemes yow regarded not what the learnedder sort might iudge of yow, so yow might sooth the simple with à shew of S. Augustins authoritie for your self, notwithstanding that in verie truth, it maketh nothing for yow at all. No man that is acquainted with S. Augustin can be ignorāt that the holy Doctour, in that place by yow alleaged, disputeth against the Manichies out of their owne Principles, and

which this was one, that Christ had not a true, reall, and substantiall human body, but an imaginarie one only: for which cause they interpreted the words of the institution, not much vnlyke vnto yow: that is to say, when Christ said, *This is my bodie*, they vnderstood him, as yf hee had said, This is a signe, or an apparence of my body. S. Augustin then in that sentence by yow produced, speaketh according to their opinion, in this sense. *Our lord did not doubt to say, this is my bodie, when he gaue, as yow say, the signe of his bodie.* Many the like sayings are found in S. Augustines workes, which, as yow your self will not deny, must be supplyed with the lyke supposition. For example, disputing against the same Hereticks, he saith thus of Abraham, [z] *Behould a man, who for couetnousnesse, and for the loue of his bellie, fayning his wife to be his sister, sould her to the lust of other men.* Wher it is most manifest, we are to vnderstand thes words (as yow say) or (according to your errour) for the Manichies vsed to speak of Abraham in that maner. Yea when S. Augustin himself was challenged for saying, in his bookes of Frewill, that the infirmitie of Ignorance, wherwith we come into this world, is naturall vnto man, whenas against the Pelagians he had taught that it was not naturall, but proceeded from Originall sinne. His answer *was, that in his bookes of freewill, he spake only according to the tenet of the Manichies, refuting their errour frō their owne principles. The very same happeneth in this your obiection, which therfore connot choose but appeare very idle to such as vnderstand S. Augustins meaning. But say that the Father had spoken here in his owne sense, what could it offend vs, who, as we grant that the Eucharist is a Sacrament, so can we not deny but that it is a signe also, otherwise it could not bee a true Sacrament. Yet, as S. Augustin saith of Abraham, that when he affirmed Sara to be his sister*, he did not deny her to be his wife also (for she was indeed both his sister and wife together) so say we of S. Augustin, and of all the ancient Fathers in lyke sort, that when they affirme the blessed Sacrament to be a signe, a figure or such like, they doe not deny it to be the true body of Christ also, for they held it to be both the signe and the substance, the figure and the Truth, as we haue sufficientlie declared by their vndoubted authorities.

Another saying of S. Augustins ther is, at which our Answerer pointeth [a] ellswher, though here he maketh no mention therof, yet that he may not haue to say that we dissembled any thing, thus it is, more at larg then he himself produced it. [b] *That which yow haue seene, is the bread and the cup: which your very eyes do declare vnto yow: but your faith hath need to be taught, that the bread is the bodie of Christ, and the cup is his blood.* Thus S. Augustin in his Instruction to litle Children. From whence

z Ecce homo auaritiæ & ventris causa vxorem suā sororem mētitus, in aliorum concubitum vēdidit. *S. Augustin. cont. Faust. Manich. lib. 22. cap. 98.*

* *S. August de bono perseuerantia. lib. 2. cap. 11. 13.*

* *Genesis 20.*

a *Answ. pag. 45.*

b Quod vidistis, panis est, & calix, quod vobis etiam oculi renuntiant: quod autem fides vestra postulat instruenda, panis est Corpus Christi, & calix est Sanguis. *S. Aug. serm. ad Infantes: apud Bedam in ca. 10. Epist. 1 ad Cor.*

whence our Answerer, more simply truly then à litle child, would saine infer, that we are to beleeue, that the Holie Sacrament is nothing else but what our verie eyes do declare vnto vs, that is to say, meere bread and wine: not considering how plainelie S. Augustin declareth himself to speake of the visible formes of bread and wine onelie, which are the sole obiect of the eyesight: as for the inward substance, which of it selfis not visible, but lyeth couched vnder the materiall accidents, S. Augustin telleth vs roundlie, that we are to beleeue it to be, not bread and wine as the eye doth iudg, but the verie bodie and blood of Christ: in which Doctrin he most exactly agreeth with the other ancient Fathers aboue alleadged, who with one consent do teach that in this mystery we are not to beleeue our eyes, nor to be perswaded by our senses. If it be obiected, that here S. Augustin sayeth precisely, that *the bread is the bodie of Christ*, and bread cannot be Christs bodie, but in a figure onlie: it will not be hard to shew that S. Augustin, by the word *bread* meaneth no other, but that heauenlie, and supersubstantiall bread of Christs bodie, which feedeth, to life: as by thes his owne plaine words he doth most certainlie assure vs. c *I haue tōuld yow, that before the words of Christ, the thing which is offered, is called bread, after the said words of Christ, it is not said to be bread, but it is called the bodie. but why then doth he call it, our bread, in the lords prayer, which is said after consecration? He calleth it bread, indeed, but yet supersubstantiall bread. Not this bread which goeth into the body, but that bread of eternall life which doth sustaine the substance of our soule.* And thus much may suffice for the discouerie of S. Augustines iudgment in this question.

c Dixi vobis quod ante verba Christi, quod offertur, panis dicatur; vbi vbi Christi verba deprompta fuerint, iam non panis dicitur, sed Corpus appellatur. Quare ergo in oratione Dominica, quæ postea sequitur, ait, Panem nostrum? Panem quidem dixit, sed ἐπιούσιον dixit, hoc est supersubstantialem Non iste panis qui vadit in corpus, sed ille panis vitæ æternæ, qui animæ nostræ substantiã fulcit. *S. August serm. 28 de verbis Domini.*

ANSWER. *pag. 65.*

In the self same maner also do Theodoret, Gelasius, and Ephræmius proceed against the Eutychian Hereticks.

REPLY.

Here our Answerer, being to end his allegation of the Fathers testimonies, for an vpshot, presenteth vs with the rehearsall of three together, to make à shew therby that he is able to produce thē by heapes: but when all is known it will appeare that in his greatest boast of plentie, he is most miserablie tormented with beggerie. For first of all, this Ephræmius liued not at once with Theodoretus, but ruled the Church of Antioch d about à hundred yeares after, towit in the fifth age: and yet our Answerer can nimblie shuffle him in, as an equall to Theodoretus. Secondlie for Gelasius, learned men to this day cannot find out any certaintie, when he liued, or what manet of man he was, or whether he had any credit in Gods Church or Noe. Some Protestants indeed, to grace their nouelties with à shew of his authoritie, haue taken vpon them to passe him for S. Gelasius Bishop of Rome, who was Pope in the later end of this fift age, but their impudencie, or grosse ignorance herein hath beene laid open to the world by e Cardinal

d *Vide Baronium an. 526. n. 52.*

e *Bellarm. de Eucharist. lib. 2. cap. 27. & de scriptoribus Ecclesiast. in S. Gelasio Papa, & in Gelasio Cyzicæno.*

dinall Bellarmine, as well in his booke of controuersies, as in his catalog of Ecclesiasticall writers. Thirdly Theodoret in that work, from whence our Answerer produceth his warrant, doth expresly warne, that of set purpose he speaketh obscurelie, and couerthe of the Holie Eucharist, as by and by yow shall heare. Now then who seeth not how vnworthilie our Answerer deludeth his Reader with a shew of Antiquity, whenas amongest so many renoumed holy Fathers, as florished in this fift century, he is able to find out no one Patron of better credit for himself, then thes aboue rehearsed. But let vs heare what they say.

ANSWER.

Theodoret for his part, layeth downe thes grounds. That our Sauiour in the deliuery of the mysteries called bread his body, and that which was mixt (in the cup) his blood. That he changed the names; and gaue to the body the name of the Symbol, or signe; and to the Symbol the name of the bodie. That he honoured the visible Symbols with the name of his bodie, and blood; not changing the nature, but adding grace to Nature. And that this most holy food, is a Symbol and type of thos things whos names it beareth, to wit of the body and blood of Christ.

REPLY.

Wher, I pray yow, in all thes grounds of Theodoret do yow find any resting place for your cause? perhaps vpon that when he saith that our Sauiour called bread his bodie, and wine mixed with water his blood? But besides that wine mixed with water is not your diet, Theoret himself doth put yow from this standing, when presently after he testifieth that by calling it his bodie, he made it his bodie. For he brinethin the Heretick saying. f *I would faine know the cause why the names were so changed.* Wherunto the Catholick answereth. *It is a point well nowen to such as are partakers of the diuine mysteries. For our Sauiour would haue such like, not to regard the Nature of thos things that are seene* in the ucharist, *but by the chang of the names, he would haue them to giue credit nto the chang which is made by grace.* I know yow ayme more to fasten our foot vpon that other ground of Theodoret, when he said that our aviour *Honoured the visible Symbols with the name of his body and blood, changing the Nature, but adding grace to nature.* Yet from hence also ow are driuen by the same Father himself, yf yow mark well his otds: for he speaketh not of the naturall substance of the bread, but of e nature of *the visible Symbolls*, that is, of the externe formes of bread, hich indeed are not changed, but haue Grace added vnto them; that lew of their owne substance, they receaue the substance of Christs die and blood. Whosoeuer weygheth well Theoderets words by w alleadged, will soone espy that he meant no more. The which his aning he expoundeth somewhat more openly, in his second Dialogue, though also not in plaine tearmes; for beginning his speach of

f *Eranistes.* Vellē scire causam mutationis nominū. *Orthodoxus.* Manifestum est institutum ijs qui sunt diuinis Mysterijs initiati. Volebat enim eos, qui sunt diuinorum mysteriorum participes, non attendere naturam eorum quæ videntur, sed per nominū permutationem, mutationi quæ fit ex gratia attendere. *Theodoretus, Dialogo 1.*

this mysterie, we warneth that he *ought not to speake openlie, for as it was verie like that some vnchristened people were present*, in whose hearing the Catholicks in thos tymes, neuer vsed to vnfould the secrets of the Church, concerning the blessed Sacrament, as hath beene before tetofore h obserued. The Eutychians held this errour cõcerning Christ, that he had but one nature; becausse in their opinion, the human nature was wholy, as it were, swallowed vp by the Godhead, and conuerted into the same. And to vphould this Heresie, they made vse of that which the Church in thos tymes did generally belieue, to wit that by consecration the bread was wholy changed into the bodie of Christ, that nothing therof was left; from whence they did infer that when our Sauiour vnited human nature vnto his Deity, the said human nature did wholy become Diuine, being altogether changed into the Godhead, euen as the bread in the Eucharist is wholy changed into Christ bodie. Wher Theodoret taketh vp the Eutychian Eramist in his owne argumẽt, shewing how notwithstanding that the inward and visible substance of the bread doth passe indeed into the substance of Christ his body, yet doth the outward, and visible substance remaine vnchanged, in such sort that our Sauiours body in the Sacrament, tho by the name of bread, (yet i *bread of life*, as Theodoret expresly saieth) is by them handled, and seen. Listen vnto the speakers a litle, and the truth will soone appeare. k *Catholick. The mysticall Symbols which are offered vnto God by his Preists, of what things, sayest thow, are the Symbols or signes?* Heretick. *Of the bodie and blood of our lord.* Catholick. *Is the bodie which is truly a bodie indeed, or not?* Heretick. *Of the bodie which is truly a bodie indeed. But it falles now into the Nick that thow talkest of Diuine Mysteries: for euen from thence will I proue vnto thee, that our Lords bodie is changed into another nature*, in the Incarnation. Then after a few interrogations he frameth his argument in thes words. l *Euen as the Symbols of our Lords bodie and blood, are one thing before the inuocation of the Priest, and after the inuocation are changed, and are made another thing: so the bodie of our lord, after it is vnited to the Godhead, is chãged into the diuine substance.* Catholick. *Thow are taken in the net which thow haest wouen thy self. For the mysticall signes do not depart from their owne nature after consecration; but they remaine in their former substance, and figure, and forme, and they may be seene and touched, as before. But they are vnderstood to be that which they are made to be, and which they are belieued, and adored: as they are that which they are belieued to be.* Wher yow se by the myste-

g *Orthodoxus.* Nõ oportet apertè dicere: Est enim verisimile adesse aliquos mysteriis non initiatos. *Idẽ Dial. 2.*

h *Se heretofore pagina. 221. 222.*

i Non enim corpus solum, sed etiam panis vitæ nominatur. *Idem Dial. 2.*

k *Orthodoxus.* Mystica Symbola quæ Deo, à Dei Sacerdotibus offeruntur, quorum nam dicis esse Symbola? *Eraniſt.* Corporis & Sanguinis Domini. *Orthodoxus.* Corporis quod verè est, vel verè non est? *Eraniſt.* Quod verè est. Sed oportunè accidit, vt verba faceres de diuinis mysteriis. Nam vel ex eo ipso tibi ostẽdam Corpus Domini in aliã mutari naturã. *Theodoret. Dialogo 2.*

l *Eraniſt.* Sicut ergo Symbola Dominici Corporis & Sanguinis, alia quidem sunt ante inuocationem sacerdotis, sed post inuocationẽ mutantur, & alia fiũt, ita etiam Corpus Domini post assumptionem mutatur in diuinam substantiam. *Orthodoxus.* Quæ ipse texuisti, retibus capta. Neque enim signa mystica post sanctificationem recedunt a sua natura. Manent enim in priori substantia, & figura, & forma, & videri, & tangi possunt, sicut & prius: intelliguntur autem ea quæ facta sunt, & creduntur, & adorantur, vt quæ illa sunt quæ creduntur. *Ibidem.*

ſignes, remayning in their former ſubſtance, and figure, and forme, he meaneth nothing ells but the outward nature of the Sacrament, which may *be ſeene and touched:* as for the inward part, he moſt expreſsly declareth it to be Chriſts bodie and blood, made of the inner ſubſtance of bread and wine: the which bodie, and blood, ſaith he, it is belieued to be, yea ſo aſſuredlie that it is adored for ſuch: which could not poſſibly be done, vnleſſe it were in verie deed the ſame, as all the world wil acknowledg.

It is well knowen that among the Grecians φύσις and οὐσία, by which Theodoret doth here expreſſe *Nature* and *ſubſtance*, do aſwell ſignifie the naturall qualities, and properties of a thing, as the inner ſubſtance, and Eſſence of the ſame thing. So Theophraſtes wrote a booke of the Nature of Plants, when he treated only of their naturall properties; and Pliny ſtiled his booke Naturalis hiſtoria, a Naturall hiſtory, or a hiſtorie of the Nature of Creatures, when he meant the qualities, and properties only of their Natures: and in common ſpeech, when we are deſirous to know the qualitie, or propertie of any medicinall hearb, drink, or ſuch lyke, we demand what is the Nature therof? Now then, that Theodoret, Gelaſius, and Ephræmius (for thes two laſt vſe but the ſame argument, and tearmes which we haue heard from the firſt) do take the words *Nature* and *ſubſtance* in the ſame ſenſe, they themſelues do declare moſt manifeſtly: for they expreſſe their meaning to be onlie of the *viſible nature* which *is ſeene and touched* as Theodoret, or of the *proprietie of the Nature*, as Gelaſius, or of the *ſenſible ſubſtance*, as Ephræmius. And withall Theodoret, as we haue heard, telleth vs, that *we ought to belieue that a chang is made by Grace.* Yea ſuch a chang, as maketh the Sacrament worthy of adoration: or, yf yow will haue it in Gelaſius his language, ſuch a change, that therby the bread *doth paſſe into the Diuine ſubſtance, by the operation of the holy Spirit.* Wherfore, vnleſſe we will ſay that thes Authors do contradict themſelues, it muſt needs be granted, that when they denyed the nature, and ſubſtance of the viſible, and ſenſible Symbols to be changed, they meant the outward formes of bread and wine onlie, and no other. Nether muſt I forget to deſire the impartiall Reader, to take notice, how greedely our Aduerſaries do ſnatch at the mention of ſuch a forceleſſe *nonchange* as this is, which here they do obiect: and yet, when other Fathers more ancient, and more famous a great deale, do teach in expreſſe tearmes, that after conſecration the bread is no more bread, but is changed, and m *tranſelemented*, or tranſubſtantiated into Chriſts bodie, our wily mates do ſtop their eares, and harden their harts, and n *will not vnderſtand, that they may doe well*, by belieuing aright: by which it plainly appeareth that they endeauour more, by a vaine

m Μεταστοιχειώσας πρὸς σῶμα τὸν φανομένων τὴν φύσιν. *S. Greg. Nyſſen. ſupra pag. 261.*

n *Pſal. 35. v. 3.*

vaine ostentation of Antiquitie, to get some credit to their cause, then by sound authorities of the ancient Fathers, to find out the Truth. But now, seing that the Doctours of this age will say no more for our Answerer then this, let vs heare what they haue to say for vs.

Theodoret himself, when he alleadgeth the testimonies of S. Ignatius, S. Athanasius, and other ancient Fathers approuing the Reall Presence, doth he not sufficiently declare his owne agreement with them herein? We haue seene then how he citeth S. Ignatius o taxing certaine Hereticks for denying the Eucharist to be the flesh of our Sauiour Iesus Christ. He citeth also S. Athanasius affirming that our Sauiour exercised his office of High Priest: when he offered Sacrifice to his Father in his last supper, from whence it followeth most assuredlie, that his oblation was his Reall, and true bodie, and blood, and not a solefigure therof. p *It is à Reall Bodie wherunto he said, sit at my right hand, whom which bodie the Diuell, the wicked Powers, and the Iewes were enemyes, by which bodie he became à Highpriest and an Apostle, so termed for that mysterie which he deliuered vnto vs, saying, This is my bodie which is broken for yow: and This is my blood, of the new Testament, not of the ould, which is shed for yow. Now then the Deitie hath neither bodie nor blood, but man, whose nature he tooke from Marie.* Finallie against the same Eutychians he produceth the testimonie of Amphilochius Bishop of Iconium, where he affirmeth, that they, who denie Christ to haue à Reall and substantiall humane bodie are q proued to be blasphemers, euen by the Holie Eucharist. So constantlie did both Theodoret, and thos other more ancienter Fathers belieue the Holie Eucharist to be the true and naturall bodie and blood of Christ. Which is expressed also by Theodoret himself in thes his owne words. r *Christ after our maner, doth suck his mothers breasts: and is laid in à manger, which is the table of brute beasts, thereby aswell accusing the brutish and senslesse nature of men, as making known vnto them the greatnesse of his loue: inasmuch as being God the nourisher of all creatures, by his humanitie he is become the meat of men who were oppressed with heauy, and brutish ignorance. But now after that human Nature hath laid aside the former ignorance of brute beasts, the mysticall Table, is become à type of the manger, and receaueth that Diuine, and spirituall food, type it self.* Behould here he plainlie affirmeth that the same bodie which lay in the manger, yea *the Diuine and spirituall food* it self, is laid vpon the Altar: then which, nothing could be said more auayleable for vs, as euerie one may perceaue.

S. Nilus

o *See aboue pagina* 233.

p Corpus est, cui dicit, Sede à dextris meis, cuius etiã inimicus fuit diabolus cum malis potestatibus & Iudæis, per quod Pontifex & Apostolus fuit, & dictus est per id quod nobis tradidit mysterium, dicens: Hoc est Corpus meum, quod pro vobis frãgitur, & Hic est Sanguis noui testamenti, non veteris, qui pro vobis effũditur. Diuinitas autem neque Corpus habet, neque Sãguinem, sed homo quem ex Maria portauit. *S. Athanasius apud Theodoretum, Dial. 2. Polym.*

q Non aduertunt se per ipsam Eucharistiam blaspemare, & falsi veritatem accusare. *Amphilochius apud Theodoretum ibidem.*

r Christus materna vbera vt nos fugit: in præsepi brutorũ animantium mensa ponitur, simul hominũ brutam & ratione carentem naturam accusans, & suum erga homines amorem manifestans, quod cum ipse nutrimentum Deus secundum humanitatem hominum cibus fit, qui magna & brutali ignoratione laborabant pecudum vtrò cum brutorum ignorationem humana natura abiecerit, hũc mystica mensa excipit, illius præsepis typus facta, diuinum illum & spiritalem cibum suscipit. *Theodoretus serm. 10. de Prouidentia.*

S. Nilus liued at once with Theodoret, à worthy Scholler to S. Chryſoſtome, from whom he differed nothing at all in the common beliefe of the Reall Preſence. For, ſaith he, [r] *We belieue that after the dread inuocation, and coming downe of the Holie ſpirit, ther is layd vpon that ſacred Table, not bare bread and common wine, but the bodie, and pretious blood of Chriſt, the which do cleanſe, and make heires of etenall life, all ſuch as with feare and ſeruour do receaue them.* Iſidorus Peluſiota, writing againſt one that affirmed the holy Ghoſt to be à creature, proueth his Godhead by the wonderfull change of the bread into the body of Chriſt, which is performed by his operation, in the conſecration of the Sacrament. [t] *When as God our Sauiour*, ſaith he, *hath teſtified that the Holie Ghoſt maketh vp the Diuine Trinity, and in the inuocation at Baptiſme, he is named together with the Father and the ſonne as deliuering vs from ſinne, and in the myſticall Table he maketh the common bread to be the proper bodie of our Sauiours incarnation, how doeſt thow teach him to be à creature, ô thow mad and frantick man?*

But leauing thes priuat men, though worthy Doctours in Gods Church, let vs heare the holy, and learned Bishops of this age deliuer their opinions in this controuerſie, for ſure what they vniformelie profeſſed, that was generallie belieued by the whole Church. Firſt then for Rome, the holy Bishop S. Leo giueth cleere teſtimonie, [u] *That in the Church of God the truth of Chriſts bodie and blood is ſo generallie profeſſed to be reckoned among the Sacraments of our common Faith, that the tongues of litle infants do not ſpare to beare witneſſe therof.* He telleth vs alſo that the body and blood of Chriſt is receaued, not only by the ſoule, but alſo by the mouth of the body: for which cauſe he exhorteth all the faithfull. [x] *To eate Chriſt both in ſpirit and in the Flesh.* And he complayneth of the *Manichies* [y], *who receaue Chriſts body with their vnworthy mouth*, ſaith he, *and yet refuſe to drink the blood of our Redemption.* Finally we haue heard him aboue telling all Chriſtians that [z] *they ought to partake of the Holy Table in ſuch ſort, that they make not the leaſt doubt of the truth of Chriſts body and blood: forasmuch as that verie ſame thing is receaued with the mouth, which is believed with the hart, and they anſwer, Amen, in vaine, who diſpute againſt that which is receaued.* Thus S. Leo concerning the truth of Chriſts body and blood in the Holie Sacrament: to whom we may adioyne his ſucceſſour Hilarius, whos wordsare thus cited by Gratian. [a] *The bodie of Chriſt which is receaued from*

[r] Poſt inuocationem illâ tremendam, & aductum Spiritus ſancti viuifici, non iam nudum panem, & commune vinum ſanctæ illi menſæ impoſita credimus eſſe, ſed Corpus & Sanguinem prætiosũ Chriſti, quæ eos purgant, & hæredes vitę ſempiternæ faciunt, qui cum timore & deſiderio communicant. *S. Nilus apud Turrianum, lib. 4. cap. vltim. de Canon. Apoſt.*

[t] Εἰ ὁ Θεὸς καὶ σωτὴρ ἡμῶν σύμπαντος παρίδωκε συμπληρωτικὸν ἁγίαν τριάδος τὸ παράγιον πνεῦμα, καὶ ἐν τῇ ἐπικλήσει τοῦ ἁγίου βαπτίσματος σὺν πατρὶ, καὶ υἱῷ ὡς ἀληθείᾳ τῶν ἀμαρτιῶν ἀπολυτρώσει, καὶ ἐπὶ τῆς τραπέζης τῆς μυστικῆς τὸν ἄρτον τὸν κοινὸν σῶμα ἰδικὸν τοῦ αἵματος σαρκώσεως ἀποφαίνει, πῶς διδάσκεις ἡμᾶς ὁ μόνος ποιητὴς? *S. Iſidorus Peluſiota lib. 1. Epiſtolarum ep. 109. ad Marathonium Monachum.*

[x] In Eccleſia Dei in omnium ore tam conſonum eſt, vt nec ab infantium linguis veritas Corporis & Sanguinis Chriſti inter communis Sacramenta fidei taceatur. *S. Leo. Epiſt. 23. ad Idem Conſtantinopol.* [x] Ipſum per omnia & Spiritu, & carne guſtemus. *Idem Serm. 14. de Paſſione Domini.* [y] Manichæi ore indigno Corpus Chriſti accipiunt, Sanguinem autem redemptionis minimè haurire detrectant. *Idem Serm. 4. de Quadrageſ.* [z] *See this heretofore, pag. 179.* [a] Corpus Chriſti,

quod ſumitur de Altari, figura eſt, dum panis & vinum extra videtur: veritas autem, dum Corpus, & Sanguis Chriſti in veritate interius creditur. *De Conſecratione diſt. 2.*

* *Se Cardinal. Bellarmin. de Scriptoribus Eccleſiaſticis in Euſebio Emiſſeno.*

b Verè vnica & perfecta Hoſtia, fide æſtimanda, non ſpecie: nec exteriori cenſenda viſu, ſed interiori affectu: vnde meritò cœleſtis confirmat authoritas: quia caro mea verè eſt cibus, & Sanguis meus verè eſt potus. Recedat ergo omne infidelitatis ambiguum, quandoquidem qui author eſt muneris, ipſe etiam teſtis & veritatis. Nam inuiſibilis Sacerdos, viſibiles creaturas in ſubſtãtiã Corporis, & Sanguinis ſui, verbo ſuo ſecreta poteſtate conuertit, ita dicens: Accipite, & edite, Hoc eſt enim Corpus meum: & ſanctificatione repetita, Accipite & bibite, Hic eſt Sanguis meus. Ergo ſicut ad nutum præcipientis Domini repente ex nihilo ſubſtiterunt excelſa cælorum, profunda fluctuum, vaſta terrarum: pari potentia in ſpiritualibus Sacramentis verbi præcipit virtus, & ſeruit effectus. *S. Eucherius. Homil. 5. de Paſcha.*

from the altar, is à figure, whyleſt it ſeemeth outwardly to be bread, and wine. But it is the Truth, whyleſt it is beleeued to be inwardly the Reall Bodie, and blood of Chriſt.

S. Eucherius Bishop of Lions in his fift homely vpon the Paſqual ſolemnity (which is cited by ſome vnder the name of Euſebius Emiſſenus, and by others vnder the name of Fauſtus Bishop of Rhegio*) declareth this our Doctrin of the Reall Preſence ſo exactlie, that he leaueth it paſt all doubt. For he not only teacheth that in this myſterie we ought not to belieue our ſenſes, nor to doubt of the Reall Truth of Chriſt body to be preſent in the ſame, but alſo he auoucheth that the bread is truly and really changed into the flesh of Chriſt, alleadging the allmighty power of Chriſt conſecrating, for the warrant of ſtrang à work. Take his owne words, which are thes. *b This indeed the only and perfect oblation, which is to be eſteemed according to faith, not according to the outward figure, and to be iudged, not by the externall ſight, but by the internall affection. Which is worthily confirmed by heauenly authoritie in thes words, for my flesh is truly meat, and my blood is truly drink. Away then with all ſtaggering of misbeliefe, ſeing that he who is the Author of the guift, is alſo himſelf witneſſe of the truth. For the inuiſible Priest doth conuert and change the viſible creatures into the ſubſtance of his body and blood by the ſecret power of his word, ſaying thus, Take ye and eate, for this is my body: and againe, repeating the ſanctification, Take ye and drink, for this is my blood. Therfore euen as at the beck of our lord the high heauens, the deep ſea, the vaſt and ſpatious earth were forthwith made of nothing: ſo in the ſpirituall Sacraments the virtue of the word by the like power doth command, and the effect doth followe.* c *As alſo he who cometh to Baptiſme before the words of the Sacrament, is yet chayned with the obligation of his ancient debt, but as ſoone as the ſaid words are pronounced, he is cleanſed from all filth of ſinne: ſo when the creatures of bread and wine are layd vpon the ſacred Altar, to be bleſſed, before ſuch tyme as they be conſecrated by the inuocation of the*

* Sicut autem quicumque qui ad fidem veniens antequam verba baptiſmi adhuc in vinculo eſt veteris debiti, his verò commemoratis, mox exuitur omni fœce peccati; ita quando benedicendæ verbis cæleſtibus creaturæ ſacris Altaribus imponuntur, antequam inuocatione ſummi nominis conſecrentur, ſubſtantia illic eſt panis & vini; poſt verba autem Chriſti, Corpus & Sanguis eſt Chriſti. Quid mirum autem eſt, ſi ea quæ verbo creare potuit, poſſit creata conuertere? imò iam minoris videtur eſſe miraculi, ſi id quod ex nihilo agnoſcitur creatum didiſſe, iam conditum in melius valeat commutare. Require quid ei poſſit eſſe difficile, cui ſemel fuit viſibilia & inuiſibilia voluntatis imperio ſuſcitare. *Ibidem.*

name of the highest, ther is extant yet the substance of bread and wine: but after the words of Christ, it is the bodie and blood of Christ. And what wonder is it, if he be able to chang thos creatures by his word, which by his word he was able to creat? yea it seemeth now à lesse miracle, when he changeth into à better that thing, which he is known to haue made at first of nothing. Consider with thy self wherin may he find any difficultie, when so easelie he created all things, both visible and inuisible at his pleasure, &c. In à word, for all arising doubts, and staggerings of human infirmitie, in the contemplatiõ, and beliefe of the prodigious conuersion of one substãce into another in this mysterie, he prescribeth this worthy remedie. d *Let the mightie power of the consecrator inable thee to believe, and know the Sacrifice of the true, and reall Bodie.*

And that the Reader may vnderstand how all the world from East to west did truly conspire in this our Catholick Doctrin of the Reall Presence, I will present him here with the assured testimonies of two of the chieffest Patriarcks of the Greek Church also, confirming the same. First S. Proclus Bishop of Constantinople, relating with what feruent deuotion the first Christians vsed to celebrat the Sacrifice of the Masse, saith thus. e *After our Saiuours Ascension into heauen, the Apostles, before they dispersed themselues about the world, assembling together, with vniforme consent they applyed themselues to spend all the day in prayer: and because they were accustomed to feele extraordinarie consolation in that mysticall Sacrifice of our lords bodie, they did solemnize it verie amplie and with long prayers. For they esteemed this function, and the office of instructing the faithfull, woorthy to be preferred before all other exercises. And they were the more earnest and feruent in the deuotion and loue of this most holy Sacrifice, because they kept still in mynd our Saiuours words when he said, This is my bodie: and, do ye this in remembrance of me; and, whoso eateth my flesh, and drinketh my blood, abydeth in me and I in him. For which cause they vsed to sing with à contrit hart manie prayers, and to call vpon the Diuine Maiestie verie diligentlie, moreouer they instructed such the Iewes and Gentiles as were newlie conuerted, to Religion and pietie: and they taught them to forgoe their former ancient Doctrin, and to feed and creat their sense, and mynd with thos sacred and godlie mysteries.* f *By vertue then of thes prayers they did attend the coming of the holy Ghost, to the end that by his diuine Presence he might make the bread, and wine mixt with water, which ther was readie for the Sacrifice, to be the verie bodie and blood*

d Ad cognoscendum & percipiendum Sacrificium veri corporis, ipsa te roboret potentia consecrantis. *Ibidem.*

d Μετὰ τὴν εἰς οὐρανοὺς ἀνάληψιν τοῦ σωτῆρος ἡμῶν οἱ Ἀπόστολοι, σχεδὸν εἰς τὴν οἰκουμένην πᾶσαν διεσπαρῆναι, ὁμοθυμαδὸν εὐλαβούμενοι εἰς ταὐτὸν συνῆλθον, καὶ τὴν μετὰ τὴν τοῦ Κυρίου ἀνάληψιν περιοῦσαν ἡμέραν ὅλην ἐν προσευχαῖς ἐποιοῦντο, καὶ τὴν ἐν τῷ ἀναιμάκτῳ σώματος καὶ αἵματος ἱερουργίᾳ παραμυθίαν εὐθηκότες, διὰ τὸ οἰκειότατα αὐτὴν ἡδονὴν τοῦ Κυρίου, καὶ τὸ διδάσκειν πάντων ἱερώτατον ἡγεῖσθαι· πλεῖον δὲ μᾶλλον μετ' εὐφροσύνης, καὶ πλείστης χαρᾶς ἦσαν ἐν τῇ τοιαύτῃ θείᾳ τελετῇ, ἀεὶ δὲ κυριακῶν μεμνημένοι λόγων, τοῦτ' ἔστι τὸ σῶμά μου, &c. S. Proclus Constantinopolitanus. de Traditione Diuina Liturgia.

f Διὸ τοιούτων ταῖς εὐχῶν τὴν ἐπιφοίτησιν τοῦ ἁγίου

ματος ἐπιδείκνυσιν ὅπως τῇ αὐτοῦ θείᾳ παρουσίᾳ τὰ προκείμενα εἰς ἱερουργίαν ἄρτος, καὶ οἶνος μεμιγμένος, αὐτὸ ἐκεῖνο τὸ σῶμα, καὶ αἷμα τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ἀποφήνῃ τελειοῦσθαι. ὅπερ οὖν ἔλαττον, καὶ μέχρι τοῦ νῦν γίνεται, καὶ μέχρι σωτηρίας τοῖς μύσταις. *Ibidem.*

of our Saviour Ieſus-Chriſt. And truly this religious obſeruance is obſerued euen to this day, and will florish vnto the verie end of the world.

Behould how expreſsly this holy Bishop of Constantinople doth plead for vs. Nether will he, who at the ſame tyme was Bishop of Alexandria, S. Cyrill I ſay, be wanting herein: for in his learned diſputations againſt the Heretick Neſtorius, he reſolutly affirmeth, and maintayneth that the flesh of Chriſt is reallie, and naturallie, in the Holie Euchariſt, euen as it is vnited in one perſon with the word, and that therfore being receaued into our bodyes, it impparteth vnto them power and habilitie to be quickened, and rayſed vp againe to life, after death. g *Forasmuch*, ſaith he, *as Neſtorius imagineth that these things cannot be vnderſtood with right reaſon of the humanitie of Chriſt, becauſe he ſuppoſeth that we are ioyned to Chriſt by faith and loue onlie, and not reallie, or by the flesh alſo, go too, let vs haue a few words of this matter, to ſhew that he interpreteth the meaning of Holy Scripture amiſſe. Nor yet, for that, do we denie that we are ſpirituallie conioyned with Chriſt by true faith and ſinceare Charitie: but that we haue no coniunction at all with him according to the flesh, that ſurelie we denie, and we affirme it to be contrarie to the Diuine Scriptures.* h *Doth he think perhaps that we know not the force, and virtue of the myſticall benediction, or conſecration? VVherof when we are made partakers, doth it not cauſe Chriſt to dwell in vs euen corporallie, by the communication of his flesh?* i *From whence we are to conſider that Chriſt is in vs not onlie by Charitie, but alſo by a meere naturall participation. For as if one ſhould mix two quantities of moulten wax together, in ſuch ſort that one vndiuided lump be made therof: ſo by the communication of the bodie and blood of Chriſt he is in vs, and we are in him. For the nature of this corruptible bodie could not poſsiblie be otherwiſe reduced to incorruption and life, vnleſse the naturall bodie of life were ioyned vnto it: Doeſt thow not beleue these words? giue credit then I pray thee, to Chriſt. Verilie, verilie I ſay vnto yow, vnleſſe yow eate the flesh of the ſonne of man, and drink his blood, yow ſhall not haue life in yow. He that eateth my flesh, &c. Behould thow heare how manifeſtlie he cryeth vnto vs that we ſhal not haue life except we drink his blood, and eate his flesh. And he ſaid vnto them,*

g Quoniam nulla nos ratione humanitati Chriſti poſſe iſta attribuere arbitratur, quoniam fide ac dilectione, non carne illi coniungimur, age, pauca de hoc dicamus, ac peruersè ab eo ſacratũ literarum ſenſum exponi oſtendamus. Non tamen negamus recta nos fide, charitateque ſincera Chriſto ſpiritaliter coniungi. Sed nullam nobis cõiunctionis rationem ſecundum carnem cum illo eſſe, id profectò pernegamus, idque à Diuinis Scripturis omnino alienum dicimus. *S. Cyrillus Alexandrinus in Ioannem lib. 10. cap. 15.*

h An fortaſſis putat ignotam nobis myſticę benedictionis virtutẽ eſſe? Quæ cum in nobis fiat, nonne corporaliter quoque facit communicatione carnis Chriſti, Chriſtum in nobis habitare? *Ibidem.*

i Vnde conſiderandum eſt non habitudine ſolũ quæ per charitatem intelligitur, Chriſtum in nobis eſſe, verum & participatione naturali. Nam quemadmodum ſi quis igne liquefactam Ceram alij ceræ ſimiliter liquefactæ ita miſcuerit, vt ex vtriſque quid vnum fiat: ſic communicatione Corporis & Sanguinis Chriſti ipſe in nobis eſt, & nos in ipſo. Non poterat enim aliter corruptibilis hæc natura Corporis ad incorruptelam, & vitam traduci, niſi naturalis vitæ corpus ei coniungeretur. Non credis mihi hæc dicenti? Chriſto, te obſecro, fidem præbe. Amen amen, inquit, dico vobis: niſi manducaueritis Carnem Filii hominis, & biberitis Sanguinem eius, non habebitis vitam in vobis, &c. Quibus aperte clamantem non habituros nos vitam, niſi Sanguinem eius biberimus, & Carnem manducauerimus. In vobis autem ipſis dicit, id eſt, in corpore veſtro. *Ibidem.*

shal not haue life in yow, that is, in your bodie. But to omit many other plaine testimonyes of this Holy Father to the same effect, we will conclude this section with that which he hath in his Epistle to Colosirius Bishop of Arsinoe, thus. [k] *Nether canst thow doubt of the truth hereof, hearing him openlie say, This is my bodie: but rather receaue thow the words of our Sauiour with faith, for being himself the Truth, he lyeth not. Wherfore they are stark mad who say that the mysticall blessing doth cease after consecration, if any thing remaine of the Sacrament vntill the next day: for the sacred Bodie of Christ is not changed, but the force of the benediction, and the quickning grace doth still abide in it. The onlie begotten word is the quickning vertue of God the Father, which word when it was made flesh, did not cease to be the word, but gaue vertue to the flesh to quicken.* [l] *It was conuenient then that he should, after a certaine maner, be vnited to our bodyes by his sacred Flesh, and pretious blood, which we receaue in the lifegiuing Blessing in the bread and wine. For God condescending to our frayltie, least we should secle horrour to eate flesh and blood layd vpon the Holie Altar, he powereth vertue into the things that are offered, changing them into the truth of his owne proper flesh, to the end that the Bodie of life may be found in vs, as a kind of lifegiuing seed, for which cause he added thos words, Do ye this in remembrance of me.* Here yow se S. Cyrill exhorteth vs to believe constantlie the truth of thos words, *This is my Bodie.* He teacheth also that the body of Christ remayneth in the Sacrament, yea in euery parcell therof, though it be kept and reserued vnto the next day. And finally he affirmeth that Christ *changeth* the bread and wine into the *truth of his owne proper flesh and blood.* All which declareth most manifestly his agreement with the rest of the ancient Fathers, and consequently the agreement of all venerable Antiquitie with vs, in this Doctrin of the Real Presence.

[k] Nec dubites an hoc verum sit, eo manifestè dicēte, Hos est Corpus meum. Sed potius suscipe verba Saluatoris in fide: cū enim sit veritas, non mentitur. Insaniunt igitur dicentes mysticam benedictionem à sanctificatione cessare, si quæ reliquiæ remanserint eius in diem subsequentem. Non enim mutabitur sacrosanctū Corpus Chtisti, sed virtus benedictionis, & viuificatiua gratia iugis in eo est. Virtus enim viuificatiua Dei Patris, vnigenitū verbum est, quod caro factum est, non desinens esse verbum, sed efficiens carnem viuificatiuam. *S. Cyrillus Alexand. ep. ad Calosirii Episcopum Arsinoitē.*

[l] Decebat ergo cū nostris quodamodo vnici corporibus, per sacrā eius Carnem, & pretiosum Sanguinē, quæ accipimus in benedictione viuificatiua, in pane & vino. Ne enim horreremus Carnem & Sanguinem appositā sacris Altaribus, condescendens Deus nostris fragilitatibus, infloit oblatis vim vitæ, conuertens ea in veritatem propriæ carnis, vt Corpus vitæ quasi quiddam semen viuificatiuum inueniatur in nobis, vnde subdit hoc facite in meam commemorationem. *Ibidem.*

The Reall Presence is confirmed by diuers miracles Vvrought Vvithin the compasse of the first ages.

Sect. X.

I Thought good to produce somewhat in this kind of miraculous euents concerning the blessed Sacrament, and the solemnitie of the

Holy Sacrifice of the Masse, to the end that the Reader, if he be Catholick, may be strengthened, and recreated; yf Protestant, he may at least be disposed therby to frame à more religious conceipt of our profession herein, then thos are wherwith our Answerer, and his like, are accustomed by grosse & odious imputatiõs to prosesse the myndes of their deluded followers against the same. I desire my Christian Reader then, after he hath considered the forgoing testimonyes both of Scripture, and Antiquity, that he wilbe pleased to take à serious vew of such assured warrants as the Allmighty hath vouchsafued from the beginning by supernaturall and prodigious demonstrations to afoard vnto his Church in confirmation of this truth.

And in the first place we may with good reason remember that miraculous illustration, wherwith the eyes of the two disciples in Emaus were opened, at the receauing of the blessed Sacrament from our Sauiour himself: for though all the while before their eyes were so detayned, that they did not know their lord, yet presently as soone as m *hee took bread and blessed it, and brake, and gaue to them, their eyes were opened and they knew him.* n *Not vnworthely may we take this impediment to haue beene caused in their eyes by Sathan, to hinder them from knowing Iesus: and Christ permitted the same, vntill the Sacrament of the bread came,* saith S. Augustin. And Theophilactus in like sort saith, that o *it is insinuated hereby, that the eyes of such as receaue the blessed bread, are opened that they may know Christ: for the flesh of our lord hath great and vnspeakable vertue.*

And as thes two disciples receaued this illumination by vertue of the blessed Sacrament, so we read of many other holy men, and great seruãts of God, who at the tyme wherin they did celebrate this sacred mysterie, haue been made partakers of glorious and heauenlie visions. Witnesse S. Dionysius the disciple of S. Paule, when he writeth in this maner of à holy Preist called Carpus. p *VVhen vpon à tyme I came to Creet, S. Carpus gaue me intertainment: à man aboue all other most eminent in the contemplation of God, by reason of his excreeding cleanesse of mynd: in few words, hee neuer vsed to celebrate the holy mysteries, without seing some sacred and comfortable vision, whilest he said such prayers, as goe before the consumation* of the sactifice.

The like is recorded of S. Dionysius himself, how being in prison, when the Christians pressed in vpon him in great multitudes, to heare his godlie instructions, and to receaue the blessed Sacrament at his hands, he celebrated the solemnitie of the Masse with such heauenlie visions, that he seemed to be rather in heauen amonge the Angells, then

m *Luke 24. v. 30. 31.*

n Nõ incongruẽ ter accipimus hoc impedimẽtum in oculis eorum à Satana factum fuisse, ne agnoscerẽtur Iesus: sed tamen à Christo facta est permissio vsque ad Sacramentum panis. *S. Augusti. de consensu Euangel. l. 3. c. 25.*

o Insinuatur autẽ & aliud quiddã, nẽpe quod oculi eorum, qui benedictum panẽ assumunt, aperiuntur, vt agnoscant illum. Magnam enim, & indicibilem vim habet caro Domini. *Theophilact. in c. 24. Luca.*

p Γενόμενόν μοι ποτὲ ἐν Κρήτῃ, ὁ ἱερὸς ἐξεναγώγητι Κάρπος, ἀνὴρ, ἐν ὅσοις τις ἄλλος, διὰ πολλὴν καθαρότητα τῆς πρὸς θεοπρέπειαν ἐπιτηδειότατος. καί γοῦν ὁσάκις ἁγίαις τῶν μυστηρίων τελεταῖς ἐνιχείρει, μᾶλλον πρότερον ἀντῷ ἐν τοῖς προτελείοις τὰς ἱερὰς, καὶ ὑμνικὰς ὁράσεις ἐπιφαινομένης. *S. Dionysius Areopagita, Epist. 8.*

then in prison among captiues. q *For at the hower wherin the sanctified bread was to be broken, and distributed to the people, ther shined such à brightnesse from heauen vpon himself, and vpon all that were present, that they neuer had seene the like before: amid which light our lord Iesus-Christ came, and appeared vnto him with à multitude of Angells in his company, in the vew of all thos, to whom it was granted to se this sight.*

Harken also what Tertullian relateth of his owne knowledg. r *Ther is here with vs à certaine Sister*, saith he, *who hath the grace of reuelations, which are manifested vnto her by extasies in spirit at the tyme of our lords solemnitie* of the Masse *in the Church. She conuerseth with Angells, sometymes also with our lord, and she seeth, and heareth the Sacrament, and she knoweth the inward thoughts of many, and affordeth cures to such as demand them of her.*

Of S. Epiphanius s also it is written that he neuer offered sacrifice, but he enioyed the sight of some strang vision. Vpon à tyme being at Masse no ioyfull reuelation appeared, as it was wont: wherat the holy Father being much grieued and afflicted, not knowing the cause why he should be depriued of his accustomed spiritual solace, at last casting his eys vpon à deacon who ministred vnto him at the altar, he discouered that he was strucken with à leaprosy in the forehead, which none ells had obserued. Then the holy Bishop said mildly vnto him, Go thy wayes home, my child, and forbeare receauing the diuine mysteries at this tyme: wherunto he obaying went his wayes forthwith: and Epiphanius beginning to say the diuine words with feare, and weeping, presently saw his wonted vision.

Seuerus Sulpitius relateth how S. Martin t being at the altar offering of sacrifice, à globe of fire, or brightnesse, was seene to issue from the top of his head, and to extend it self into à great length, vp towards heauen, as the said Sulpitius, with many others that were present, did behould. *Arborius also à man of authoritie doth witnesse*, saith the same Author, *that at such tyme as S. Martin said Masse, he saw his hand glitter in an Orient purple cullour*, being at it were garnished with most glorious pretious stones, which euen made à noise knocking one vpon another at the

q Hora qua frangebatur panis sãctus, qua ipse & populus communicare debebant, resplẽduit huiusmodi lux de cãlo super eum, & omnes qui ibi aderant, qualem nemo eorum antea viderat: in qua veniens apparuit ei Dominus Iesus Christus, etiã cunctis videntibus', quibus est datum videre, cũ multitudine Angelorum. *Hildoinus Abbas in vita S. Dionysij Areopagita c.* 29.

r Est hodie soror apud nos reuelationum Charismata sortita, quas in Ecclesia inter Dominica solemnia per ecstasin in spiritu patitur. Couersatur cum Angelis, aliquãdo etiam cũ Domino, & videt, & audit Sacramenta, & quorundam corda dignoscit, & medicinas desiderantibus submittit. *Tertullian. anima c.* 9.

s Epiphanius tempore oblationis nunquam perficiebat oblationem, donec vidisset visionem. Consueueratque Beatus præfari verba quædam, & ei statim reuelabatur. Cum itaque aliquando ter dixisset sermonem, nulla se ei obtulit visio. Cum is autem lugeret, & oraret vt sibi causa significaretur, primus obseruat Diaconum, &c. *Ioannes Cyprius in vita S. Epiphanij cap.* 38.

t Quo quidem die (mira dicturus sum) cum iam altarium, sicut est solemne, benediceret, globum ignis de capite eius vidimus emicare, ita vt in sublime contendens, longiùs collum crinemque flamma produceret. Testatur Arborius expræfectus vidisse se Martini manum sacrificium offerentis vestitam quodam modo nobilissimis gemmis, luce micare purpurea, & ad motum dextræ collisarum inter se fragorem edidisse gemmarum. *Seuerus Sulpitius de vita S. Martini dialog.* 2. & 3.

at the motion of the hand. And this vision is celebrated in verse, as well by u Fortunatus, as by S. Paulinus, x that holy Bishop of Nola, who liued at the same tyme.

We find also in the ancient Histories of Palladius, y and Sozomen, that an Angell z was accustomed to Minister the Sacrament vnto holy Religious man called Marcus: and that Macarius, who was the Priest that said Masse vnto the Religious bretheren, and was accustomed to giue them the holy Communion, did auouch that he neuer gaue it to the said Marcus, because he was still preuented by the Angell, of whom he could se no more but the hand taking the Eucharist from the altar, and giuing it to Marcus.

We saw also in Egypt, a saith Palladius, à Priest by name Ammonas, who was à holy man, and very humble, and euery day did see visions. Vpon à tyme, as he offered the sacrifice to God, he espied an Angell standing one the right side of the altar, marking the bretheren, as they came to receaue the blessed Sacrament, and writing their names in a booke; but wheras some were absent from the holy Communion, he saw their names blotted out, who all within three dayes departed this life.

Another holy man related vnto me, saith S. Chrisostome, b not as a thing heard from another, but wherof he himself had been made worthy to be à spectatour and behoulder: that when any are to depart this life, yf before their death they become partakers of the holie Mysteries with à cleane and pure conscience, their soules are caried straight into heauen by the Angells, who do compasse the like soules about as so many seruingmen, for reuerence of the holie Eucharist latelie receaued.

That also which Cyrillus the Ermit doth recount of S. Euthymius is of the like nature. c Vpon à certaine day, saith he, Euthymius did serue God, and offered vnto him the vnbloodie sacrifice. Domitianus stood vpon his right hand houlding the mysticall fan, whyleſt he was à saying, Terebon the Saracen, and Gabriel the brother of Chrysippus, one of them standing neere, and the other behind the altar,

u *Fortunatus. lib. 4. vitæ S. Martini.*

x *S. Paulinus. l. 5. vitæ S. Martini.*

y *Palladius historia SS. Patrum. cap. 20.*

z Θεοφ. λῆ δὲ ἐπὶ τοσοῦτον, ὡς ἀγγέλῳ μακάριον τὸν αὐτὸν πίστιν. τιγοῦσθαι τὰ κελλίων, μηδὲ πώποτε παρ' αὐτῷ λαβεῖν ἀθίμις ἱερεῦσι διδόναι τοῖς μεμυημένοις περὶ τὰ ἱερὰ πράξεων. ἄγγελος δὲ αὐτῷ ἐδίδου, ὃ τὰ χεῖρα μίχρι τὰ καρπῶ μόνε ἔλεγε θεωρεῖν. *Sozomenus l. 6. historiæ, cap. 29.*

a Vidimus in Ægypto Præsbyterum, virum sanctum, & valde humilem, & assiduè videntem visiones, nomine Ammonam. Is aliquando offerens Deo cultum, videt Angelum stantem a dextris altaris, & signante fratres accedentes ad gratiã, & scribentem in libro eorum nomina. Cum autem non adfuissent aliqui in synaxi, vidit deleri eorum nomina, qui post tres dies sunt mortui. *Palladius supra cap. 72.* b Alius quidam mihi narrauit, non ipse quidem ab alio doctus, sed dignus habitus, qui id & vidisset ipse, & audisset, quod qui de hac vita excessuri sunt, si mysteriorum huiusmodi cum munda, ac pura conscientia fuerint participes, spiritus eorum, ab Angelis eorum animæ, satellitum more stipantibus propter assumptum illud sacrum, ad cælum abducuntur. *S. Chrysostomus lib. 6. de Sacerdotio.* c Aliquando quidem vno Sabbatho quidem Deo ministrabat, & ei incruentum obtulit sacrificium: Domitianus autem astabat ei dextram cum mystico illo ventilabro cum iam esset peragenda ter sancti glorificatio. Terebonque Saracenus, &c. *Cyrillus Eremita in vita S. Euthymij.*

saw à fire, as it were spread in à sheet, descend downe, and couer Euthymius and Domitianus with him all ouer, from the very beginning of Masse vnto the ending therof. Terebon affrighted ran from the altar, & presumed not to enter into the holie place any more so bouldlie and so rashly: but stood in the entry of the Church, hauing conceaued à great reuerence towards the blessed Sacrament, as afterward I was tould by Cyriacus the Anchester, to whom Terebon and Gabriel did relate what they had seene. They say also, that S. Euthymius discouered vnto certaine bretheren, who were in priuat conuersation with him, how that he was accustomed to se verie often à terrible vision of Angells, ministring to God at once with himself, and managing the holie Eucharist.

But euen as the two disciples in Emaus, and after them the ancient Saints, of whō hitherto we haue made mention, were illuminated, solaced, & miraculouslie visited by means of the blessed Sacrament, and at the tyme of the dread sacrifice of the Masse: so we find that others for their vnworthinesse, haue at the same tyme, and by the same means beene prodigiouslie strucken with death, sickenesse, or some other fearefull punishment.

Our first example shalbe in thos, of whom the Apostle maketh mention writing to the Corinthians when he saith. d *Therfore are ther amonge yow many weak and feeble, and many sleep*, that it to say, many are strucken with sickenesse, and diseases, yea with death it self, for receauing this heauenly food vnworthely. The first particular, and authenticall example that I can find hereof, is in the historie of the life and martyrdome of that worthy Bishop of Pauia S. Syrus, who about the beginning of the second age was sent to preach the faith of Christ vnto the inhabitants of that part of Italie, which is not far from Milan, by Hermagoras the disciple of S. Mark the Euangelist. In it we read how vpon à certaine day, as the holy Bishop was at Masse, with à great multitude about him of such as by the seed of Gods word he had begotten vnto Christ: à Iew by the instigation of the wicked spirit entred presumptuouslie into the Church, with intent to receaue the bodie of our lord among the rest, and after to cast it into the comon draught, or dunghill. He pressed then amid the throng of the faithfull, and at last ariuing wher the Bishop was, he receaued with cursed bouldnesse the bodie of our lord into his polluted mouth. But when he opened his mouth againe to take it out, Gods iust vengeance fell vpon him in such sort, that not able to speake one word, he gaue forth most terrible cryes. The wretch would faine haue shut his lips, but was not able; he indeauored to haue vttered some words, but his tongue became stiffe & vnmoueable in his mouth, and he was tormen-

d 1. *Cor.* 11. *v.* 30.

e In vita S. Syri scripta primò à Pompeio eius discipulo: & ex hoc postea descripta à Paulo Diacono. *Vide Lauv. Surium de vitis Sanctorū, tom.* 7. 12. *Septembris.*

ted, as though he had beene ſtrucken in the iawes with a fiery dart. All the Church did ring with the noyſe of his vgly roaring, and the whole congregation of the faithfull did reioyce exceedingly at the vertue of ſo wonderfull a miracle. Well the man of God commanded the Captiffe to be brought before him, and ſaid vnto him, ô incredulous ſoule, full of treachery and malice, why haſt thow followed the counſell of the wicked enemy? diddeſt thow eſteeme Chriſts bodie to be a vile and contemptible thing? behould now how the diuine vertue hath made knowen vnto his faithfull the ſutle and ſecret perſwaſions of thy wicked commander. The Iew ouercome with the vehemency of his torment, howled out moſt pittifully, hauing in his throat the punishment of his wickednesse: for according to the prophecy of holy Simeon, the word of God, as he is life and ſolace to his faithfull, ſo is he fruin and deſtruction to the incredulous. Here ſome of the Chriſtians caſting their vew more curiouſly into the Iewes gaping mouth eſpied how our lords bodie did hang moſt ſtrangly in the ſame, in ſuch ſort that it nether podged vpon his tongue, nor yet did touch his defiled roofe. At laſt moued with compaſſion of his miſerie, they beſought the man of God S. Syrus to affoard him help; at whos request the holy Bishop ſtretching forth his hand, tooke out of that Sacrilegious mouth the myſterie of the holy Euchariſt, and ſaid: behold now thow art deliuered, beware that hereafter thow neuer dost the like: nether preſume thow any more to receaue this thing. But the Iew caſting himſelf at the feet of the holy man, cryed out that he would belieue in Chriſt, yf ſo he might be made partaker of the Sacrament of Baptiſme, and be receaued into the number of the faithfull. I giue thee thanks Almighty God, ſaid S. Syrus, I giue thee thanks, for that thow doeſt vouchſaue to chaſtice thus the Iudaical perfidiouſneſſe, and by thy goodneſſe doeſt conuert them to the faith of thine onely begotten ſonne. The Iew then was Baptized, and many others of the Iewes belieuing alſo, receaued Baptiſme, and were numbered into the fould of Chriſt.

In the next age following we haue S. Cyprian à Relator and eyewitneſſe of the like miraculous euents. For in that Sermon which he made of ſuch as fell in the tyme of perſecution, he relateth foure generall examples therof. Firſt of a litle girle who hauing taſted of the offered vnto the Idolls, was brought to receaue the bleſſed Sacrament, but, as the holy Father ſaith, g the Euchariſt could not abide in the body and mouth ſo polluted, the drink ſanctified in our lords bloud burſt out againe out of her defiled bowells. Such is the power of our lord, ſuch his Maieſty, that by his light, the ſecrets of the darkneſſe are diſcouered, nor could the hidden ſin be kept from the knowledge

f *Luke 2. v. 34.*

g In corpore atq; ore violato Euchariſtia permanere non potuit: ſanctificatus in Domini ſanguine potus de pollutis viſceribus erupit. Tãta eſt poteſtas Domini, tãta maieſtas, ſecreta tenebrarũ ſub eius luce detecta ſunt, Sacerdotem Dei nec occulta crimina fefellerunt, *S. Cyprian. Serm. de Lapſis.*

Gods Prieſt. Secondly he maketh mention of another more aged then the former and more malitious alſo, who as S. Cyprian was offering Sacrifice crept in ſlyly among the reſt, and receaued the bleſſed Sacrament hauing à guilty cõſcience, yet, ſaith the Sainth *she receaued not food, but à sharp ſword, and the blood was lyke vnto deadly poyſon in her throt and breſt, in ſuch ſort that allmoſt choaked, she fell panting and ſenſeleſſe to the ground. And ſo the crime of her diſſembling conſcience remayned not long vnpunished, nor vnpublished: For though she was able to deceaue man, yet she found God à Reuenger.* Thirdly, when another opened with vnworthy hands the Chiſt, wherin, according to the cuſtome of thos tymes, she kept the bleſſed Sacrament for her owne receauing, fire flashed from thence, and terrefied her in ſuch ſort, that she durſt not preſume to touch it. Laſtly he telleth of à man, who being defiled with ſin, after that the Prieſt had offered Sacrifice preſumed to cõmunicat ſecretly with the reſt: but was not able, ether to eate the *holy* of our lord, or yet to touch it, [i] *for opening his hand, he found the Sacrament altogether turned into ashes. And ſo it was declared by the example of this one man, that our lord departeth away from ſuch, as do deny his faith.*

Memorable alſo is the punishment which fell vpon certain Donatiſts, who, as S. Optatus[k] doth witneſſe, in deſpit of the Catholicks who did worship the bleſſed Sacrament, laid violent hands vpon certaine Conſecrated Hoſtes, and moſt Sacrilegiouſly caſt them to their dogges. But they eſcaped not Gods heauy iudgment. For behould the dogges ſuddainly running woode, with reuenging teeth tore their owne Maſters in peeces, as if they had been ſtrãgers and enemies vnto them, yea as if they had knowen them to be theeues, and men guilty of our lords body.

No leſſe worthy of rehearſall is that hiſtory wich Sozomen * and Nicephorus do relate to haue happened vnto an Hereticall woman, who, to content her husband, diſſemblingly receaued the holy Euchariſt at the hands of S. Chryſoſtome, and proſtrating her ſelf as it were to pray, she couertly receaued from her mayd ſomething ells to eate in ſtid of the holy Hoſte. But as ſoone as she had put into her mouth that which her maid had giuen her, she felt it miraculouſly cõuerted into à ſtone. Wherat the woman being terrefied, ſaith Sozomen, and fearing leaſt by ſo ſtrang à Miracle ſome greater hurt might befalle her, she haſtened to S. Chryſoſtome, and acquainted him with all the matter, ſhewing the ſtone, which had the ſigne of her teeth impreſſed in it ſelf, and was of an vnknowen ſubſtance, and of à ſtrang cullour. In the end Sozomen concludeth his narration with thes word. [l] *If this thing ſeeme vnto any one, to be vnlickly, the ſtone it ſelf doth as yet witneſſe the truth therof*

h Non cibum ſed gladiũ ſibi ſumẽs, & velut quædam venena lethalia inter fauces & pectus ſanguinẽ admittens &c. Impunitum diu non fuit nec occultũ diſſimulatæ conſcientiæ crimen: quę fefellerat hominem, Deũ ſenſit vltorẽ *Ibidem.*

i Sanctũ Domini edere, & contrectare non potuit; cinerem ferre ſe apertis manibus inuenit. Documẽto vnius oſtẽſum eſt Dominum recedere cum negatur. *Ibidem.*

k Iuſſerũt Euchariſtiam canibus fundi, non ſine ſigno diuini Iudicij. Nam ijdẽ canes, accenſi rabie, ipſos Dominos ſuos, quaſi latrones, Sancti Corporis reos, dente vindice, tanquam ignotos, & inimicos laniauerũt. *S. Optatus Milevitanus l 2. contra Donatiſtas.*

* *Sozomen. l. 8. cap. 5.* *Nicephorus. lib. 13. cap. 8.*

l Ἀλλὰ ταῦτα μὲν ἴσως μὴ πιθανὰ δόξει, μάρτυς αὐτὸς ἔτι ὁ λίθος ἱστορῶν τὸ πρᾶγμα. ἔστι γὰρ ἐν τοῖς κειμηλίοις τῆς ἐκκλησίας τῆς Κωνσταντινουπόλεως φυλαττόμενος. *Sozomen. ſupra.*

therof, being to this day reserued amongest the pretious things of the Church of Constantinople.

The strong faith, and assured confidence wherwith the ancient Christians made recourse vnto the blessed Sacrament, to be holpen by it in their necessities, and the miraculous cures and remedies which from it they vsually receaued, do giue full testimony that no other corporall substance can possibly be present therin, but that of our Sauiours body and blood. S. Ambrose [m] maketh à laudable commemoration of the pious confidence, which his brother Satyrus had in the Holy Eucharist, when as being at sea, and seing the ship wherin he was caried, broken in peeces vpon the rocks, he neglected to lay hould vpon any plank, or to make vse of human help, but tying the consecrated hoste in à napking about his neck, he committed himself without dread vnto the mercy of the raging waues. Nother did his hope and expectation faile him, saith S. Ambrose, for by that means he was first of all saued from danger, and did help afterwards to saue others in like sort. Which being done [n] *he made hast vnto the Church, to yeld thanks vnto God for his deliuery, and to know, or receaue, the eternall mysteries: affirming that to be the chieffest, and most efficacious action of thanksgiuing.*

With the like confidence did that Godly Matron Gorgonia make her moane vnto Christ Iesus in the blessed Sacrament in the extremity of her sickneſſe, and was alike happie in obtayning what she required. We haue the whole story authentically related by that great Doctour of Gods Church S. Gregorius Nazianzenus, who was her brother, and to whom alone she had made knowen the miracle, though vnder condition that, during her life, he should not reueile it to any; which he religiously obserued: but after her death, in à sermon made at her funeralls, he saith thus. [o] *As during her life it was my part indeed to keep it secret, so now I think it due tyme to publish it, not only to Gods honour and glory, but also for the comfort of all such as are afflicted with the like calamities.* Then rehearsing the grieuousneſſe of her sickneſſe, the lamentations of her freinds seing her indeed past all hope of recouery, he sheweth how the Holy woman, finding her self destitute of all other helps, made her recourse vnto the common Phisitian of all men, and taking the opportunity of the dead tyme of the night, her paine being somewhat slackned, she getts her self vnto the Church, and with à strong faith she prostrateth her self before the Altar, wher with great cryes [p] *She called vpon him who was honoured and worshipped therupon*, she repeated all his holy names, and appellations, she remembred vnto him all thos wonders which in former tymes he had wrought, (for she was well seene in the Histories both of the

[m] *S. Ambros. Orat. funebri de exceſſu fratris ſui Satyri.*

[n] Dei Eccleſiam requiſiuit, vt ageret gratias liberatus, & myſteria æterna cognoſceret, pronuntians nullum referendæ gratiæ maius eſſe officium. *S. Ambr. ibidem.*

[o] Ἀλλά μοι δοκῶ πάντῃ τό τε κατ' ἐμὲ ἀσφαλὲς εἶναι τῆς σιωπῆς, οὕτω νῦν τῆς ἐξηγορεύσεως. ἐ μόνον εἰς τὸ τοῦ Θεοῦ δόξαν, ἀλλὰ καὶ εἰς παραμυθίαν τῶν θλιβομένων. *S. Gregorius Nazianzenus, orat. 11.*

[p] *See this about pag. 256.*

of the ould and new Teſtament) and at laſt she tooke vpon her à pious, and ſingular bouldnes, imitating that other woman who was cured of her long infirmity by touching the hem of our Sauiours garment. Well hearken what she did. Powering forth aſwell great cryes, as mayne floods of teares, (wherwith she abounded like vnto her, who watered Chriſt his feet) she layd her head vpon the altar, affirming, and, as it were, threatening, that she would not goe from thence, vntill she had obtayned health. Hauing then bathed her whole body with this her owne medicinall liquor, and hauing mingled alſo her teares with the bleſſed Sacrament, which as à treaſure she kept in her hand, (ô admirable thing) she preſently felt her ſelf delinered from her ſickneſſe, and ſo she retourned eaſed both in body and mynd, hauing, in reward of her confident hope, obtayned that which she deſired, and by the ſtrength and fortitude of her ſpirit, purchaſed force vnto her diſeaſed body. q *Thes ſurely be great Wonders: yet moſt true.* Therfore let all, both ſound and ſick, giue credit vnto them, that the ſound may continue, and the ſick be reſtored to their health. And that yow may be ſure that this is no fayned tale, know ye for certaine that during her life it hath beene moſt carefully ſuppreſſed, and now firſt of all it cometh to light: r *Nether would I haue publiſhed it at this tyme it ſelf, were it not that I was afraid, and had à ſcruple not to make known ſo great à miracle both to Chriſtians and Infidells, to thos that are now liuing, and alſo to Poſteritie.* Hitherto the Holie Father Nazianzenus.

q Ταῦτα μεγάλα ῥῆρ, ἀ ψευδῆ ϗ. *Ibidem.*

r Καὶ ἐσὶ' ἂν οὐ δημοσίευσα, εἰ μὴ τις ἰσχὺν μοι φόβος, θαῦμα τοσοῦτον καταχεύψαι καὶ πίστεως καὶ ἀπίστοις, καὶ τοῖς νῦν, καὶ τοῖς ὕστερον. *Ibidem.*

Wonderfull alſo is that miracle which S. Iſidorus, or rather S. Hildefonſus ſ doth recount, of his Predeceſſour S. Montanus that Holie Bishop of Toledo, who in teſtimony of his innocencie, when he was wrongfully ſlandered, before à multitude of people wrapped vp burning coales of fire in his garment that he were about him, went to the altar, ſaid his Maſſe deuoutly and leaſurely, and hauing ended, he shewed the ſame coales as yet red hot, and his garmēt nothing tainted, or hurt at all.

ſ *S. Hildefonſus lib. de Viris illuſtribus: inter opera S. Iſidori Hiſpalenſis.*

Nor will it be amiſſe that we laye downe another yet more marueious, and delightfull, which is recorded by Euagrius in his Eccleſiaſticall Hiſtory. t In the tyme of Menas, ſaith he, ther happened à miracle worthy to be remembred. It was an ancient cuſtome in Conſtantinople, when many parcells of the pure, and vnſpotted bodie of Chriſt our God were remayning after Communion, litle Children were called out of the ſcholes, and were permitted to eate them. It happened that à litle boy, (whos Father was à Iew by profeſſion, and à maker of Glaſſe by his trade) being among the reſt did eate alſo his share of the foreſaid reuerſion of the bleſſed Sacrament: but coming

t *Euagrius Scolaſticus, lib. 4 ca. 35.*

ſomewhat later home then he was accuſtomed, and his parents demanding the cauſe, the Child could innocently what he had done. Which the Iew his Father vnderſtanding, he was ſo far enraged and inflamed with fury, that vnawares to his wife, he caſt his litle ſonne into the burning ouen, wherin he vſed to melt and frame his Glaſſe. The mother miſſing her boy, ſought him for thre dayes together, with ſorrow and lamentation about the whole cittie: but hearing no newes of him abroad, she retourned home with a heauy heart, and ſitting downe at the workhouſe dore, she began to bewayle the loſſe of her litle babe, weping amaine, and withall, as women in that caſe are wont to doe, ſometyme calling him by his name. The boy hearing and knowing his mothers call, did anſwer within the ouen: wherat the woman ſtarting, burſt vp the workhouſe dore, and rushing in, eſpied her child ſtanding amiddeſt the glowing coales, without taking any hurt. After coming out being demanded how he eſcaped burning ſo long, a woman, ſaid he, came oftentymes vnto me, all clothed in ſcarlat, and brought me water to quench the force of the fire wherwith I was inuironed: and withall she gaue me meate as often as I was Hungrie. This accident being tould vnto the Emperour Iuſtinian, he cauſed the mother and the boy to be baptiſed, which becauſe the obſtinat Father of the boy refuſed to yeeld vnto, by the Emperours commandment he was hanged vpon a gibbet.

Among thes kind of miracles we may number alſo the caſting out of diuells from mens bodyes by the preſence of the Holy Euchariſt. For, as Caſſianus [u] obſerueth, *The Holy Communion being receiued by one that is poſſeſſed in that maner, doth like a conſuming fire put to flight the wicked Spirit which harboureth in the members of the poore man. In which ſort we ſaw latelie how the Abbat Andronicus, and manie others were cured.*

A notable example hereof is laid downe by S. Proſper in this manner. [x] Who in all this country is ignorant of that monſtrous, and diabolicall wonder which happened now in our dayes, the yeare that Aſper was the ſixt tyme conſull of Carthage? A maid of Arabia, who carried the habit of Gods ſeruant, washing her ſelf in the bathes, eſpied there a certaine Image of Venus, and behoulding the ſame with laſcinious lookes and geſtures, she by that meanes gaue entrance to the wicked Spirit, and ſo became forthwith poſſeſſed by that lion, who continually goeth about ſeeking whom he may deuoure. Being thus entred into her, he shut vp her throt in ſuch ſort, that for the ſpace of welnigh threeſcore and ten dayes he ſuffered her not to ſwallow downe the leaſt bit or drop. The parents of the girle perceauing this monſtrous euill to continue, vnable to behould it any longer, cau-

[u] Sacra Communio ab homine dæmoniaco percepta, cum, qui in membris eius inſidet, ſpiritum, ſeu in ipſis latitare cognoſcitur, velut quoddam exurens, fugat incendium. Hoc namque modo curatum, & Abbatem Andronicum nuper aſpeximus, alioſque complures. *Caſſianus Collat. 7. cap. 30.*

[x] Noſtris quoque temporibus Aſpere VI. COS. Carthargini conſtituto, hoc ſignum diabolicum, mõſtroſũque, quod illic accidit, quis illius patriæ ciuis ignorat? quædam iuuencula Araba natione, ancillæ Dei habitum geſtans cum in balneo lauans ſimulachrum quoddã veneris impudicè reſpiceret, &c. *S. Proſper de Promiſſion & Prædiction. Dei lib. 4. c. 6.*

with their daughter vnto the Priest, and made knowen vnto him faithfully all that had passed. And the maid her self confessed, that at midnight still ther vsed to come vnto her à bird, which instilled into her mouth she knew not what. All were amazed to se the wench nothing decayed after so long fasting, nether pale nor weake, but rather full, plum, and strong in all her lims. But because all that was said of her seemed to be incredible, after counsel taken what was best to be done, the Priest commended her to certaine Nunnes that liued in à Monastery wherin were reserued the Reliques of S. Steeuen, and to the Prouost of the said Monastery. In which place she affirmed that the bird aboue mentioned appeared vnto her only the first day, and found fault with her for that being constrayned nether with hunger nor thirst, she had betaken her self vnto such à place whither it was not lawfull for him to come to her any more. Hauing continued in the Monasterie two weekes without tasting ether meat or drink, at last when vpon the fifteenth sunday the Priest ascended vp to the Monastery with vs, to offer morning Sacrifice ther according to the custome, the Prouost brought the maid vnto the Altar, whither she came with such à gate, and behauiour, and so red and high colloured, as if she had newly come from banqueting and tippling. But hauing prostrated her self before the altar, she began to cry and weepe so pittifully, that she made all that were present to sigh, and weepe also, and to beseech allmighty God to deliuer her from that calamity. And now ther was raysed an vnseemely vproare among the people. The Sacrifice being finished, she also among the other women receaued à parcel of our Lords body from the Priest, but chawing it for half an hower together she was not able to swallowe it downe: for as yet he was not cast out of whom the Apostle saith: y *What agreement is ther betwixt Christ, and Belial?* &c. Whylest the Priest did beare vp her face, fearing least she should cast forth the blessed Sacrament, à deacon suggested vnto the Bishop, to aproach the sacred and sauing cup vnto her throt; which he did, and presently the diuell forsooke that hould which he had kept so long, and the mayd cryed out that she had now swallowed downe the blessed Sacrament. Then were heard voyces of ioy, and thanksgiuing, seing the poore girle deliuered from the power of the enemy, who had afflicted her the space of fourscore and two dayes. Wherfore an Oblation, or Masse, of Thranksgiuing was againe performed for her, and she receauing peaceably à parcell of the Sacrifice, was altogether restored to her first health.

y 2. Corinth. 6. v. 15

No lesse auayleable for the confirmation of our cause is that other miracle, which we read in S. Augustins z two and twentith booke of the citty of God, wher he relateth how when à certaine Gentleman

z S. August. de ciuitate Dei, lib. 22. cap. 8.

Came

came vnto his Priests to complaine that à country house of his was sore infested, and vexed by some bad spirit or other, as the affliction both of Beasts and seruants did plainly witnesse, [a] *one of our Priests*, saith the Holy Father, *going thither, offered there the Sacrifice of the body and blood of Christ, praying as deuoutly as he was able, that the vexation might cease, and through Gods mercy all that euill was taken away.*

Theodorus [b] Lector telleth vs also, how Coades king of Persia being desirous to enter into à certaine Castle, which stood vpon the cõfines of his kingdome towards India, was hindred by many wicked spirits which haunted the said Fortresse; and notwithstanding that aswell the Persian Sorcerers, as also thos of the Iewes, had employed all their magick art, yet could noe entrance be obtayned. At last à Christian Bishop was called vpon, who with once saying of Masse, and making the signe of the crosse, put forthwith to flight the infernall powers, and deliuered vp the Castle to the king free from all molestation.

Hitherto we haue seene miraculous and supernaturall euents concerning the blessed Sacrament of the altar. First in such as haue been made worthy of heauenly illustrations and visions at the tyme of Masse, and administration of the holy Eucharist: Secondly in such as haue beene miraculously punished for their vnworthy approaching vnto the same. Thirdly in the preseruation of such as haue made their recourse piously vnto this sacred mystery in their distresse: and finally in the powerfull casting out, and driuing away of diuells. It resteth now that we produce some examples of such miracles, as do directly discouer the flesh and blood of Christ to be really present in the consecrated bread and wine. Our Answerer knew full well how sharp and keene our weapons were in this kind, and therfore hauing no other shift, he desperatly layes hould vpon the naked blad, hoping in that maner not only to escape à wound, but also to wreast the sword out of our hands: he relates, I say, the said examples himself, and telling his reader they are but forged tales and lyes, he therfore wisheth they be passed ouer without regard, only because they rase his Babell downe to the very ground; and therfore without any further reason, must: *Ether be fictions of lying men, or wonders wrought by euill Spirits.* But we will first produce the said examples sincearely as they are related by the ancient writers; and after it wilbe easy, and pleasant also, to behould how childishly our Answerer set himself to tamper with such edged tooles, as he could not possible handle without cutting his fingers most miserably.

Of S. Basil seauerall ancient writers [d] do relate, how being vpon à tyme at Masse, à certaine Iew who had thrust into the Church amõg

[a] Perrexit vnus, obtulit ibi Sacrificiũ Corporis & Sãguinis Christi, oraus quantũ potuit, vt cessaret illa vexatio, Deoq; protinus misericordiã te cessauit. *S. Augustin. ibidem.*

[b] *Theodorus Lector lib. 2. Collectaneorum.*

[c] *Answ. pag. 70.*

[d] Amphilochius in vita S. Basilij c. 7. *vide hanc vitam correctissimè editã, & doctissimis annotationibus illustratam à nostro Heriberto Rosweydio, in libro qui dicitur Vitæ Patrum, edit. Antuerp. 1615.* Cyrus Theodorus Prodromus. Symeõ Metaphrastes. Sanct. Thomas Opusculo 58. cap. 11. & alij.

the faithfull, with intent to pry into the ſacred myſteries, eſpyed in the hands of the Holy Bishop à litle babe, which appeared vnto him to be cut into peeces, euer as S. Baſill did break the conſecrated hoſte. The tyme of miniſtrating the communion to the people being come, the Iew approached amonge the reſt, and receaued indeed à peece of flesh: after he was made partaker of the cup, which appeared to him to be full of blood, of both the flesh and blood he reſerued ſome ſmale portion, and going home shewed it to his wife, acquainting her with all that he had ſeene in the Church. He believed then that the Chriſtian myſteries were indeed both terrible and glorious; and the next morning making haſt to S. Baſill, he demanded to be baptiſed out of hand. The man of God vnderſtãding how the matter went, made noe delay, but receaued, firſt the Iew, and afterward all his houshould, into the number of the faithfull.

We read alſo in the life of S. Arſenius, written in thos ancient tymes by men e of credit in the Church of God, that vpon à tyme à certaine ould man (who was accoumpted à great ſeruant of God, though otherwiſe verie ſimple in matters of faith) did fall into an errour through ſimplicity, and affirmed that the bread which we receaue in the Sacrament is not naturally the body of Chriſt, but only à figure therof. Two other ould men vnderſtanding this, and ſuppoſing he had ſpoken it innocently, and without any harmeful meaning, they came vnto him and ſaid: Father we heard lately à certaine Infidell affirming, that the bread which we receaue in the Euchariſt is not the naturall body of Chriſt at all, but à figure of it only. The ould man forthwith replyed, I am he that ſaid the ſame. But they earneſtly diſſwaded him, ſaying, do not think ſo Father, but believe thow according as the f Catholick Church doth teach. We aſſuredly believe that the bread is the body of Chriſt in very deed, and that the cup is really his blood, and not à bare figure at all. For euen as God in the beginning did take duſt of the earth, and therof did frame man to his owne lickneſſe, in ſuch ſort that it is not lawfull for any to affirme that man is not Gods Image, though we cannot comprehend it: euen ſo do we believe that the bread ouer which he ſaid *This is my Body*, is according to the truth, the very body of Chriſt. Wherunto the ould man replyed, This your anſwer cannot ſatisfy me, except I do know it, and ſe it in very deed. Well, ſaid they, let vs all ioyne in prayer for the ſpace of à weeke, and we hope that God will reueile the truth vnto vs. The ould man accepted the condition, and feruently called vpon God, ſaying, Lord thow knoweſt, that I do not refuſe to giue credit vnto this myſtery through malice, but that my errour proceedeth only from ignorance, vouchſaue thow then, my lord Ieſus Chriſt,

e *Se this alſo in the booke called*, Vitas Patrum, *lately corrected, and ſet forth by the above mentioned Heribertus Roſweydius of our Society.*

f *Reall Preſence taught, and believed in the ancient Church.*

to shewme the truth herein. In lyke manner the other two retyring them to their cells, cryed out and said, Lord Iesus Christ make knowen thy mysteries vnto this ould man, that believing aright, he may not lose the fruit of his labours. God was pleased to heare their prayers, and so the weeke being ended, vpō à sunday they met all three in the Church, and sitting downe together vpon à bundell of rushes, the simple ideot being in the middest, behould their eyes were opened, and when the sacred hostes were laid vpon the Altar, ther appeared vnto them three, as it were àlitle child laid vpon the same Altar: and as the Preist streched forth his hand to breake the hoste, an Angell descended from heauen having à knife in his hand, wherwith he deuided the body of that infant into smale peeces, euer as the Priest deuided the greater hostes into, bitts to be giuen to the Communicants; and still the Angell receaued the blood into the Chalice. The foresaid ould man coming to receaue with the rest, to him alone was presented à bit of flesh dipt in blood, which when he saw, he was strucken with fear, and cryed out saying, I faithfully believe, ô Lord, that the bread which is offered vpon the altar is thy body, and the cup thy blood: and forthwith the parcell which was giuen him became bread in his hand according to the mystery, and he receaued it into his mouth, yeelding thanks vnto God. Then said the other ould men vnto him: God considered that our human nature cannot abide to eate raw and visible Flesh, and therfore he deliuereth his body and blood vnto the faithfull vnder the formes of bread and wine. And they gaue God thanks for his mercy shewen to the ignorāt ould man, and for that he had not suffered him by misbeliefe, to cast away the labours of his austere life: and so with ioy euery one retourned to his owne cell.

g *Petrus Diaconus & Ioannes Diaconus in vita S. Gregorij Magni. Guitmūdus Auersanus Episcopus lib. 3. de Sacramento. Sanct. Antoninus in Chron. p. 2. cap. 3. tit. 12 §. 8.*

A certaine Roman matrong was accustomed to make masbreads for the Holy Pope S. Gregory the Great, and euery weeke to present them vnto himself. Vpon à certaine day the Holy man espied that this same woman, being to receaue the blessed Sacrament, began to smile somewhat vnseemely, and demanding the cause of her laughter at such an vnseasonable tyme, she tould him that she laughed to heare him call the bread, which she herself had made, the body of Christ. S. Gregory hearing her say such words, turned himself to the Altar, and laying the blessed Sacrament therupon, wished all the people to pray together with him, that God would be pleased for the confirmation of the faith of many, to shew vnto the corporall eyes of all that were ther present, that thing which the incredulous woman ought to haue discouered with the inwards eyes of her faith. Prayer being ended, the Holy Bishop and all the people getting vp, found the consecrated hoste turned into pure Flesh. With which occasion S. Gregory made

gra

graue exhortation vnto the people, declaring vnto them aſwell the power of God in changing the bread into his Flesh in the Sacrament of the Altar, as alſo his goodnes in giuing vs his Flesh to be eaten, not in it owne viſible and ſenſible shape, but vnder the formes of bread, which is more agreable with our Nature. Then beſeeching God to reſtore the Sacrament to the former shew of bread, it forthwith appeared as it was as firſt, and the woman acknowledging her misbeliefe, and ſtrengthened in her faith, receaued it with humble and feruent deuotion.

Paſchaſius Ratbertus h maketh mention of another miraculous apparition of Chriſt in the bleſſed Sacrament in the lickneſſe of à ſweet infant vnto à Holy Prieſt called Plegilus, who had ſued vnto Chriſt à long tyme with feruent prayer to be made partaker of the like fauour: which he deſired not through want of beliefe, but by à vehemency of tender deuotion: and therfore was made worthy to obtayne what he had with ſuch earneſtnes prayed for. Vpon à day then being at Maſſe, and after conſecration laying himſelf vpon his knees, and renuing his wonted petition, behould an Angell gaue him notice that his prayer was heard, and he with feare and trembling caſting his eyes vpon the Altar, eſpyed ther the heauenly infant, whom with à ioyfull heart he tooke into his trembling armes, and reuerently kiſſing his ſacred lipps, he glutted his watry eyes with gazing deuoutly, and prolixly vpon him. At laſt beſeeching him to take vpon him his former shape of bread, the omnipotent babe fulfilled his deſire, and the happy Prieſt receauing him into his body, made an end of his Sacrifice with vnſpeakable conſolation.

h *Paſchaſius Ratbertus de Corpore & Sanguine Domini. cap.* 14. *Gulielmus Malmeſburienſis lib.* 3. *cap.* 27. *S. Thomas opuſculo* 58. *cap.* 11.

Thes be the examples of Antiquity which did ſting our Anſwerer, and therfore he indeauored to impaire their credit and authority; but in ſuch an vnfortunate maner, that his owne credit and authority ſuffereth moſt shamefull shipwrack in the enterpriſe. For beginning with this laſt out of Paſchaſius, firſt he ſticketh not to affirme i that this Paſchaſius was one of the firſt ſetters forward of the Doctrin of the Reall Preſence in the Weſt. But who ſo conſidereth what the ancient Fathers by vs aboue produced do ſay in this point, he will ſoone deſery how groſly our Anſwerer ſtrayned curteſy with his Reader in this aſſertion, the falshood wherof shalbe anatomiſed more particularly in the next ſection. Secondly he telleth vs k that Paſchaſius found this narration *in geſtis Anglorum*. But who will belieue him herein, when as neither Paſchaſius himſelf, nor any other author of credit doth mention any ſuch thing? indeed Gulielmus Malmesburienſis wrote, *De geſtis regum Anglorum*, and in thos *geſta Anglorum* he produceth l the ſame miracle, but our Anſwerer, I trow, will not ſay that Paſchaſius

i *Anſvv. pag* 68.

k *Anſvv. pag* 69.

l *Guliel. Malmesber. lib.* 3. *cap.* 27.

found the said narration in thes *gesta Anglorum* : for by his owne computation Malmesburiensis liued allmost 300. yeares after Paschasius ; how could Paschasius then find it in his booke de *gestis Anglorum* ? Thirdly our Answerer saith that this narration *deserued well to haue been put into gesta Romanorum for the goodnesse of it.* Yea mary this is that which he laboreth for, towit, that this narration should be held for a fable , though in proofe of what he saith, he presenteth his reader with a meere bable , when he presumeth to esteeme that a fable, which not only Paschasius, but other writers also most famous both for sanctity and learning, haue in their worthy monuments many hundred yeares agoe, related for vndoubted and true. Yet will our Answerer that his corrupt assertion to the contrary be receaued, without alleadging any further proofe or reason for what he saith, then the scurrilous frumps of a thrice recanted Heretike o tearming the man a *knaue*, whom venerable Antiquity did reuerence for piety, and religious perfection.

m *Answer. in his Catalogue of Authors.*

n *See aboue in the letter. h.*

o *Berengarius. se Answ. pag. 69.*

As il fauoredly euery whit doth he oppose the aboue mentioned narratiõ of S. Gregory, and the Roman Matron: for without shewing any better reason then his owne dreames, he saith, p *it may strue for winning of the wetstone*, and that *it was deuised about the same tyme with that other of Plegilus.* But all this deserueth the whetstone indeed, not only for the dulnesse of the conceipt, but also for the grosnesse of the assertion, being as true, as that Ioannes Diaconus saith, that *the Roman Matron found the Sacramentall bread turned into the fashion of a finger*, which indeed is most false : for he saith only q that it was turned into flesh, without making any mention of *the fashion of a finger at all.* But the Reader may cõceaue in what a taking our Answerer here is found, when he hath nothing but his owne forceleſse, and childish authority, to oppose against the graue authority of Guitmundus who testified this narration to be true allmost 600. yeare agoe, of Ioannes Diaconus who verefied the same eight hundred yeare agoe, and of Paulus Diaconus who related it for true, a hundered yeare before Ioannes Diaconus himself. Yow will say that our Answerer quitteth himself better , perhaps , in the other two miracles. Yf not, he did vnaduisedly sure , to medle with them, seing that they happened in the fourth age , and do most assuredlie confirme our Doctrin of the Reall Presence by a diuine and supernaturall attestation.

p *Answ. pag. 69.*

q Particulam panis, quam super altare posuerat, carnem factã reperit. *Ioan. Diaconus in vita S. Gregorij lib. 2. cap. 41.*

ANSWER. *pag. 69.* *The other two were first coyned by the Grecian lyars , and from them conueyed vnto the Latins , and registred in the booke which they called Vitas Patrum : which being commonly believed to haue beene collected by S. Hierom, and accustomed to be read ordinarily in euery Monastery*

in

gaue occaſion of further ſpred, and made much way for the progreſſe of this myſtery of iniquity.

That they were coyned firſt by the Grecian lyars, is your ſaying: but the iudicious Reader expected ſomewhat more in proofe therof then your bare ſaying; which becauſe yow are not able to affoard him, he hath good reaſon to complaine of this your owne vnſeemely coyning. That booke called *vitas Patrum* had ſuch credit and authority among the ancient, that it is a conuincing argument the ſaid ancient Fathers beleiued thes two narrations to be true, ſeing they were regiſtred in the ſaid booke. For firſt I call your ſelf to witneſſe, when your confeſſe that in ancient tymes this booke *was accuſtomed to be read ordinarily in euery Monaſtery*: which indeed is true, as appeareth by that Rule of S. Benedict, which commandeth that r *after ſupper the monkes ſhould all ſit together, and one of them ſhould read ſomewhat out of the booke called vitas Patrum.* Could yow, for ſhame, intertaine a thought, that in all the Monaſteries of thos tymes, wherin florished ſo many holy and learned men, not one was to be found as able, yea and as ready, if need were, as yow, to diſcouer and reiect the like coyning of the Grecian lyars? did they, who liued a thowſand yeare agoe, ſo neere vnto the tymes wherin thes Miracles happened, ſtand in need of your perſpicacity in this caſe? But that I may not detaine my Reader too longe in a matter ſo plaine, I refer him, not only to Surius and Metaphraſtes relating thes Hiſtories in the liues of S. Baſil and of S. Arſenius: but alſo vnto Photius the Patriark of Conſtontinople, who in his great Bibliotheke, written hard vpon 800 yeares agoe, giueth ſoūd teſtimony vnto that part which contayneth the life of S. Arſenius, wherof he ſaith thus. s *We haue read the booke of holy men, which reſteth their liues, and their worthy actions for the ſpirituall progreſſe and profit of others.* t *This booke is moſt profitable for them who do frame their courſe of life to purchaſe the celeſtial inheritance.* Venerable Bede u alſo in his Martyrologe ſpeaking of S. Arſenius, maketh mention of this booke by the name of *verba Patrum.* And Pelagius, a deacon of the Church of Rome, did firſt of all trāſlate it out of Greeke into Latin, witneſſe Sigibertus x in his booke *de illuſtribus Eccleſiæ ſcriptoribus.* All which being well conſidered, our Anſwerers folly is remarkeable, when he allureth his Reader vpon his owne warrantleſſe word only, to deny credit vnto the aforeſaid Authors, who are of ſuch Antiquity and worth as is well knowen.

REPLY.

r Mox vt ſurrexerint à Cœna, ſedeāt ōnes invnū, & legat vnus collationes, vel Vitas Patrum. *S. Benedictus in Regula ſua cap. 42.*

s Ἀνεγνώσθη ἀνδρῶν ἁγίων βίος, πολιτείας τε αὐτῶν, καὶ κατορθώματα πρὸς ψυχικὴν ὠφέλειαν. *Photius in Bibliotheca cod. 198.*

t Χρειωδέστατος καὶ πάνυ ἁπλῶς τὸ βιβλίον, πρὸς τὸ κλῆρον τῶν οὐρανῶν τὸν βίον ἀσκημένοις. *Ibidem.*

u *Venerable Bede in his Martyrologe. 19. Iulij.*

x *Sigebertus MSS. de illuſtribus Eccleſiæ ſcriptoribus cap. 116.*

The chiefe Author of the fable (concerning the Iew in the life of S. Baſil) *was a cheating fellow, who that he might lye with authority, tooke vpon him the name of Amphilochius S. Baſils companion, and ſet out a*

ANSWER. *pag. 70.*

booke of his life fraught with leasings: as Cardinall Baronius himself acknowledgeth.

REPLY. I will not say that here yow do lye with authority fetched from Baronius, though easely it may be proued. For yow cannot shew wher Baronius, or any other Author of credit, did euer iudg this narration of the Iew, that saw the blessed Sacrament changed into flesh and blood, to be à *fable, lye, or leasing*, as yow here would faine make it, by the authority, forsooth, of Baronius.

Indeed Baronius aduiseth vs that ther be many lyes, and false tales layed downe in that life of S. Basil, which is falsly attributed vnto Amphilochius: but he doth not deny that Amphilochius did writ S. Basils life, nor yet doth he affirme that all whatsoeuer your *cheating fellow* set forth vnder the name of Amphilochius, is vntrue. y *Complura enim ibi vera esse, inficias nemo iuerit, for noe man can deny but that ther be very many things truly related therin*, saith euen Baronius himself. And in his annotations z vpon the Roman Martyrologe, he proueth that à certaine subdeacon of the Roman Church, called Vrsus a some 800 yeare agoe did translate the said life of S. Basil from Greek into Latin, and that Anastasius Bibliothecarius b did translate certaine Miracles wrought by S. Basil, which had beene written at first by Helladius S. Basils disciple and successour in his bishoprick. Amongest which Miracles, it is not to be doubted, but that this, wherof we now doe speake, was one, and consequently that it is most true, as hauing the testimony of so many ancient writers in seuerall ages as it hath, chiefly that of Cyrus Theodorus Prodromus, who left the truth of this same Miracle, and of the common Faith of the Primitiue Church also concerning this article, testified vnto all Posteritie by à duble Tetrastick, one in Iambick, another in Heroick verse, *ad perpetuam rei memoriam*. Our Answerer inserted one of the said Tetrasticks into his booke, but did not English it at all: wherat if any one do wonder, and be desirous to know the cause, he may easely get satisfaction, by perusing only the said verses; for he shall find, that being composed by so famous à Greek Author, so many hũdred yeares agoe, * they presently burnt our Answerers fingers as soone as euer he began to touche them: and therfore he was faine to let them lye, for feare they should set fire on all that he had said before. Thus then doth Cyrus write.

y *Baronius tom. 4. anno Christi 378.*
z *Idem ad Martyrologium Romanũ 1. Ianuarij.*
a *Vrsus S. R. E. Subdiaconus apud Baronium supra.*
b *Anastasius Bibliothecarius. Ibidem.*

* *He is thought by some to haue lined in the fift age.*

Εἰς Βασίλειον, ὅπως τὸν ἀπιςοῦντα Ἑβραῖον, σάρκα καὶ αἷμα εἶναι τὸν παρ' ἡμῶν ἱερουργούμενον ἄρτον καὶ οἶνον ἔπεισεν.

Οὐ σκιάλατρῶν μὴ τυπικὴν προσδόκα
Καὶ τὴν καθ' ἡμᾶς θυσίαν, ἄρτον βλέπεις,
Ἀλλ' ἀμνὸν ἔσὶν εὐαγὲς· οἶνον βλέπεις,
Ἀλλ' αἷμα θερμὸν ἔσι, βλέψον ἐγγίσας.

Εἰς τὸ αὐτό.

Χρησιανῶν ποτὲ παῖζε δυσπολίην Ἑβερ υἱός
Ἄρτον τ' ἰσοφόων, καὶ ἀιθόπα καπὸν ἐπ' οἶνον.
Τὸν δ' ὡς οὖν ἐνόησε Βασιλείου κέαρ ἀγνόν,
Πόρσυνεν δι φαγέειν, τασδ' ἐπὶ κρέας αἷμα τ' ἀμείρθη.

Vpon S. Basil, how he made a faithlesse Iew to know that the consecrated bread and wine was flesh and blood.

Expect not, Iew, thy shadowes here and Hungry Sacrifice:
Tis flesh and blood, though bread appeare and wine vnto thyn eyes.
A Sacred lamb heres offered vp, in sight though bread it be;
Ther is warme blood within the cup; draw neere, thow shalt it se.

Vpon the same.

The Christians Rites once Ebers brat did scornefully deryde,
When in the same he nothing ells but Bread and wine espyde.
Which when S. Basil vnderstood, he gaue him what he scorned:
But Bread and wine to Flesh and Blood was suddainly transformed.

Alexander of Hales that great schooleman confesseth such lyke apparitions to happen sometimes, ether by the procurement of man, or by the operation of the diuell.

ANSWER. pag. 68.

We also confesse the same; but what: because the diuell transfigures himself sometymes into an Angell of light, must it therfore follow that no Angell of light doth euer appeare? that word *sometyme* sheweth that Halensis did not intend to signifie that the lyke apparitions were neuer wrought by God at all: yea he himself in the place by yow alleadged doth expresly shew that many tymes they happen by diuine

REPLY.

operation

operation indeed: wherof he alſo bringeth à particular example, c how when certaine Religious men did importunatlie demand that they might receaue the Sacrament of the altar in both kinds, as though Chriſt his blood had not beene contayned vnder the forme of bread alſo: as they were deuoutly hearing Maſſe, they eſpyed that when the Prieſt did breake the ſacred hoaſt, à quantitie of blood did iſſue forth, and fell vpon the paten: but when the Prieſt ioyned the parts of the hoaſt together, all the ſaid blood withdrew it ſelf againe into the holie hoaſt. By which Miraculous demonſtration they preſentlie confeſſed that they had now both obtayned their petition, (which was to receaue the blood) & alſo found out à remedy for their former temptation. And that many the lyke miraculous wonders haue through Gods diuine prouidence beene shewen in all ages and countries, no man that is verſant in former Hiſtoryes and Chronicles can deny.

c *Alexander Halenſis in ſumma p. 4 quæſt. 11. memb. 2. art. 4 parag 3.*

Vincentius Beluacenſis in his Hiſtoricall Mirrour d relateth that about the yeare of our lord 1181 à Prieſt ſaying Maſſe at Orleance in France, the conſecrated hoaſt appeared couered with blood, in ſuch ſort that it did both weet, and collour aſwell the linnens of the altar, as the fingers of the Prieſt. Which ſtrang wonder was ſeene not only by all the people, but alſo by Philip king of France himſelf, who being not far of at that tyme, haſtened thither to be an eyewitneſſe of the Miracle. The ſame Author recordeth further that the like happened againe ſoone after in three ſeuerall places, which he obſerueth to haue beene shewen for the confutation of that Hereſy which then began to ſpread in Guaſcony againſt the truth of this diuine myſtery.

d *Vincent. Beluac. ſpeculi Hiſtorialis lib. 29. c. 24.*

e Hæc autem acciderunt propter Hæreſin in Vaſconia pullulantẽ. *Vincent. Beluac. ſupra.*

A yeare or two before this, the ſame king f Philip hearing Maſſe in à towne called S. Leodegare, was made worthy to ſe at the tyme of the eleuation, à ſweet babe in the ſacred hoaſt full of brightneſſe and heauenly ſplendour, with many Angelical ſpirits attending vpon him. At which ſight the king threw himſelf vpon his face, and powring forth aboundance of teares, did Sacrifice his very ſoule vnto allmighty God with exceeding great deuotion.

f *Guilielmus Brito Armoricus de geſtis Philippi Francorum Regis. lib. 1.*

In Italy, as g Sigonius and Onufrius h do teſtify, à certaine Prieſt saying Maſſe, at the tyme of breaking the conſecrated bread began to doubt of the truth of Chriſts body; when behould ther ſtilled forth drops of blood, which ſpotted the linen corporall in many places. Pope Vrban the fourth vnderſtanding of the Miracle, cauſed the ſaid linnen corporall to be brought, which he with all the Clergy and layety receaued in à ſollem Proceſſion, and placed it reuerently in the Church of Oruieto. And with occaſion of that Miracle he ordayned

g *Carolus Sigonius de regno Italiæ lib. 19. de anno 1264.*

h *Onufrius in Platina Vrbanũ quartum.*

this

that the ſolemnity of Corpus Chriſti day ſhould be kept in all the Church. The like Miraculous diſtillation of blood out of the holy hoſt, is teſtified alſo by i Leander Albertus to haue happened in Bolſena another towne of Italy, about the yeare of our lord 1280. We haue alſo the graue teſtimonie of Petrus Damianus k for another conuerſion of the bleſſed Sacrament into viſible flesh, which happened in the ſame country two hundred yeares before the former: beſides that famous Hiſtory of S. Gregory aboue rehearſed, and many others.

i *Leander Albertus in deſcriptione Italiæ in Thuſcia, fol.* 104.

k *Petrus Damianus epiſt.* 13.

Germany in like maner hath ſeene many ſuch miraculous demonſtrations: for beſides that the Hiſtory which Paſchaſius relateth of Plegilus, did happen in that country, as witneſſe l Malmisberienſis, we read in the Annals of Auentinus m that in the yeare 1167 at Auguſta à ſacred hoſt appeared ſuddainly transformed into red viſible flesh. Afterwhich, as he obſerueth, ther followed à fearefull Earthquake which ouerthrew not only howſes and Churches, but alſo townes and cities. The ſame author n maketh mention of another ſuch like wonder ſeene in à towne called Stain in the yeare 1240, whither Bertoldus the Patriark of Aquileia went, with many others of account, to behould the ſaid Miracle. But it wilbe pleaſant to heare what Albertus o Crantzius, and other writers do relate of Wedekind Prince of Saxony: who hauing made peace with Charles the Great, and being deſirous to haue à ſight of his Court, which was ſo famous throughout the world, he reſolued to goe thither in à beggers attire, to the end that with more leaſure and liberty he might obſerue all thinges at his pleaſure. In the holy weeke before Eaſter he ariued vnto Charles his Court, he vewed all thinges at his will being vnknowen. At laſt vpon Eaſter day hauing placed himſelf amongeſt other poore people, which reſorted that holy tyme vnto the Royall pallace to be partaker of the larg almes which king Charles was accuſtomed to beſtow: when he ſtretched forth his hand to receaue his ſhare, the Almner knew him by à crooked finger, and ſimiling demanded what made ſo potent à Prince to conſort himſelf with beggers in that maner. Whereunto he made no other anſwer, but wished that he might be conducted to the king: which being done, the king entertayned him with great ioy, and demanded what he meant by that his poore aray? Wedekind made knowne ſincearely the curious deſire he had to vew his Court in that maner, hoping to eſcape & paſſe altogether vnknowen. Charles delighted with the mans ſincearity demanded further, what amonge all the thinges that he had ſeene, did pleaſe him moſt? The Saxon, being as yet but raw and ignorant in matters of the Chriſtian Religion, anſwered: ſome two days paſt, quoth he, I obſerued that thow, ô king,

l *Guilielm. Malmesberienſis lib.* 3. *cap.* 27.

m *Auentinus l.* 7. *Annalium.*

n *Ibidem.*

o *Albertus Crantzius in Metropol. l.* 1. *c.* 9 *VVernerus Releuingius de laudibus VVeſtphaliæ, cap.* 7.

diddeſt ſeeme to cary à heauy * and ſad countenãce, which truly made me to wonder, not knowing what could happen, that might bring ſorow to ſo mighty à Monark. Againe this morning I ſaw thee very ſollicitous, and very attentiue in the Church; but when thow diddeſt approach vnto the table that was placed in the middeſt, I remayned mightely aſtonished to ſe how ſuddainly thy countenance became moſt cheerfull and pleaſant. But aboue all I was amazed when I beheld how euery one receaued from the Prieſt à beautifull infant into his mouth, whom I obſerued to laugh and ſmile and looke moſt pleaſantly vpon ſome, wheras vpon others he looked with diſdaine, and turned his face from them, yet was receaued into them, and appeared no more: and what this should meane truly I cannot as yet conceaue. King Charles with admiration tould him, that he had ſped well that day, and that more had beene reueiled vnto him alone then to all the reſt. Then cauſing his garments to be changed, he inſtructed him in that great myſtery of the Sacrament of the Altar: and at his requeſt ſent à Bishop and other Churchmen with him into his country.

* *Vpon good friday king Charles thought vpon Chriſts paſſion, and therfore was heauie and ſad.*

But we haue the ſound teſtimonies of former writers for many ſuch like ſtrang wonders wrought by allmighty God neerer home, I ſay in England it ſelf: witneſſe firſt of all Osbertus p who relateth how S. Dunſtan being at Maſſe, à Doue as whit as ſnow deſcended downe from heauen, and in the vew of all that were preſent remayned with her wings extended immoueable and ſtill ouer the holy Bishops head, and after the conſummation of the holy Sacrifice forthwith vanished away.

p *Osbertus Anglus in vita S. Dunſtani. c. 32.*

In like maner we read in the hiſtory of England written by Mathew q of Paris, how S. Vlfric hauing deliuered an vnhappy fellow (who had giuen him ſelf to the diuell) from the danger wherin he was, as he miniſtred the bleſſed Sacrament vnto him, it appeared in the viſible formes of flesh and blood, vntill ſuch tyme as by the prayers of the holy man it retourned to it former shape of bread and wine, and was ſo receaued by the communicant. The ſame r author maketh mention of à certaine Vergin that liued the ſpace of ſeauen yeares without taſting any other meate or drink, ſaue only the bleſſed Sacrament. And Thomas ſwalden, Let vs relate, ſaith he, to the glory of God, what happened in our owne tyme and knowledg. In the north part of England, commonly called Norfolk, à bleſſed country, ſure, both for temporall and ſpirituall guiftes, ther dyed latly à deuout and good mayd called of the vulgar ſort Ioan Meatleſſe, becauſe she was known neuer to haue taſted any meate or drink for the ſpace of fiften yeares together, except only the bleſſed Sacrament of the Altar, which she receaued

q *Matheus Pariſius in hiſtoria Anglicana de anno 1154.*

r *Idem. de anno 1225.*

ſ *Thomas Valdenſis tom. 2. de Sacramento Euchariſtiæ c. 62.*

receaued with great deuotion, and with extraordinary ioy and iubily of mynd euery ſunday. And, which was moſt admirable, she was able to find out one only conſecrated hoaſt, amongeſt a thowſand that were not conſecrated. Which truly many held to be a greater Miracle then the former; for she diſcerned which hoaſt was conſecrated, and which was not conſecrated, not only by diuine reuelation, but alſo by her very naturall ſenſes: and by that grudging which preſently did aryſe in her, at the preſence of any corruptible food. Thus much in norfolk: but hearken what happened in London not long after. I relate now a Story, ſaith the ſame Author, wherof I my ſelf was an eywitneſſe in the Cathedrall Church of S. Paul in London, wher the venerable Archbishop of Canterbury Thomas Arundell of happy memory (the ſonne and brother of an Earle) ſate in iudgment in his Bishops chaire, aſſiſted by Alexander the Prelat of the Church of Norwich, and others. At which tyme he propounded certaine interrogatories concerning the faith of the Euchariſt vnto a Taylour of the parts of wouſtershire taken in the cryme of Hereſy: but when as the obſtinate fellow could not be perſwaded by any reaſon to imbrace the right Faith, nor would belieue, nor call the conſecrated hoſt any other thing but only holy bread, he was at length commanded to worship the ſaid hoaſt: but the blaſphemous Heretick anſwered ſaying, veryly a ſpider is more worthy to be worshipped then it is. When behould a monſtruous horrible ſpider came ſuddainly ſliding downe by her threed from the top of the Church directly vnto the blaſphemers mouth, and indeauored very buſily to get entrance, euen as he was ſpeaking the words; nether without much a doe could the many hands of the ſtanders by keep her from entring into the vvretch vvhether he vvould or noe. Thomas Duke of Oxford, and Chancelour of the Realme, vvas then preſent, and ſavv this vvonder. Then the Archbishop gate vp, and declared vnto all that vvere preſent, that the reuenging hand of God had denounced the man to be a Blaſphemer.

t *Thomas VValdenſ. vbi ſupra. capite 63.*

But now with the occaſion of this blaſphemous wretch, let vs caſt our vew once againe about the world to behould how the iuſt iudgmēt of God hath in many places miraculouſly ouertaken the like Faithleſſe contemners of this dread myſtery, to the end that the Reader, with whom loue and charity cannot preuayle, may by terrour and feare at laſt be vanquished and ouercome. Firſt then we will treate of the ſpitfull and hardharted Iewes, Secondly of vngodly Catholicks, thirdly and laſtly of preſumptuous Hereticks. As for the Iewes, it is well known to all the world that as they hated and perſecuted Chriſt our Sauiour euen to death, whileſt he liued in our mortall Flesh, ſo

haue they allwayes euer ſince continued the ſame hatred, and practiſed the like malice againſt the ſame Perſon of the man Chriſt Ieſus our God, really preſent vnder the Sacramentall formes of the Holy Euchariſt. We haue heard u an example hereof in that Miſcreant, who about à hundred yeares after our Sauiours Paſſion, receaued the conſecrated Hoaſt at the hands of S. Syrus with intention to haue caſt it into the common draught: and of that other x who threw his owne child into the fire becauſe hee had innocently receaued the bleſſed Sacrament amongeſt other litle boyes his ſcholefellowes. Vnto which Exãples we may ad that other which happened in Paris wellnigh 400. yeare agoe; and wherof as yet ther is à moſt faithfull memory extant in the ſame citty. y A Iew preuayled ſo far with à poore Chriſtian woman, that for to gaine ſome od pence, she brought vnto him the ſacred Hoaſt, which she had receaued in the Church at the holy tyme of Eaſter. The curſed Iew hauing made à great fire, began to fry the bleſſed Sacrament in à pan, but perceauing that for all his frying, it was not hurt nor altered à iot, he villanouſly pricked it with à knife, when preſently ther iſſued forth ſuch à quantity of blood that the fact was diſcouered. For which the Iew was apprehended, and his houſe was turned into à Church, which to this day is called by the name of *S. Saluatoris Bullientis The Church of our Sauiour boyled*, wher the ſaid ſacred Hoaſt, and the knife, are yet to be ſeene.

u *Aboue pag.* 287.

x *Aboue pag.* 291.

y *Nauclerus generat.* 44. *Fulgoſius lib.* 1. *cap.* 6.

Memorable alſo is that which Auentinus z relateth in his Annalls how when the Chriſtians in Germany had vnderſtood that the Iewes had ſtolne the bleſſed Sacrament out of the Church, and had abuſed it moſt contemptuouſly, and that by pownding it in à mortar ther had iſſued blood miraculouſly frõ the ſame, they made à ſtrong hãd againſt the ſaid Iewes in reuenge of this their Sacriledge. But that vnhappy brood aſwell in Wirtſburg and Mergthaim, as in Norimberg and other townes therabouts, caſt into the fire not only their goods to defeat the Chriſtiãs, but alſo their litle infants to preuent their baptiſing: and laſtly they themſelues, both men and women, perſiſting in their obſtinacy were conſumed to ashes.

z *Auentinus lib.* 7. *Annalium.*

In the yeare following a the Iewes in Franconia corrupted with money the keeper of the Church of Rutlingen, and gate from him à company of conſecrated Hoaſtes, which they pownded in Mortars, and pricked with needles, and nalles moſt ſpitfully. But when they ſaw that blood did flow from the ſaid Hoaſts ſo abuſed, they were ſtrucken with great terrour and feare, for which cauſe they buried them deepe vnder the earth: yet God by many ſtrang miracles did diſcouer vnto the faithfull the places wher the Holy Sacrament lay hidden,

a *Suffridus Miſnenſis lib.* 3. *de anno* 1299.

hidden. And the Christians vnderstanding the whole fact, made a great slaughter of the Iewes. It happened that a strong troup of Iewes had fortefied themselues in a castle well fenced, and the Christians layed siege vnto the same: when a yong vergin cryed from the top of the castle vnto the Christians to receaue her among themselues, and to make her a Christian. At which her request the rest of the Iewes with great indignation drew her in to them selues, but the couragious girl slipping out of their hands, leap't downe from the top of the high castle without dread or feare. Nether did God forsake her in that case, but miraculously preserued her from all harme; for she descended downe as leasurly, as if she had beene caried in the hands of Angells, and being receaued by the Christians with greate ioy and admiration, she was presently made partaker of holie Baptisme.

Such another outrage against the blessed Sacrament is recorded by Albertus Crantzius b to haue beene committed among the Vandalls, by the same Iewish Nation, with the lyke miraculous demostrations of vengeance against them for the same. And in Deckendorff a towne of Bauaria in the yeare 1337. c many Iewes were put to death for abusing a sacred hoast by pricking it, yea by hamering it vpon an anwill, and by casting it into a most vehement fire, notwithstanding that withall this it neuer tooke any hurt, but is as yet reserued with great reuerence in the Church of that place, vvher many miracles are dayly wrought.

b *Albertus Crantzius Historia Vandalorum lib. 8. c. 8.*

c *Hermannus Schedelius in Chronicis de anno 1337.*

The citty of Brussells in Brabant hath also an assured testimony of out Catholick truth: for in the Cathedrall Church of S. Gudula ther are to be seene at this day certaine Holy Hoasts, d which were misused after the same maner by the wicked Iewes, about some 300. yeare agoe, out of which also ther did flow a great quantity of blood, when the said Iewes did cut and stab them with daggers and kniues: and by meanes of thes sacred Hoasts it hath pleased allmighty God to work wonderfull, and strange miracles for the benefit of the faithfull. Nether doth he cease to worke the same euen to this day, as appeareth by a whole booke made of the said miracles, and set forth by Theodoricus e Loer.

d *Iacobus Meierus Annalium Flandria lib. 33. Ludouicus Guicciardinus in descript. Germaniæ inferioris.*

e *Theodoricus Loer lib. de miraculis circa venerab. Eucharistiam Bruxellæ editis.*

In the yeare 1510. a certaine f sacrilegious vagabund did steale the Pix wherin the blessed Sacrament was reserued, out of the Church of knobloch, which is a villag in the country of the Marques Brandenburg, and he sould the said gilded Pix, together with the blessed Sacrament therin contayned, vnto a wicked Iew, who as soone as hee came home, threw the Holy Hoast vpon a table, and with his dagger labored by many blowes and thrusts, to pearce it through; but God

f *Nicolaus Baselius additione ad Chronicon Naucleri. Linturius Appendice ad Fasciculũ temporum. Surius in Chronic. Rouerus Pontanus lib. 5. rerum memorabilium.*

wrought in ſuch ſort, that notwithſtanding all his endeauours, the Euchariſt remayned intyre and whole. Which the Iew perceauing, being blinded with malice, and allmoſt out of his witts with rage and fury, he burſt out into thes words. If thow beeſt the God of the Chriſtians, shew they ſelf openly in the name of à thowſand diuells. At which words the ſacred hoaſt was ſuddaynly deuided into three parts, and à bloody hem appeared round about the edges. The Iew being terrefyed herewith, wrapped vp the three parcells in à cloth, and kept them cloſſe for à whole mouneth. Afterward, hauing forgotten his former feare, he ſent two parcells to two freinds of his owne, (whereof one dwelled at Brandenburg, the other at Stendell) the third he kept with himſelf, and in his former frenzie began to ſtab it againe with his dagger. When behould ther iſſued forth blood in ſmall drops. Then was the wretch indeed amazed, and fearing to be deſcryed, he endeauoured to eate vp the parcell, but was not able for his life to ſwallow it downe. He caſt it into the water, but it came out againe of it ſelf. He threw it into the fire, but it tooke noe hurt at all. At laſt about Eaſter being to bake Azime, or vnleauined bread, he thruſt the Holy Hoaſt into à lump of doghe, and ſet it into the Ouen: but the Ouen, which before was very darke, begā preſently to be moſt bright ſome, and the peece of dogh leapt ſuddainly in the Iewes face: who allmoſt at his witts end with feare, ſent away from him ſelf the ſaid peece of dough vnto another Iew. By this tyme thes wonders began to be talked of abroad, and the Marques being informed, commanded all the Iewes that were found within his territories to be brought to Berlin, and ther to be layd vp in priſon. Wher ſoone after being examined, they confeſſed, that, amonge many other ſuch lyke crimes, they had lately murthered ſeauen Chriſtian Infants by pricking them to death with needls. For which cauſe ſentence was giuen againſt them; ſome forty of them were burned, and all the reſt were quit banished out of the Marques his dominions, with expreſſe charge neuer to retourne, vnder paine of preſent death.

That wonderfull example alſo of Gods Diuine vengeance executed vpon à company of Iewes that were guilty of the ſame horrible crime in Preſburg à towne of Hungary, is worth the rehearſall; ſeing that it happened but lately, and was publickly knowen for truenes only in Hungary, wher it happened, but alſo in Bohonia, wher the firſt part of the ſacrilegious tragedy was acted, and afterwards was publiſhed to the wholle world by g M. Ianſonius Doccomenſis in his Gallobelgick Mercury, to this effect. A certain Iew, Leo by name, very skilfull in all ſort of lāguages, receaued Baptiſme in Prag: thoogh as it appeared afterward, he was not throughly conuerted from his Iewiſh

g *M. Ianſonius Doccomenſis Friſius Mercurij Gallobelgicilib. 4. de anno* 1591.

Iewish ſuperſtition. For vſing great familiarity with a father of S. Frances Order, by that meanes he found opportunity to ſteale three conſecrated Hoaſtes out of the Sacrary, and fled with them vnto Preſburg in Hungary, wher he left two of them with another Iew with whom he had lodged, and departed away to Nickelſburg. Leo being gone, the Iew of Preſburg aſſembled his fellow Iewes together, and acquainted them with what he had in his cuſtody. And by the common agreement of all he caſt forth the two ſacred Hoaſts vpon a table. A knife was alſo brought, which one of the aſſembly taking in his hand ſaid with a loud voice. If thow beeſt the God of the Chriſtians, now help thy ſelf: and therwith he ſtabbed the Hoaſt with all his might, from whence preſently ther gushed forth blood in great aboundance. Wherat whyleſt the Iewes did ſtand aſtonished, behould a fearefull thunderclap fell vpon the houſe, and burnt it to the very ground together with the Iew, and his wife, ther two daughters, and others more of thē that were preſent: amongeſt whom three perſons only were found aliue; the table and ſacred Hoaſt remayned vntouched, all thinges ells were quit turned into ashes.

And thus much may ſuffice as concerning the ſpitfull hatred which the graceleſſe Iewes haue allwayes borne vnto the bleſſed Sacrament of the Altar, and the fearefull examples of Gods wrath powered out vpon them for the ſame. Now it followeth that we take notice how the ſame iuſt Iudg hath chaſtiſed ſuch of the Catholicks as haue behaued themſelues diſreſpectiuely towards this Holy myſtery. And in the firſt place ther offereth it ſelf that ſinceare Cōfeſſion of the delinquent himſelf, which is authentically regiſtred in the monuments of many famous writers. I Otbertus a ſinner, though I ſhould ſeeke to conceale Gods iuſt iudgment extended vpon me, yet would the trembling of all my members bewray the ſame, and therfore I will here relate how it came to paſſe, that all men may know what grieuous punishment is due to diſobedience. It happened that we were vpon Chriſtomas eue at night in a certaine village of Saxony, wher ther is a Church of S. Magnus Martyr. The Prieſt, whos name was Robert, had begun his firſt Maſſe, when as I, with 15. men more, and three women, was Dancing in the Churchyard; and I did ſing my idle ſonges ſo loud, that the Prieſt did here me, and was troubled therwith in his ſollemne office; for which cauſe he ſent one to command vs to forbeare, but ſeing that we refuſed to obay, he layd his curſe vpon vs in thes words: *I pray God, and S. Magnus, yow may ſing in that maner a whole yeare together.* His words tooke effect. The Prieſts ſonne called Iohn, came and tooke his Siſter, who was ſinging with vs, by the arme, thinking to draw her away: but he pulled the arme quit from her body, yet

i *Gulielmus Bibliothecarius de geſtis Anglorum, lib. 2. cap. 17. Vincentius in Speculo Hiſtor. Albertus Stadēſis. Ioannes de Columna. Matheus VVeſtmonaſterienſis. Hermannus Schedelius. Ioannes Nauclerus. Ioan. Trithemius & Albertus Crantzius in Hiſtoriis ſeculi vndecimi.*

dy, yet did not one drop of blood come out, and so she remayned with vs singing and dancing all the yeare. No rayne all that whyle did touch vs: no could, nor heat, no hunger, thirst, nor wearinesse did trouble vs, nether were our garment or shooes consumed at all, but we allwayes remayned singing like distracted people. First we began to sink into the earth vp to our knees, afterward vp to our bellies: and by Gods prouidence à roofe or couer was spred ouer vs to defend vs from the rayne. At length the yeare coming about, the Bishop of Cullen Herebertus absolued vs from the bonds wherwith we were tyed, and reconciled vs at the Altar of S. Magnus. The Priests daughter, and two more with her dyed, the rest of vs we slept three dayes, and three nights together, after which some other departed this life in peace and godlinesse, and now are glorifyed by miracles: as many as are yet liuing, do bewray their punishment by the trembling and quaking of all their members.

k *Nauclerus genera.* 43. *Hermannus Schedelius in Chronicis. Cornelius Cornipolitanus in Chronologia.*

Another fearefull demonstration of Gods heauy iustice is recorded in the Chronikles k of the low countries: when 200 persons were dancing and making mery vpon à bridge ouer the riuer Mosa in the vpper Mastrick in the mouneth of May 1278. à Priest passed by with the blessed Sacrament, which he caried then vnto à sick bodie: but the irreligious people nether gaue reuerence to the Sacrament, nor yet left of their clamourous, and vnseemely sport the whyle that the Priest did passe by them. Yet it cost them deare, for as soone as the Priest with his deuout company was ouer the bridg, it suddainly fell into the riuer, and all thos 200 were drowned, one only excepted.

l *Erasmus lib. 20. Epistolarum. Epistola ad Episcopum Leodiensem.*

I forbeare to be prolix in the rehearsall of such like examples as thes, seing that all bookes are full of them. Yet for the credit which Erasmus beareth among our Aduersaries, I will not omit to relate what he testifyeth to be most true writing to the Bishop of Leeds in this maner. l In à certaine village called *Vetus vicus*, à clowne was suddainly strucken dead, whyles he presume to iest at the Holy Eucharist. The matter happened in this sort, as witnesses do depose. The cleark of à country Church caried with him home à box full of Masse breades, hauing in his companie another country follow, who had sometyme beene Cleark himself. As they passed through the village aboue named, they agreed to goe into à tauerne to drink together; when the clowne desired the cleark to bestow à Masse bread vpon him, and obtayned it, wherwith the vngodly graffe began to play the foole, and to deryde in à iesting maner the Holy ceremonies accustomed to be vsed at Masse. The goodwife blamed him, but he with disdaine answered, what is that to thee, goe thow fetch vs wine. She

vvent;

went; but at her returne she found the wretch fallen ſtark dead to the ground, and all the cõpany that was drinking in the roume aſtonished and troubled at the dreadfull accident. m *This is not à fable*, ſaith Eraſmus, *many other reports do run about, but I thought good to write nothing but what is moſt certaine.*

m Hæc non eſt fabula; feruntur & alij tumores, verum nolui patum comperta ſcribere. *Ibidem.*

The miſchance of this irreligious Catholick, bringeth now into my remembrance what Tilmanus Bredenbachius n relateth of à Caluiniſt. In the yeare 1574. ſaith he, about harueſt tyme à certain Catholick cittizen of Goud in Holland fell ſick: Whom ſome of his neighbours that were Caluiniſts, came to viſit: and amongeſt other talk they began to ieſt the ſick Catholick, ſaying that, ſure, he would not recouer his health vntill he had heard à Maſſe, and therfore one of them who had the Prieſts veſtments at hand, tooke vpon him to playe the Prieſt, ordayning other two, one to play the deacon, another the Subdeacon: the *Introibo* was ſaid, and other thinges were perfomed in deriſion of the Holy myſtery: but before an end was made of their ſacrilegious comedy, behould newes is brought to the ſtageplaying Prieſt, that his wife was fallen into the labours of childbirth. Which he vnderſtanding, away he throweth all his Church atire, and leauing his Sacrifice without ether tayle, or ſalt, home he driues in all haſt. In the way he was certefied that his wife was deliuered of two children, but aryuing home he heard that both were dead. Then going in to viſit his wife, he found her ſtriuing with death, and ſoone after ſaw her giue the laſt gaſp. The next day himſelf was ſtrucken with the plague, wherof not only he, but all that were preſent, and were conſenting to his blaſphemous deriſion of the Maſſe, did periſh out of hand, wheras the man that was ſick did forthwith recouer his former health.

n *Tilman. Bredenbachius collat ſacr. lib. 1. cap. 60.*

The ſame Author o relateth of à tipling companion, who vpon munday after Eaſter day being in à tauerne, and obſeruing à Catholick Prieſt to paſſe by with the bleſſed Sacrament, which he then caried to à ſick woman, ſaid vnto his companion in deriſion of the holy myſtery, I will more nimbly ſwallow downe this egge which thow ſeeſt in my hand, then yonder woman ſhall ſwallow her litle God: and in ſaying ſo, he chopt the egge into his gaping mouth, but it croſſed ſo athwart in his throt, that ther it ſtuck, and ſtopped the mans breath. When caſting his ſtaring rouling eyes about, by chance he eſpyed à tallow candell hanging vpon à nayle, which he laying hould of, thruſt it into his throt, ther by to beare downe the fatall egge: but all the tallow remayned in the vnhappy fellowes windpipes, and he was able to draw out no more but the bare weeke. Then fell he panting to the ground, and became moſt black and vgly to behould, nether ſtayed he

o *Ibidem cap. 55.*

long tyme in that maner, but ſuddainely gaue vp his wretched Ghoſt vnto him who had taught him to blaſpheme his maker: and if anyone deſire to know more particularly who taught him the like leſſon, let him obſerue well the following Example.

p *Gulielmus Lindanus reſponſione ad Ioannis Cãpani Neſtorizantis, & Caluinizantis libellum.*

Bartholom. Fauius in Energumenico ex Actis publicis conſcripto.

Claudius Saintes de veritate Euchariſtiæ. Repetitione 2. cap 9.

q *Ton Iean le blãc.*

p A yong woman in Picardy was poſſeſſed with à diuell, who called him ſelf Belzebub, and nether by faſting, praying, Exorciſmes, nor other accuſtomed meanes could be forced to depart out of the poore womans body. Which the worthy Bishop of Laudune perceauing, he ſaid vnto Belzebub: Seing that thow wilt not away for any thing that wee can doe, we will bring thy lord and maſter, and shew him preſent vnto thee. Who is that? (ſaid preſently the diuell with ſtrang fury) is it perhaps q *That thy white Iohn?* The Bishop offended at the blaſphemy, replyed couragiouſly: Thow lyeſt, Sathan, he is thy lord, and to him shalt thow be made to obay forthwith. But who hath taught thee to reuile him with that name? I my ſelf, ſaith the diuell, haue taught my ſelf, and my Hugonots, to tearme him in that maner. But then, quoth the Bishop againe, ſeing that thow ſetteſt ſo light by the Sacrament, and withall teacheſt thy followers to do the ſame, how comes it to paſſe that thow trembleſt, and art ſo much afrayd when I shew it vnto thee? Ha, replyed the diuell, it is that *Hoc*, that *Hoc*. And this he repeated many tymes, confeſſing, euen againſt his will, the truth and force of thos powerfull word of our Sauiour, *Hoc eſt Corpus meum*. Yea when the Holy Euchariſt was brought, notwithſtanding that he tormented, and disfigured the womans body moſt horribly at the appearing therof, yet was he at laſt put to flight, and the poore woman was reſtored vnto her former health, by the diuine vertue of that ſacred hoaſt.

I should neuer make an end if I would proceed to rehearſe all the Stories which are regiſtred in the monuments of forgoing ages, vnto which our Anſwerer can produce no other reaſon why he ought not to giue credit, but only becauſe they ſute not with his fancies, how authentically ſoeuer they be recorded I cannot truly imagin how he can poſſibly frame his wiſe, and ſound iudgment to hould that all and euery one of the authors aboue produced should be ether ſo corrupt as to affirme for truth what they knew not, or ſo ſimple as to giue credit vnto the like miraculous accidents, if they were ſo impoſſible as our Aduerſaries do ſuppoſe them to be. I haue, I ſay, à more reſerued conceipt of our Anſwerers Wiſdome, which ſuffereth me not to think that it can bring forth ſo vnreaſonable à birth: and therfore I will shut vp this ſection with that hiſtory, which happeniug in our owne country, yea in the very Dioceſſe which our Anſwerer doth now poſſeſſe, cannot chooſe but preuayle vvith him very much, chiefly ſeing the truth

truth therof podgeth vpon no worse authority then that of S. Bernard, who is my author for the same, and relateth it thus. [r] Ther was à certaine scholler in Lesmor, commended, as they say, for his good life, but not for his beliefe: for being wise in his owne conceipt, he presumed to affirme that in the Eucharist ther was only à Sacrament, and not the thing of the Sacrament: that is to say, ther was only à sanctification, and not the truth of Christs body. For which Doctrin hauing been oftentymes admonished priuatly by S. Malachias without amendment, he was summoned to appeare before the cleargy only, and not before the layty, to try if he would be corrected without publick confusion. In this assembly then of the cleargy free liberty was granted him to speake for himself: and he, as he was witty, propounded and defended his errour with all his might: but Malachias so dissolued and confuted all his arguments, that by the sentence of the whole assembly he remayned plainly ouercome, and left the place confounded, but not corrected: for he complayned that he was not so much ouercome by reason, as ouerlayd with the authority of the Bishop. And, quoth hee, thow hast confounded me this day, ô Malachias, without iust cause, speaking assuredly against the truth, and against thyne owne cõscience. Malachias grieued to se the obstinacy of the man, but more to se such an iniury offered to the Catholick faith, and fearing further danger, he commanded à general conuocation to be made, and reprehended publickly this erring companion: warning him to amend: and when nether by his admonition, nor by the perswasion of all the Bishops, and clergie he would recall his false Doctrin, they all layd their curse vpon him, and denounced him for an Heretick. Yet he, for all this, remayned obstinat, and cryed out in this maner: yow all are addicted more to the man (Malachias) then to the truth: I regard not man so, as to forgoe the truth. S. Malachias somewhat moued at thes words, said, Our lord make thee euen by force to confesse the truth. Amen, answered the other: and so the assembly did breake vp.

Now the miserable man being in this confusion, and not able to beare the infamy which was fallen vpon him, he resolued to get himself away as far of as he could, and to that end he packed vp all he had, and away he hyed. But behould strucken with à suddain infirmity, he was constrayned to stay, and his forces fayling him he fell breathlesse to the ground. It chanced that à frantick vagabund passing that way, and seing him lye in that sort, demanded what ayled him? wherunto he answered, that he was strucken with à grieuous sickenesse, and was not able ether to goe forward, or to returne back. Then said the mad man, this thy infirmity sute, is no other but plaine death (he said

[r] Fuit quidã Clericus in Lesmor, probabilis vitæ, vt fertur, sed fidei non ita. Is sciolus in oculis suis, præsumpsit dicere, in Eucharistia esse tantummodo Sacramentum, &nõ rem Sacramenti, id est, solam sanctificationem, & non corporis veritatem. Super quo à Malachia secretò, & sæpe conuentus, &c. *S. Bernardus in vita S. Malachiæ c. 37.*

not this of himself, but our lord did fitly aduise him by a foole, who had refused to giue eare vnto the sound counsell of wise men) get thee vp, and goe home, behould I will help thee. By this help he returned to the citty, he opened his eyes, and made his refuge to Gods mercy. In the same hower the Bishop was called, the truth acknowledged, and errour reiected: the man confessing his fault was absolued, he demanded his viaticum, towit the Holy Eucharist, which being granted vnto him, at one and the same instant his misbeliefe was renounced with his mouth, and clensed by his death. And so to all mens wonder, the saying of Malachias was speedely fullfilled, and also the Scripture, which doth testify that *Vexation bringeth vnderstanding to the hearing.* *Esay* 28. *v.* 16. I pray God our Answerer may imbrace the lyke *vnderstanding* before that a more grieuous *vexation* light vpon him for maintayning that errour, which hath beene so many hundred yeares* agoe accursed by the holy Prelats of our owne nation: and that opening his eyes he may perceaue how dangerous a thing it is to oppose the Faith and Religion of S. Malachias, in the very place and seat of S. Malachias himself.

* *Towit aboue* 500. *yeares agoe.*

How vainely our Answerer assigneth the Originall of our Doctrin concerning the Reall Presence.

SECT. XI.

NOtwithstanding that the mayne hoste of the Ancient Fathers in all the fiue first ages doth stand so assuredly for vs in this controuersie, as hath aboue beene made manifest, yet doth our Answerer labour to deriue this our Doctrine from a beginning far more neere vnto vs: and herein he supposeth to haue behaued himself so doughtily against vs, that he is not ashamed to vaunt that *In an euil hower to vs we presséd him so earnestly to discouer* the Originall of this our Doctrin. But it wilbe easy to find out in how euil an hower to himself he tooke this task in hand, when as he hath no better grounds herein to settle himself vpon, but only grosse vntruthes, and palpable impostures: nether would I be so vaine as to [illegible] his assertions with such illfauoured names, yf I were not able to produce such Godfathers for them, as will make it good to his face that they ought to be tearmed by no other appellation more gentle, or more seemely, as you shal see.

Answ. pag. 76.

Fro

ANSWER. *From the Idolmakers and Images worshippers of the East it was, that this grosse opinion of the oral eating and drinking of Christ in the Sacrament, drew it first beath. The Popes name in whos dayes this fell out, was Gregory the second: the mans name who was the principall setter of it abroach was Iohn Damascen.* pag. 71.

REPLY. I haue the holy Fathers at hand, who liued long before S. Iohn Damascen, and wilbe found vndertakers to make good that this your assertion may worthily be named a grosse vntruth. For whereas many worthy writers [a] haue made most honorable mention of Damascen both for his sanctity, and learning, yow are not able to produce asmuch as one, who doth attribute the first broaching of this opinion vnto him. Nether can yow shew wher he deliuereth any doctrin concerning the holy Eucharist, which other ancient Fathers of credit haue not taught many yeares before him. As for the orall eating, and drinking of Christ in the Sacrament, S. Cyrill of Alexandria auoucheth it as plainly euerie whit as Damascen, if not more plainly: for when he findeth fault with Nestorius [b] for houlding that we are vnited with Christ by Faith, and Charity only, and not carnally and by the flesh, he constantly affirmeth that by receauing the blessed Sacrament we haue *Christ corporally with in our bodyes by the communication of his very flesh*, in such sort that *the naturall body of Christ is ioyned vnto our corruptible nature*, as really as two quantities of moulten wax powred one into another are conioyned together. And wher I pray yow doth S. Iohn Damascen, or wher could he lay downe the Doctrin of the orall eating and drinking of Christ in the Sacrament in more expresse tearmes?

S. Chrysostome [c] also more ancient then S. Cyrill, when he teacheth that were not only se, but also touch and eate, euen here vpon earth, the self same body of Christ which is seated in the throne of glory, doth he not most manifestly declare the orall eating and drinking of Christ in the Sacrament, and withall condemne yow of a foule vntruth, when yow say that [d] *this matter was first set a foot by Damascen in the East* more then 300 yeares after S. Chrysostome?

But we haue yet more ancient Godfathers, who will vndertake to proue your saying to be most fals: as S. Gregory of Nyssa, when he denounceth that at the receauing of the Sacrament [e] *the body of Christ is receaued into our body*, yea that *it is receaued into our bowells by way of meat and drink*. And againe that [f] *Christ entreth into vs by his flesh, and mingleth himself with our bodyes*: And S. Cyrill of Hierusalem before S. Gregory. [g] *Vnder the forme of bread*, saith he, *the body is giuen vnto thee, and vnder the forme of wine the blood is giuen vnto thee, that by receauing*

a *Besides that both in the Greek and Latin Church he hath beene alwayes reuerenced for a worthy Saint & Doctour of Gods Church, as his admirable life written by Iohn Bishop of Constantinople, and related by Lipoman and Surius, 6 May, doth testify: he is commended in historia Miscell. lib. 12. in anno 2. Constātini Copronymi, by Cedrenus in cōp. hist. in Leone Isaurico. By Suidas, and many others: Nether is ther found any one Historiographer ether Greek or Latin, who maketh mention of any such opinion to haue beenbroached by S. Damascen: which surely they would not haue neglected, if this our Answerers tale of him had bē true.*

b *See aboue pagina 282. at g. h. 1.*

c *See aboue pagina 263. at k.*

d *Answer. pag. 73.*

e *Aboue pag. 259. at. z.* f *Aboue pag. 261. at. y.* g *Aboue pag. 253. at. z.*

ceauing the body and blood of Christ, thow mayest partake with him in body and blood; and so become à Christofer, that is à Bearer of Christ his bodie and blood in thy corporall members. Yea S. Peter himself (to omitt others) wilbe at the Christening of this your loud vntruth, by that his prayer to allmighty God; wherin he demandeth that h *The bread and wine may be made the immaculate body, and the pretious blood of Christ, to feed both the soule, and body of the receauer.* If our bodyes be fed by the bodie, and blood of Christ, must not this be done by *An orall eating and drinking of Christ in the Sacrament*? We may conclude then that this which yow haue affirmed here of S. Iohn Damascen, must of force beare the name of à palpable lye. Nether can yow iustly repine therat seing such graue vndertakers will needs haue it to be so called; though, I durst sweare, they had rather yow should tell à truer tale. Thus much therfore for the East may. We perhaps in the west hope to find yow more faithfull? let vs heere?

h *Aboue pag. 229. at c.*

ANSWER. *pag. 73.*

Now as in the dayes of Gregorie the third this matter was set à foot by Damascen in the East: so about à hundred yeares after, in the Papacie of Gregorie the fourth the same began to be propounded in the west by meanes of one Amalarius.

REPLY.

It is an euill signe sure, to see yow stumble here vpon *Gregorie the third*, for Gregorie the second: and it foretelleth the deadly fall yow were to get soone after, by filling both East, and West with such tales as thes, which not I, but the Fathers who liued in the west before Gregorie the fourth, will deuounce vnto all Posteritie for intolerable falshood. First Haymo, saying, i *Because bread doth strengthen mans heart, and wine doth increase his blood, therfore the same bread is worthily changed into the flesh of our lord, and the same wine is worthelie changed into his blood, not by à figure or shadowe, but by the reall truth. For we beliue that it is reallie the flesh of Christ, and reallie his blood.* Secondlie Alcuinus before Haymo. k *The Priest prayeth that the bread being duely handled, and consecrated by allmighty God, may be made à reasonable creature, by passing into the bodie of his sonne.* Thirdlie venerable Bede before Alcuinus. l *The bread is made the bodie of Christ. For the substance of bread doth passe into the bodie of Christ, not the outward formes which doe ther subsist in the ayer, or ells without à substance. For it is no wonder that here ther should happen that which otherwise is impossible, seing that the same bodie*

i Quia panis cõfirmat cor hominis, & vinum auget sanguinem in homine, merito idem panis in carnem Domini mutatur, & idem vinum in Sanguinẽ Domini transfertur, non per figuram, neque per vmbram: sed per veritatem. Credimus enim quia in veritate caro est Christi, similiter & Sanguis. *Haymo in Passionem Christi secundum Marcum.*

k Orat Sacerdos vt ille (panis) rationabiliter tractatus, & ab omnipotenti Deo consecratus, rationabilis fiat transeundo in corpus filij eius. *Alcuinus lib. de Diuinis Officijs. cap. 39. de celebratione Missæ.* l Panis fit corpus Christi, transit enim substantia panis in Corpus Christi non formæ: sed potius hæ substiſtunt in aëre, vel sine substantia. Si enim hic contingat quod alibi est impossibile, non est mirum, cum etiam ipsum corpus Christi ineffabili modo conceptum sit, & tota incarnatio mirabili modo processerit. *Beda in librum Boëtij de Trinitate.*

bodie of Christ was conceaued in an vnspeakable maner, and all his incarnation proceeded extraordinarelie. And S. Gregorie the great before venerable Bede, speaking to the faithfull. m *Yow haue learned now what a thing the blood of the lambe is, not by hearing a teacher, but by drinking the self same blood: the which blood is sprinkled vpon both the postes, when it is receaued not only with the mouth of the bodie, but also with the mouth of the heart.* n *For in the Sacrament Christs bodie is receaued, his flesh is distributed for the saluation of the people, his blood is shed, not vpon the hands of Infidells, but into the mouthes of the faithfull.* And S. Leo o before S. Gregorie. *Let vs receaue the communion in such sort that we make no doubt at all of the truth of Christs bodie and blood: for the same thing is receaued with the mouth which is beliened in the heart.* And S. Augustin before S. Leo. p *We receaue the Mediatour of God and men, the man Christ Iesus, who giueth his flesh to be eaten, and his blood to be drunken of vs with a faithfull heart and mouth.* Is not here expresse mention of *An orall eating and drinking of Christ in the Sacrament?* as also when he affirmeth that Iudas himself receaued with his mouth q *the price of our Redemption?* and that the Sacrament, *was the bodie and blood of our Lord euen thos of whom the Apostles said, who so eateth vnworthely, eateth iudgment to himself.* And S. Hilarie before S. Augustin, telleth vs most plainlie that when we receaue the Sacrament, r *Christ is in our bodyes by his flesh*, that is to say, his flesh is in our bodyes. And Iulius Firmicus before S. Hilary. s *We drink the immortall blood of Christ in such sort, that his blood is ioyned to our blood.* And S. Cyprian before Iulius, when he sheweth that the wicked do t *Drink the blood of our Lord with a polluted mouth*, doth he not testify an orall drinking of Christ? as also when he saith, that the worthy receauer is, u *Christi baiulus ipsum ferens in pectore, the bearer of Christ, and one that carieth him now in his very breast?* Which also is expressed vndeniably by Tertullian before S. Cyprian in thes words, x *Our flesh eateth the bodie and blood of Christ, that the soule may receaue fatnesse from God.* And so all both East and west do finallie accord with that which we learne from S. Peter the vniuersall Pastour, to wit, that in this Sacrament, y *As well the bodie as the soule is fed with the immaculate bodie, and pretious blood of Christ.* And consequentlie they blase our Answerers lying assertion vnto the world, when he auoucheth that our Doctrin of *the orall eating and drinking of Christ in the Sacrament, began to be propounded in the west no sooner then in the Papacie of Gregory the fourth.* But perhaps neerer home we shall find him a better freind of Truth, and sincearity in this matter, or ells, surely, he shameth both himself and his country.

Lanfranc was the first that leauened the Church of England with this corrupt doctrin of the carnall presence.

ANSWER.

m Quid sit sāguis Agni non iam audiendo, sed bibēdo didicistis: Qui sanguis super vtrumque postem ponitur, quando non solū ore corporis, sed etiā ore cordis hauritur. *S. Gregor. Hom. 22. in Euangel.*

n Eius quippe ibi corpus sumitur, eius caro in populi salutem partitur, eius sanguis nō iam in manus infidelium, sed in ora fidelium funditur. *Idem lib. 4. Dialogorum ca. 58.*

o *See this aboue pagina 179. at b.*

p *Aboue pag. 268. at. h.*

q *Aboue pag. 269. at. i. k.*

r *Aboue pag. 255. at. g.*

s *Aboue pag. 256. at. h.*

t *Aboue pag. 245. at. a.*

u *Aboue pag. 294. at. a.*

x *Aboue pag 241. at. a.*

y *Aboue pag. 229. at. c.*

pap. 77.

REPLY.

Fy for shame man, are yow greathly in your witts, that yow ob-
ſerue not how the very Proteſtant English writers themſelues will
chriſten this for à loud lye indeed? For yow cannot denie but that it
is confeſſed by them all in generall, yea and by forrein Proteſtants
alſo, that the English, vpon their very conuerſion from paganiſme
to Chriſtianitie by S. Auguſtin, receaued the Doctrin of Tranſubſtan-
tiation, and the Sacrifice of the Maſſe full 400. yeares before Lan-
franc could lay his leauen according to this your fabulous deuiſe. a
VVhat did Gregorie and Auguſtin bring into the Church of England, ſaith
D. Humfrey, *but à burthen of ceremonies?* amonge the reſt he confeſſeth
*They brought the Archbishops pall, onlie for the ſolemnitie of the Maſſe: they
brought Purgatorie, the oblation of the ſauing hoſte, and Prayer for the
dead, Reliques, Tranſubſtation, &c.* a *All thes thinges the great Monk
Auſtin, ſcholed by the Monk Gregorie, brought in amonge the English.* M.
Aſcham auereth the ſame in thes words. b *VVe know for certaine how
the Maſſe crept into England: Auſtin who is named the Apoſtle of England,
but was indeed the deſtroyer of all true Religion, and one, that layed the fun-
dation of all Papiſticall Doctrin, writeth to Gregorie in what maner he eſta-
blished the Maſſe in England.* In like maner Iohn Bale writeth that c *Au-
guſtin was ſent from Gregorie to ſeaſon the English Saxons with the Popish
faith.* For which cauſe M. Powell d tearmeth him *à falſe Prophet*, M.
Cartwright e *Romish Auguſtin*, M. Willet f placeth him and Gregorie
among *the firſt Fathers of ſuperſtition, Captaines and Ringleaders of Popish
Diuines.* M. Hariſon g chargeth him to haue *Conuerted the Saxons from
Paganiſme to no leſſe hurtfull ſuperſtition then they did know before; making
an exchang from open to ſecret Idolatrie.* In à word, *Auguſtin*, ſaith he,
came, and brought in Poperie. And therfore M. Fulk h ſtileth his conuer-
ting of the English, their *Peruerſion.* Becauſe, as Oſiander i doth wit-
neſſe, *He brought into the Church of England the Romish rites and cuſtomes,
to wit, Altars, veſtiments, Images, Maſſes, Chalices, Croſſes, Candleſticks,
Cenſers, Baners, ſacred veſſells, Holy water, &c.* And the Magdebur-
gean k Centuriſts do not ſpare to charge S. Gregorie with *Conſecration
of Altars, Chalices, and Corporalls, with Oblation of Sacrifice for the dead,
with Maſſe, Reliques*, and ſuch like. Wherunto agreeth the Confeſſion
of the

ζ In Eccleſiam verò quid inuexerunt Gregorius & Auguſtinus? Onus ceremoniarũ, &c Intulerunt pallium Archiepiſcopale ad ſola Miſſarum ſolemnia, Purgatoriũ, &c. Oblationem ſalutaris Hoſtiæ, & preces pro demortuis, &c. Reliquias, &c. Tranſubſtantiationem &c. D. *Humfrey in Ieſuitiſmi part. 2. rat 5 pag. 5.*

a Hæc autem Auguſtinus Magnus Monachus, à gregorio Monacho edoctus importauit Anglis *Ibidem pag. 627.*

b quomodo irrepſit Miſſa in Angliam hoc certò ſcimus, Auguſtinus Anglorum Apoſtolus qui nominatur, profligator veræ Religionis, & fundator omnis Papiſticæ Doctrinæ, ſcribit ad Gregorium Papam quomodo Miſſam in Anglia conſtituerit. *Aſcham in Apologia pro Cœna Dominica contra Miſſam, &c. pag. 33.*

c *Bale centur. 1. Fol. 3.*

d *M. Powell in his conſideration of the Popes ſupplication, pag. 34.*

e *Cartwright in his 2. Reply part. 1. pag. 307.*

f *M. Willet in his Tetraſtylon Papiſmi pag. 122.*

g *Hariſon in his deſcription of Britany ſet before Holinsheads great Chronicle volum. 1. pag 27. and 29.*

h *M. Fulk in his Confutation of Purgatory, pag. 333.*

i Auguſtinus Romanos ritus, & conſuetudines Anglicanis Eccleſijs obtruſit: nimirum Altaria, vela, Imagines, Miſſas, Calices, Cruces, Candelabra, Thuribula, Vexilla, ſacra Vaſa, luſtrales aquæ &c. *Oſiander Epitom. Hiſtor. Eccleſ. Centur. 6. pag. 289. 290.*

k *Magdeburg. Centur. 6. cap. 1. Col. 373. 364. 365. 369. 370. 693. 694.*

of that prime Professour of Diuinity in the Vniuersity of Wittemberge Doctour Hutter, saying, l *I willingly do grant that the Romish Idolatrie, wherunto belongeth the Massing Sacrifice, hath possessed allmost the whole world, for the space chiefly of this last thowsand yeares.* And that other of Hospinian, m who affirmeth that *In the dayes of Gregorie the great all kind of superstition and Idolatrie did, euen lyke à sea, ouerwhelme the whole Christian world: Nether did any one make resistance, but rather all men vniuersallie did set their helping hands therunto.*

l Libenter concedo Idolomaniam Pōtificiam, cuius verum est Sacrificium Missaticū, totum pene terrarum orbem inuasisse præsertim superiore proximo millenario. *Hutterus lib. de Sacrificio Missatico pag. 377.*

m Gregorij Magni ætate omne superstitionis & Idololatriæ genus, quasi mare quoddam, totum pene Christianū orbem inūdauit, obruit, ac penitus submersit. *Hospinian. Histor. Sacramentaria, lib. 2. pag. 157.*

Now M. Vsher, do not all thes authors shout at your leasing wherby yow attribute that to Lanfranc, which they refer to Gregory and Austin so many hundred yeares before Lanfranc? Moreouer doth not venerable Bede, both in the place by vs o aboue produced, & in all his Historie of England, disproue yow most manyfestly, whilest he testifieth the Masse p to haue been vsed in his tyme, no lesse then it is now among vs? for which cause your owne Osiander q had to say of him, that he held all thos opinios which the Pope now maintayneth against the Protestants. And I hope yow will not refuse to grant that venerable Bede held faithfullie the common faith of the whole Church of England: the which truly as all Histories do beare record, was none other but that which we defende against yow at this present: as may appeare yet further by that sharp contention and strife, which the forenamed r Osiander himself doth testifie to haue happened in the yeare of our lord 950, among the Clergie men of the Church of Canterburie, who were deuided into two contrarie factions concerning the blessed Sacrament: for one side held that the true and reall Bodie of Christ was ther present indeed, but so, as the substance of the bread also did remaine: the other contrariewise did stoutly affirme that the substance of the bread did wholy passe into the bodie of Christ: wher yow se that, howsoeuer they differed about the substance of the bread, all did generallie hould the Doctrin of the carnall Presence à hundred yeares before Lanfrancus came among them.

o *In this section at the first.* l.

p *Se Histor. Anglicana lib. 4. cap. 22. vvher he rehearseth à strang miracle done by vertue of the Sacrifice of the Masse.*

q Omnibus Pontificiis Erroribus (in articulis in quibus nos hodie à Papa dissentimus) inuolutus est. *Osiander in Epitome Centur. 8. lib. 2. cap. 3. pag. 58.*

What may we think then could induce à man, so much esteemed both for learning and sincearity as yow are, to pollute his pen with such vnseemelie stuffe, as is contayned in thes your three assertions, but onlie the iust scourge of inward blindnesse, wherwith, to the

r Anno 950. exorta est in Clero Cantuariensi acris contentio de pane Eucharistico. Alii enim asseuerabant priorem panis substantiam remanere, & nihilominus simul ibi verum Christi Corpus porrigi. Alii autem pugnabant, recitatis verbis Domini, priorem substantiam elementorum prorsus euanescere atque transire in Corpus Domini, &c. *Osiander in Epitome Histor. Eccles. Centur. 9. 10. 11. & pag. 95.*

wonder of all that know yow, yow are punished for offering force vnto this heauenlie mysterie, as I said s in my first entrance into this disputation of the Reall Presence against yow? This hindreth yow from obseruing how vnreasonablie yow produce the forceless authoritie of your Saxon t Homilies, which haue no warrant of truth from any other, but from your selues. This maketh yow to rayle so intemperatly at that learned Deacon Epiphanius so famous in former ages, tearming him most pratchantlie, *à pratchant Deacon*, u and *à blind Bayard*, onlie for saying what all Antiquitie confirmeth to be most true, to wit, that *None of the Apostles, nor of the Fathers did euer call the Sacrament an Image of the bodie of Christ.* Wher yow would not obserue that he speaketh of such an Image as they, against whom he disputed, did maintayne the Sacrament to be, that is à bare and naked Image or figure onlie; and such à figure or Image the Sacrament was neuer called yet in the Church of God. x *Far be it from vs to called the holy Eucharist an antitype, or Image of Christs body*, saith Anastasius Antiochenus 200. yeares before Epiphanius, *Or to call it bare bread, but rather the true body and blood of Christ.*

As blindlie do yow dote vpon the forged dotages wherwith yow charg* Amalarius, and vpon Philip Morney his dreames concerning his censuring in the Synod held at Carisiacum, for which the Wiseman ierketh yow rightlie saying, y *Qui nititur mendacijs hic pascitur ventos: idem autem ipse sequitur aues volentes.* So yow neglecting the confessed agreement of the whole Catholick Church in this point, run à hunting after the light coniectures and fictions as well of other men, as your owne, concerning Amalarius, Rabanus, z Bertram and the lick, which yow are not able by any sound authoritie to make good; nether by them, were they authenticall, may thos firme foundations, which we haue layd vpon the vniforme consent of all Antiquitie, be once shaken.

As for Berengarius, if yow had not resolued to close the dore of your vnderstanding against all right reason, yow might easelie perceaue how that by his tumults our Catholick Doctrin remayned more glorious and assured, then any way impayred. For assuredlie vntill that tyme the Catholick Church did vniuersallie believe the Real Presence, nether once found any one who did directlie oppose the same. In proofe wherof wee haue not onlie the vndenyable sentences of the Fathers who liued in the first fiue hundred yeares, as aboue we haue shewen, and withall the generall consent of our Aduersaries from S. Gregories tyme and downeward, but also the expresse testimonie of that graue writer Paschasius, not the Deacon as yow b mistake him, but the Abbat who liued 200. yeares before Berengarius, and doth witnesse

s *See aboue pag.* 171

t *Thes Homylies vvere neuer heard of but nowv of late amonge Protestāts only, framed and printed by themselues, though they beare à date of 650 yeare ould, vvithout the vvarant of anyone indifferent vvitnesse.*

u *Answ. pag.* 72.

x Absit vt dicam sanctam Communionem antitypō Corporis Christi, aut nudum panē, quin potius verè Corpus & Sāguinem Christi. *Anastas. Antiochen. aduersus Gainitas.*

* *Answ. pag.* 73. 74.

y *Proverb. 10. v* 4.

z *Of Rabanus and Bertram se heretofore pag.* 43.

a *Se aboue pag.* 318

b *Answ. pag.* 74.

witnesse that, c *howsoeuer certaine vnconstant persons did erre in* his tyme *through ignorance*, yet, saith he, *is ther no man who standeth out publicklie to contradict that faith which at this day the whole world believeth, and confesseth.* d *Nether do we read that in the tymes past any man did euer err in this point, but only such as held erroneus opinions of Christ himself, howsoeuer many haue doubted concerning the Sacraments of so great a mysterie.* Thus did the Reall Presence continue in Gods Church, without euer being publicklie contradicted for 1000 yeares: after which one e Leuthericus Archbishop of Sens in France began to raise vp questions against the same, but the most Christian king Robert did so check his rashnesse, that during the life of the said king, nether he nor any other durst speake in publick against the blessed Sacrament. After the death of Robert, Berengarius began to renue the former questions of Leuthericus, being countenanced therin by Bruno Bishop of Anjou, or Angiers, vnder whom Berẽgarius was Archdeacon: but king Henry the first, sonne to Robert, imitating his Fathers Zeale of the Catholick Religion, did controule and beat downe their wicked attemps, vntill at last Henry being dead, and Philip his sonne being but a child, thes broachers of blasphemous Nouelties, proceeded with more bouldnesse to publick their errours. But yow must obserue here what a maner of man Berengarius was; for by the writers f of thos tymes he is said to haue been a man of litle or no learning at all: yet being high minded, and skorning to se his scholefellowes excell him in the estimation of learning, he thought to make himself famous by wickednesse, seing he could not attaine therunto by vertue. To which end he made vse of a great number of poore schollers whom he had maintayned in their need, and aduanced to some state wherin they might help themselues for worldlie meanes, and after hauing possessed them with his deceiptfull inuentions and arguments, he dispersed them about all the kingdome of France, in such sort that when he began to be found fault withall, and to be called to question, he wanted not a number of obscure, and hungrie fellowes to take his part both by word and writing: but all the Pastours, and Doctours that were of fame in Gods Church both for sanctitie and learning, began most vehementlie to inueigh against him, as may be seen at this day by the learned writings of thos holie Bishops and Prelats who florished in that age, Lanfrancus, Guitmundus, Anselmus, Hugo, Adelmannus, Wolphelmus, Guido, Algerus, & others who were the lights of the Christian world, and with their inuincible arguments did dissolue all that Hereticall mist which Berengarius had rayssed.

Nether were the chiefe Pastours negligent to crush the serpents head at his first appearing, by the Sacred decrees of seuerall holie

c Quãuis de hoc quidam ex ignorantia errent, nemo tamen est adhuc in aperto qui hoc ita esse contradicat, quod totus orbis credit & confitetur. *Paschasius Ratbertus de institutione Sacramenti.*

d Quia vsque ad præsens tempus nemo deerrasse legitur, nisi & qui de Christo erraverint, quamuis plurimi dubitauerint tãti mysterii Sacramenta, &c. *Ibidem.*

e *Vide tabulam Chronographicam P. Inc. Gaulteri, in seculo.* 11. *pag.* 634

f *Guitmundus li.* 1. *Malmesberiensis l.* 3. *de gestis Anglorum, & alij.*

Councells, g first at Rome in the yeare 1050, next at Vercellis the very ſame yeare vnder Pope the ninth: after ward vnder Victor the ſecond at Tours, wher Berengarius had free liberty to ſpeake for himſelf, but finding himſelf vnable to defend his Hereticall doctrin, he renounced it vnder his oath and handwriting, and ſo was diſmiſſed, not long to perſeuer: for as ſoone as Pope Victor was dead, he retourned to his former vomit for which cauſe Pope Nicolas the ſecond called together another Councell of learned Prelats and Doctours at Rome, anno 1059; wher Berengarius againe conuinced, and ouercome, did ſolemnly forſweare his ſaid errour againſt the Reall Preſence, and made publick profeſſion and proteſtation of the Catholick truth, curſing himſelf if he ſhould chance euer after to hould or teach otherwiſe. But through that ſpirit of inconſtancy wherwith all Archeretickes are toſſed, after the death of Pope Nicolas he inuented a new deuiſe, wherby, though he granted the body and blood of Chriſt to be really extant in the Euchariſt, yet did he deny that the ſubſtance of the bread and wine was any thing changed, but did remaine vnited vnto the ſaid bodie and blood of Chriſt. Wherfore a new Councell was aſſembled at Rome, wherin ther met the graueſt and worthieſt Doctours of the Church that could be had both far and neere, in the yeare 1079. vnder Gregory the VII, wher Berengarius appeared againe, now fourſcore yeare ould, together with many of his complices and partakers. Two whole dayes the controuerſie was ſeriouſlie ſifted to and fro, and the third day Berengarius, and his faction yeelded themſelues vanquished by the forceible reaſons and arguments which ther were produced againſt their errour. And Berengarius ſeriouſlie, and ſincearelie conuerted, made ther his finall proteſtation, confeſſing i *that the bread and wine, by the words of conſecration are ſubſtantially changed into the true, and proper, and lifegiuing flesh and blood of Chriſt Ieſus our Lord.* In the profeſſion of which faith he liued manie yeares after, vntill the ſixth of Ianuary 1088, when being at the point of death, he vttered thes his laſt words, i *This day of his Apparition will my lord Ieſus Chriſt appeare vnto me, to glory, I hope, by reaſon of my Penance, or elſe as I feare, to punishment for others*, whom I haue ſcandalized by my falſe doctrin.

Out of this the Iudicious Reader may gather, what litle help, or credit, our Anſwerer getteth by Berengarius, when as firſt it is moſt vndoubted

g Berengarius condemned in fiue ſeuerall Councells, at laſt renounced his Hereſy ſincearelie and liued many yeare a Catholick to his dying day Se Baronius tom 11. at the yeare 1050. 1055. 1059. and 1079.

h Ego Berengarius corde credo, & ore confiteor, panem & vinum, quæ ponuntur in Altari, per myſterium ſacræ Orationis, & verba noſtri redemptoris ſubſtantialiter conuerti in verâ, & propriam, & viuificam Carnem & Sanguinem Ieſu Chriſti Domini noſtri; & poſt conſecrationem eſſe verum Chriſti Corpus, quod natum eſt de Virgine, & quod pro ſalute mundi oblatum in Cruce pependit & quod ſedet ad dextram Patris: & verum Sanguinem Chriſti, qui de latere eius effuſus eſt; non tantum per per ſignum & virtutem Sacramenti, ſed in proprietate naturæ & veritate ſubſtantiæ. *VValdenſ. tom. 2. de Sacramentis cap. 43. Baronius ad annum 1079.* i Hodie in die Apparitionis ſuæ apparebit mihi Dominus meus IESVS CHRISTVS, propter penitentiam, vt ſpero, ad gloriam: vel propter alios, vt timeo ad pœnam. *Baronius ad annum* 1088.

vndoubted that by this his opinion he opposed the common faith of the whole Church. Secondly he quit abandoned that opinion which now our Answerer maintayneth, and betooke himself to that other, which at this day is maintayned most earnestlie by the Lutherans against our Answerer himself, and his mates. Thirdly at last he renoūced all errour and embraced the Catholick truth, believing both Reall Presence, and Transubstantiation to his dying day.

VVhen Berengarius stood to maintayne this Doctrin, many both by word and writing disputed for him. ANSWER. *pag. 89.*

Many more disputed for Arius, when he stood to maintayne his Heresie: doth it therfore follow that Arius maintayned the truth? Againe if many disputed for Berengarius, many more disputed against him: and withall they who disputed against him were the chiefe pillars of Gods Church in thos tymes: vnto whom none of the contrarie part, euen in your owne iudgment I dare say, ought to be compared ether for learning, or for good life, or yet for Ecclesiasticall dignitie. Finallie they who disputed for Berengarius when he stood to maintayne this doctrin, without doubt disputed no more for him, when he himself renounced and accursed the same. REPLY.

They were so borne downe by the power of the Pope, who now was growne to his height, that they durst not make open profession of that which they believed. ANSWER.

This bewrayeth your manifest weakness, and want of sound reason. For nether can yow make it good by the authoritie of any writer of thos tymes, nor yet by any other probable coniecture, beside your owne partiall and temerarious iudgment. For euerie one may conceaue by the proceedings of the Pope, how gentlie Berengarius was dealt withall, how easelie he was pardoned, and receaued to mercie, notwithstāding his manyfould relaps, and how by all faire meanes he was at euerie Councell conuinced by reason, and by sound arguments, hauing still free libertie to defend his cause to the vttermost both by himself, and by his followers. Yea Pope Gregorie the seuenth shewed him such fauour, & vsed him so gētly after so many times rebelling, that he was accused by his Aduersaries to haue beene a follower, and a Disciple of Berengarius, as Vrspergensis in his Chronicle anno 1080. doth relate, which is a manifest token that this your imagination of the Popes power in debarring people from making open profession of what they believed, is most vainelie false. REPLY.

Moroeuer who so considereth how powerfull a faction of Cardinalls, [k] and Bishops, stood against the Pope at that tyme, who were maintayned by the Emperour himself, in such sort, that they durst take vpon them to assemble Councells, to inueighe most bitterlie,

[k] *Baronius tom. 11. an. 1079.*

both by word, and writing, against the said Pope, and to proceed to the verie making of decrees for his deposition, hauing all Germanie in a maner partaker with them in this their Schisme, yet were so far from embracing this erroneous Doctrin of Berengarius, that they imputed it as a great crime vnto the Pope himself to be a fauourer therof: who so, I say, considereth this aright, will soone perceaue that it was not the power of the Pope, but of the Catholick truth, that did keepe men in thos dayes from making profession of the like opinion: and consequentlie that your cause is verie weake, when it hath no better stay to leane vpon, then such ouldwiues tales as thes.

ANSWER. pag. 81.

At length in the yeare 1215. Pope Innocent the third, in the Councell of Lateran, published it to the Church for an oracle that the body and blood of Iesus Christ are truly contayned vnder the formes of bread and wine, the bread being Transubstantiated into the bodie, and the wine into the blood, by the power of God.

REPLY. l M. Whitaker cõtra Duraum lib. 7. pag. 480.

Your masters heretofore were accustomed indeed to assigne Innocent the third for the l *first Inuenter of Transubstantiation*, but their shamefull lying herein hath beene set one the pillorie so often by Catholick writers, that yow now, taught by their harmes are content to assigne vs the said Innocent for *à publisher* onlie of Transubstantiation, without making mention of first or last, but leauing it to our discretion to vnderstād your meaning in the freindliest maner: which I take willie to say that your meant no more, but that Innocẽtius was the first Pope that in his decrees vsed the word *Transubstantiation*, though the Doctrin was generallie held and professed in the Church before, as the prescript forme of Berengarius m his recantation, and the expresse testimonies of the ancient Fathers, mentioning so often à chang of the substance of the bread and wine into the bodie and blood of Christ, doe testifie. And although according to this our freindlie interpretation of your words, the fact of Innocentius maketh nothing for yow at all, yet had we rather to say that yow produced it idly in this maner, then falsly as Whitaker did. But if yow will needs ioyne herein with M. Whitaker, we can do no more but ioyne this your tale with the rest of your vntruthes heretofore discouered, leauing it to the Readers obseruation how, in assigning vnto vs the originall of our Catholick Doctrin concerning the Real Presence, your beginning, progresse, and conclusion are all agreablie corrupt, and fabulous, and vnworthiet rulie of your name and reputation, as yow your self, I doubt not, would quickly vnderstand, if misfortune had not been your vnfortunate Nurse, Error your guid, and disgrace your attendant, so much the more ruthfull that it is insensible, and the more to be suspected, that it is interessedlie affected. But we will now shut vp this Controuersie by discouering to yow

m *See this aboue in this section, margent, pag. 322.*

The Originall and Succesſe of the Doctrin which oppoſeth the Reall Preſence.

Sect. XII.

THe iudicious Reader hath by this, I doubt not, full well obſerued, that if ether Scripture, Fathers, Miracles, Hiſtories, or ſound reaſon may take place in this Controuerſy of the Real Preſence, the feeld is ours, and our Anſwerer is vtterly put to flight: for what other but a shamefull flight may we tearme it, when he refuſeth to ſtand vnto the plaine and expreſſe words of Chriſt our Sauiour, and hideth himſelf in his imaginarie miſt of tropes and figures? when neglecting the open and voluntary teſtimonies of the holy Fathers, he hunteth after their obſcure and doubtfull ſpeeches? when to ſhun the force of miraculous demonſtrations, he is conſtrayned to tearme the ſupernaturall works of God, by the blaſphemous name of a *lying tales*? finally when not able otherwiſe to himſelf, he turneth his back vnto all monuments of former tymes, denying to giue credit vnto their Authenticall teſtimonyes? And though to hide the shame of his running thus away, he indeauoureth like a Parthian Souldier, to dart ſomewhat at his aduerſary by whom he is purſued, yet hath it been shewen how all his shafts recoyle vpon himſelf, without once hitting the mark at which he aymed. Nether do we need to wonder at his euill ſpeeding, if we take but notice of his cankered intention; which was, I trow, to bereaue both *Maſſe, and Maſsing Prieſts* of life. Thes be his words.

a *Anſwer. pag.* 69.

And ſo are we now come to the end of this Controuerſie: the originall, and progreſſe wherof I haue proſecuted the more at larg because it is of greateſt importance, the very life of the Maſſe, and all maſsing Prieſt depending therupon.

ANSWER. *pag.* 81.

b *Whom haſt thow rayled on? and whom haſt thow blaſphemed? and againſt whom haſt thow exalted thy voice, and lifted vp thine eyes on hie? againſt the holy one of Iſrael.* Againſt Chriſts holy Sacrament, and againſt his Real Preſence therin. And c *if it be meet* (as punishment made that other blaſphemer to confeſſe) *to be ſubiect vnto God, and that a man which is mortall should not think himſelf equall vnto God*, much leſſe should he d *open his mouth vnto blaſphemy againſt God, to blaſpheme his name and his tabernacle*, towit the holy Euchariſt, in which, as in a tabernacle, Chriſt is to remaine *with his* e *Church vnto the worlds end.*

REPLY.
b 4 *Reg.* 19. *v.* 22.
c 2. *Machab.* 9. *v.* 12.
d *Apocal.* 13. *v.* 6.
e *Math.* 28. *v.* 20.

Yow

f *Daniel.* 8. v. 11. You ought to consider that the Tirant f *who extolled himself against the Prince of the hoste, and tooke from him the dayly Sacrifice*, was an expresse figure and paterne of Antichrist, whos chiefest war wilbe against the dayly Sacrifice of the Masse towardes the end of the world, which he with all his power will seeke to take away, as that, which he will find to be most aduerse and contrary vnto himself; and therfore in tyme looke well about yow, and beware how yow playe the part of one of his forerunners in this pageant, wherin yow prosecute your malice so largely against *the very life of the Masse, and all Massing Priests*, as yow say: otherwise, believe me, yow will heare, and feele also to your

g 4 *Reg.* 19. v. 28. smart, the dreadfull sentence of allmighty God saying, g *Because thou hast raged against me, and thy tumult is come vp to myne eares, I will put a ring in thy nostrels, and a bridle in thy lips, and will bring thee back.* O that

h *Ose.* 11. v. 4. my vowes for yow may take effect, that yow may be h *brought back with the cordes of a man, with bands of loue*, and not of reueng, to Salvation in the true Church of God, and not by the treachery of your owne flesh and blood, in the temple of *Nesroch* the false God. To which intent, I offer vnto your serious consideration the discourse following, wherin, as in a glasse, yow may behould the manifest dangers of that way which yow do tread, and by the example of such as haue most

i 1. *Tim.* 4. v. 1. & 3. miserably perished therin, be moued to abandon it with all speed.

In S. Paules dayes i *the Spirit did manifestly foretell that in the latter tymes men should depart from the faith, and giue heed to seducing Spirits and doctrines of Diuells*, teaching, amongest other errours, *to abstaine from meates which God hath created to be receaued with thanksgiuing of them who believe and know the truth.* And indeed if we speake of meate which is to be receaued only of thē *who believe and know the truth*, what meate

k *Iohn* 6. v. 55. l *Iohn* 6. v. 51. can more properly be meant, then that wherof our Sauiour spake when he said k *my flesh is meate indeed, and my blood is drinke indeed*: which meate he promised to giue to his faithfull saying l *the bread which I will giue is my flesh*: and he performed he promise in these

m *Math.* 26. v. 26. words m *Take, eate, This is my body.* Now then who seeth not that it can be no other doctrin, but the *doctrin of Diuells*, which teacheth men to abstaine from eating of this heauenly food, *which God hath created to be receaued with thanksgiuing, of them who believe and know the truth*? But our Aduersaries do teach that the flesh of Christ is not to be eaten with the mouth of the body at all, therfore they teach to abstaine from that meate which God hath ordayned to be receaued of them who believe and know the truth, and consequently this their doctrin may rightly be tearmed the *doctrin of Diuells.*

That Christ ordayned this meate, his flesh I say, to be receaued with the mouth of the body, we haue made it good both by Scripture

and Ancient Fathers: the conclusion then must be of force, and shalbe displayed by thes particular demonstrations which follow, more at larg. First then n S. Chrysostome, o S. Augustin, p Theophilact, and other Fathers giue vs to vnderstand that Iudas the betrayer of Christ, was the only man of the twelue, who conspired with the incredulous Capharnaits to murmur and repine at the truth of the Reall Presence of our Sauiours flesh in the blessed Sacrament, and the first that set à broach q Hereticall imaginations against the doctrin which Christ deliuered concerning the same. Wherfore we may well say that, as the Iewes had him for their Leader to thrust Christ out of this life, so may our Aduersaryes iustly clayme him for their captaine, whylest they indeauour to banish the same Christ, and his true body and blood out of the blessed Sacrament of the Altar. Christ insinuated plaine enough that Iudas was à Ringleader in that reuolt, when with the occasion ther of he said, r *haue not I chosen yow twelue, and one of yow is à diuell?* pointing at Iudas, who had already listened vnto seducing Spirits, and learned of them this their doctrin to spurne at the truth of this mystery, and to refuse to giue credit therunto, according to that, s *But ther be some of yow that believe not: for Iesus knew from the beginning who they were that did not believe, and who he was that should betray him.* what wonder then that Iudas hauing his heart hardned with infidelity, did afterwards presume without any feare to receaue vnworthily this heauenly Manna at his Masters hands among the rest of the Apostles, whenas it was easy for his infernall Tutour, after he had so well instructed him in the first lesson of misbeliefe, to teach him soone the other of contempt? but punishment, we se, was not slow, for presently after the bit Satan tooke possession of the wretch, and neuer gaue him rest, vntill he brought him to lay violent hands vpon himself: and because this ould rotten vessell t was not able to retayne the new wine of Christ his Sacred blood receaued in the Sacrament, he therfore u *burst à sunder in the mids, and all his bowels gushed out*, and with his bowels his accursed soule, as not able to get out the way of his mouth, by which our Sauiours pretious body had entred late before.

n *Hom. 49 in cap. 6. Ioan.*
o *Tractat. 27. in Ioan.*
p *In cap. 6. Ioan.*
q *S. Aug. Enarrat. Ps. 54. ad vers. 22. & Ps. 55. ad v. 7.*
r *Ioh. 6. v. 70.*
s *Ioh. 6. v. 64.*
t *Math. 9. v. 17.*
u *Act. 1. v. 18.*

Behould then Iudas the first stirrer of this stone against the blessed Sacrament, behould who was his master and his guid herein, and finally how miserable was his end. Wher it must be obserued that as this treacherous disciple neuer made open profession of his heresy, but set it forward in secret only, and in priuat murmurations, so for many ages after it lurked in hidden corners altogether, and neuer appeared in publick to any purpose, as we haue heard it truly obserued by Paschasius in the former section. The faithlesse Iewes, it is true,

remayned allwayes infected with a cankred hate and spite against this holy mystery, and euer sought occasions to extend their malice out against the same, thought to their cost, as heretofore x by many examples hath beene made knowen: and although many Heretiks, who in the primitiue Church did follow erroneous opinions concerning the nature of Christ, did also by consequence infer erroneous conclusions against the truth of this holy mystery, yet is ther not extant any monument of Antiquity, which discouereth that euer any man stood out to defend in publick that sentence which now adayes our Aduersaries do professe, vntill the eleuenth age, as witnesseth a graue writer of thos tymes saying, y *It is most euident that the like wicked opinion* (of the Sacrament) *was neuer heard of in any place, vntil Berengarius began to play the madman.* Adelmannus z also and Hugo, both worthy Bishops, do testify that Berẽgarius was the very first that made publick opposition against the true faith of the Church, for which cause they who wrote the storyes a of thos tymes, do all of them relate, that Berengarius began then to rayse vp new opinions about the blessed Sacrament, which must needs be true, seing that by the testimony not only of b Lanfrancus, but also of Paschasius who lined 200 yeare before Lanfrancus, the whole Christian world both Latin, Greeke, Armenian, and others, did with one heart and mouth beleue and professe the contrarie.

But the question is now, in what Schole did Berengarius learne this his new doctrin, by which he taught that the faithfull did not eate the reall body, nor drink the true blood of Christ in the Eucharist? Who was his Master? None other truly but he by whom Iudas was instructed: for none other but the diuell could teach to abstaine from the said heauenly meate, which Christ had ordayned to be receaued with thanksgiuing of them who beleue, and know the truth. Nether can we doubt hereof, if we doe but obserue what is recorded of him by men of very good credit in former tymes. Vincentius c Beluacensis, a most diligent searcher of Antiquities, hath written 400 yeare ago, that the Diuell hath manie tymes beene espyed present with Berengarius, whilest he expounded his false doctrin vnto his hearers. And the holy Bishop Fulbertus, d being vpon his death bed, commanded that the said Berengarius (who came with many others to visit him in that last hower) should be put out of his chamber: protesting that he saw an vgly diuell to attend vpon him, who seemed by manie gestures to allure others to follow Berengarius and to adheare vnto him. And indeed soone after the death of Fulbertus, he began, the very first of all Christian men, to defend obstinatlie the Sacramentarian Heresie against the vniforme consent of the Catholick Church, being no doubtedly

x *See this above. pag.* 306.

y Notissimum est hoc tẽpore, priusquam Berẽgarius insaniret, huiusmodi vesanias nusquam fuisse. *Guitmundus Auersanus l.* 3.

z *Adelmannus Episcopus Aduersus Berengarium & Hugo Episc. Lingonensis in Epistolis suis ad Berengarium.*

a *Gulielm. Malmesberi lib.* 3. *de gestis Angelorum. Sigebert in Chron. an.* 1051.

b Interroga vniuersos qui latinæ linguæ, nostraq; vel literarum nostrarũ peritiã perceperunt; interroga Græcos, Armenios, seu cuiuslibet natiõis quoscunq; Christianos, vno ore hanc fidem se testabuntur habere. *Lanfrancus Episc. Cantuariensis lib. contra Berengarium.*

c *Vincentius Beluacensis in Speculo Histor. l.* 25. *c.* 30.

d *Gulielmus Malmesber De gestis Anglorum. lib.* 3. *Baronius tom.* 11. *an.* 1028.

doubtedly instructed therin by the same seducing spirit, who also taught him other such like doctrines of diuells, as against e lawfull wedlock, against the baptising of infants, together with many feats of magick art, as to goe from Tours to Rome, which is aboue 500 miles, in one day, and such like. So as, although he had not recanted before his death, we might very easely be perswaded to allow him for à prime Patron vnto our Answerer, seing it is so well known to the world in what schoole he learned his lesson.

But the Protestant writers themselues f will needs haue *Luther to haue beene the first of all vnder the sunne that impugned the Masse*: perhaps because Berengarius desisted from the enterprise, and the oppositions made by Wickleffe, and others such like, neuer came to any such grooth, as that of Luthers did. Well then it resteth that we inquire what Master he had herein: nor need we to goe far to seeke among others, whenas hee himself, who best knew it, doth most plainlie open it vnto all the word. g *Beleeue me I know the diuell verie well, for now and then he walketh with me in my chamber. When I am amonge companie he doth not trouble me, but when he catcheth me alone by my self, then he teacheth me my maners.* Againe he sheweth that he was so familiar with this his Master, that he not only walked with him in his chamber, but also did eate with him at his table. h *I am throughlie acquainted with the Diuell*, saith he, *for I haue eaten aboue à bushell of salt in his companie.* Yea he confesseth that he was his bedfellow, i and lay with him more frequently, and closser to his side, then his goodwife Kate the Nun did. One would think the diuell could be no more inward with à man, yet was he more inward then this, with his scholler Luther, as he discouereth in thes words, k *The diuell doth sometymes dance to and fro though my braines, in such sort, that I can nether write nor read.* Nay as though one diuell had beene too litle to teach Luther so much malice as he was to make vse of, l *I haue à couple of rare diuells*, saith he, *who attend and waite vpon me most diligently. For they are no petty Fiends, but great diuells; yea great Doctours of diuinity amonge the rest of the diuells.* Now if the Reader please to heare in what forme the diuell read vnto Luther his lesson against the Masse, let him but turne vnto the 15 page of this our Reply, and ther he shall find it layd downe at larg in Luther his owne frase. All which being rightly pondered, no man can deny but thes conclusions, which certaine Protestant Doctours themselues do infer concerning Martin Lurher, are most true.

First Caluin. m *Luthers doctrin concerning the supper is an opinion suggested by the Diuell.*

e *Baronius an.* 1035 *Genebrard. in Chron an.* 1041. f *Alberus tom. Carolstad. 3. 5. b. Amsdorfius, &c. alij.*

g Crede mihi bene, imò valde bene noui diabelũ. Mecum in dormitorio non nunquam deambulat. Quando cum hominibus sum, nõ nocet mihi: cum verò solũ me deprehendit, tum docet me mores. *Luther. tom. 2. Germ. Ien. fol.* 77.

h Ego diabolum intus & in cute noui, quippe quo cum plus vno salis modio comederim. *Idem in Concione. Dom. Reminiscere fol.* 19 *apud Cochleum.*

i Diabolus multo frequentius, & propius mihi in lecto accubare solet, quam mea Catharina. *Idem in Colloquijs German. fol* 275. 281.

k Diabolus interdum per meum cerebrum ita cõmeat, vt nec scribere possim, nec legere. *Idem in literis ad Electorem Saxoniæ.*

l Habeo vnum & alterum mirabilẽ diabolũ, a quibus diligenter, & admodum intentè obseruor. Sunt enim nõ vulgares, sed magni dæmones, imò inter diabolos magni doctores in Theologia. *Idẽ Coll. Ger. fol* 283.

m Cõmentum à diabolo suggestum. *Caluin admonitione vlt. ad Westpha. cit. à Schlusselb. l.* 2. *Theol. Calu. art* 1.

Secondly Hoſpinian, n *Luther being taught by the Diuell, and ouercome by his arguments, theruppon abandoned the Maſſe.*

Thirdly Dauid Paræus. o *The doctrin of Luther concerning the abrogating of the Maſſe, was inſpired by the Diuell.*

Fourthly Campanus. p *As certaine as it is that God is God, ſo certaine it is that Luther was à Diuellish lyer.*

But will yow ſee at how deere à rate Luther bought his shooling? for it muſt not be thought that the Diuell will labour gratis. The miſerable man was ſo haunted by hobgoblins, that with the terrour of their fearfull apparitions he was many tymes brought to deaths dore, as he himſelf hath left teſtifyed in many places, and particular we haue this related of him by Mālius, his owne ſcholer, in thes words: q *When Doctour Martin Luther ſoiourned at Coburg, he was much troubled with viſions of firebrands in the night, after which he all wayes felt à greeuous head-ach. It happened once that hauing ſeene the night before three ſuch firebrands flying about him, he fell allmoſt into à ſwound: but forſeeing his infirmity, he called to his ſeruant, who powred oyle of allmonds into his eares.* We haue heard himſelf alſo confeſſe how the diuell diſputing with him, and teaching him his leſſon againſt the Maſſe at mignight (à fit tyme for ſuch doctrin of darkneſſe) he brought him to that paſſe, that his ſoule was ready to depart from his body with feare and anguish, r *At that tyme*, ſaith he, *I had good experience in what maner it cometh to paſſe that ſome men in the morning are found dead in their bedds.* ſ *Yea I am fully perſwaded that Empſerus, and Oecolampadius, and others the lyke, were ſlain with ſuch horrible aſſaults, and batteries as thes.* It ſeemeth his conſcience feared that at laſt he himſelf alſo ſhould come to the lyke end, and fall into the hands of the ſame executioner. Nay, which is moſt ſtrang, it ſeemeth he affected the honour of ſuch à diuellish death, when he affirmed that he t *had rather à great deale be killed by the Diuell, then by Ceaſar: for ſo*, ſaith he, *I ſhould be put to death by à generous, and à puiſſant lord indeed.* Well he was found worthy to obtayne his deſire: for when vpon à certain euening he had feaſted largly with his Freinds, and by his ſcurrilous and light ieſting talk had made all the Company paſſing merie, being well infuſed, not now with oyle of allmondes, but with a large draughts of an other liquor, he betooke himſelf to his fatall bed, neuer to riſe aliue any more from the ſame. For, as the writers of thos tymes do teſtify, the next morning he was found ſtark dead in a moſt horrible maner, ſo vgly and disfigured to behould, that it was eaſy to know who had been the author of his death. His common ſong, they ſay, was accuſtomed to be this,

I wo

m *Hoſpinian. Hiſtor. Sacrament. parte alterafol.* 131.

o *Dauid Paræus in Prælectionibus Catechiſt.*

p *Campanus in Colloq. Latin. Lutheri tom.* 2. *cap de Aduerſar.*

q Cum Coburgi ſubſiſteret D. Martinus Lutherus, &c. accidit vt ſemper poſt apparitiones nocturnarum facium ipſe graui capitis morbo agitaretur. Accidit autē vt cum præcedente nocte tres eiuſmodi volantes faces vidiſſet, ferè incidiſſet in ſyncopen. Præſentiēs autem morbum, miniſtrum vocabat: is amygdalinum oleum inſtillabat in aurē. *Io: Manlius in loc. Commun. pag.* 42. 43.

r *See this heretofore pag.* 15. *at the letter.* m.

ſ Ego planè perſuaſus ſum Empſerum & Oecolampadium, & ſimiles, his ictibus horribilibus, & quaſſationibus ſubitò extinctos eſſe. *Luther. tom.* 7 *VVitenberg. fol.* 230.

t Magis cupio per diabolum, quam per Cęſarem mori, morior enim per magnanimum atque potentem Dominum. *Idem Colloq. Latin. fol.* 32.

u *Cochlæus invita Lutheri, & alij paſſim.*

x *I was thy plague, ô Pope, whyle I had breath:*
And when I dye, be sure, I'l be thy death.

x Pestis eram vivus, moriens tua mors ero. Papa. *Pomerā calleth this one of Luthers profecies. Se Prateolus verbo Lutherani.*

But y *woe to thee that spoilest, shalt not thow thy selfe also be spoiled? and thow that despisest, shalt thow not thy self also be despised? when thow shalt haue made an end of spoiling, then shalt thow be spoiled; when being wearie thow shalt cease to contemne, thow shalt bee contemned thy selfe.* Ther then lyeth Luther contemptible, and despised, whyleſt *the Pope, the Masse, and massing Priests*, whom he so much maligned, do florish yet, and prosper dayly more and more, For z *God is our arme in the morning, and our help also in the tyme of trouble.*

y *Isay. 33. v. 1.*

z *Isay. 33. v. 2.*

Let vs proceed to se how some of Luthers scholefellowes, and followers haue proffited vnder the same master, and haue been whipt with the same rod. Andreas Corolstadius a being Archdeacon of the Church of Wittenberg, contracted great freindship with Martin Luther, and renouncing the Catholick Religion, embraced his Doctrin. But forasmuch as b *Ther is no peace or agreement among the wicked*, before two yeares were thoughlie expired, all their freindship was changed into mortall hatred, when Carolstadius reuolted from Luther and from his doctrin, as lightlie as Luther had reuolted from the Pope. He inuented then à new opinion concerning the blessed Sacrament, contrarie to that which Luther had brought: for, as Sleidan c relateth, he interpreted the words of the Institution, *This is my Bodie*, to signifie *Here sitteth my bodie.* So as with him the bread was no more but à bare figure. And though, as Kemnitius d affirmeth, he was wont to boast that this exposition came to him by reuelation: yet Luther e will make it good that this reuelation came not from God, but from the diuell: and Albertus f proclaymeth vnto all the world that *the diuell had possession of Carolstadius, euen corporallyit self.* Nay, saith Luther, g *I beliene he was not possessed with so litle, as with one only diuell.* h *Nether let any man think it strang that I call him à diuell, for I regard not Carolstadius himself, but I regard the diuell by whō he is detayned, the which diuell speaketh in him.* And trulie his horrible end giueth great testimony vnto all thes sayings of him, for as we read in that Epistle which the Ministers of Basil did write i of his death, he also was suddainlie slayne by the Diuell himself. Vpon whos tumbe I know not what more fitter sentēce might be written for an Epitaph, then that which Philip Melanchon hath pronounced of him. i *Carolstadius the first rayser of this vprore, à wild fellow, destitute both of wit, learning, and common sense, so far from giuing any signe, or token*

a *Prateolus verbo Carolstadius. Genebrard in Clemente 7.*

b *Esay 48. v 22.*

c *Sleidan lib 5 fol: 65. b. initio.*

d *Kemnitius in libello de Cœna Domini pag. 214.*

e *Luther. tom. 3. Ien. fol. 68*

f *Albertus in libro contra Carolstadinos 2. 4 pag 1. & 2 pag. 2.*

g Puto non vno diabolo obsessū fuisse miserabilē illum hominem, *Luther in loc. commun. class. 5. pag. 47.*

h Quod diabolū eum nomino nemo miretur: nam de Carolostadio nihil ad me attinet, ego ad illum non respicio, sed ad eum à quo obsessus est, qui per ipsum etiam loquitur. *Idem tom. 3. Ien fol. 61. b.*

i Carolstadius primus excitauit hunc tumultum, homo ferus, sine ingenio, sine doctrina, sine sensu communi, &c. tantum abest vt in eo sanctificatio aliqua Spiritus sancti animaduertatur, imò extant manifesta signa impietatis. *Philip. Melanthon. Epist. ad Fredericum Micronium.*

or token of the Holy Ghost, that he had many playne demonstrations of impiety extant in him.

Ioannes Oecolampadius [k] of an Apostata Monke became scholler vnder the same Master, and at last payed as deere for his schooling as the rest. At first he was Luthers adherent, yet falling from him afterward, as Carolstadius had done, he inuented an interpretation of his owne against the Reall Presence, making the words of Christ *This is my Bodie*, to import no more then, *This doth signifie my Bodie*. But that *seducing spirit*, who was his Instructour herein, soone after became his executioner: [l] For going to bed in good health ouer night, the next morning he was found stark dead. Beza, [m] who most fauoured him, will haue vs to belieue that he dyed of the plague: others think and say otherwise; some that he was secretly murthered by his gentlewoman [n] that lay in his bosome: and some that he made himself away, Iudas-like, by his owne procurement: but many are of the minde that Luthers [o] opinion of his death is most true, when, as we haue heard *, he iudged that he was slayne indeed by the verie Diuell himself.

With thes may walk Martin Bucer [p] an Apostata Fryer, who about the yeare 1530, first of all followed the sect of the Sacramentaries: but shortlie forsooke them, and went to Luthers side: wher he remayned not any whyle, but retourned back againe to the Zuinglians, who receaued him with great applause and triumph; which was soone at an end when againe he rowled to the Lutherans, though not long to continue ther nether: for getting no satisfaction, as he thought, on ether side, at last he set vp shop for himself, and set to sale a compound of Lutheran and Zuinglian opinions as handsomelie mixed together as he could deuise. Of him Luther giueth this his testimonie, which were easie to belieue though, Luther had neuer said it: [q] *Bucer was taught by a maligne spirit to deny the bodie and blood of Christ to be truly and really in the Eucharist.* And wheras Bucher vaunted that he had learned his doctrin by reuelation, [r] *VVhat man*, say eth Luther, *being in his witts, will make any doubt but that this reuelation, wherof Bucer maketh such boast, was suggested vnto him euen by Satan himself?* As for his death, allthough we doe not find that he perished bodyly by the hands of the diuell, as others of his companions did, yet can it hardlie be said that he made a better end then the rest, seing that at his death he professed himself an absolute Iew, affirming that the Messias was not yet come. And therfore the Vniuersitie of Cambridge [t] had verie good reason to cause the bones of this Dutch Apostata to be digged vp againe fiue yeares after his buriall, and to be publicklie burned in detestation of his notorious an impietie.

[k] *Prateolus verbo Ioan. Oecolampadius. Genebrad in Leone. 10. & in Clemente 7.*

[l] *Cochlaus in actis Lutheri an. 1531.*
[m] *Beza in Icomib.*

[n] *Se Cochlaus vbi supra.*
[o] *Luther lib. de Missa primata post initium.*
* *Pag. 330. at. f.*

[p] *Prateolus verbo Bucerus. Genebr. in Paulo 3.*

[q] *Luther in Colloquijs VVittenberg.*
[r] Quis sanę mentis dubitare possit, reuelationem quam iactat Bucerus, à Satana esse suggestam! *Ibidem.*
[s] *Possevinus lib. de Atheis nis Hæreticis cap 8.*
[t] *Prateolus supra Onuphrius annum 1551. & 1557.*

As for Zuinglius we need not to spend much tyme in prouinge that he also had à Tutour of the same ranke, and that he receaued his Doctrine of naked tropes, and figures from à seducing spirit, seing that he himself hath been pleased to saue vs that labour, by telling vnto the world in plaine tearmes, that he was instructed therin by à night-walking u Admonitour, whom though he could not discerne so well as to know vv *VVhether he were black or white*, yet a nigh neighbour of his, and he à Protestant too, will not suffer vs to stād long in doubt therof, for, saith he, x *It is more cleere then the sunne at midday, that it was not the true God, but the very diuell, who by à dreame inspired Zuinglius with his Heresie.* How he dyed, Luther telleth vs, saying that, y *He was slayne most miserablie in à battell, and therfore dyed in his sinnes.* For he followed the conduct of his seducing spirit so far, that amongest other impieties, at last he bore armes against his country: and euen as of à Chanon z of the Church of Cōstance he became à Sacramentarian Archeretick, so from Heresie he proceeded to wicked rebellion: wherin perishing he gaue iust occasion to Luther to affirme that *He dyed in his sinnes, and despayred of his saluation*; yea a *that dying lyke à theefe, and à seditious person, he is certainlie damned, whyleſt he indeauored by force of armes to make others to imbrace his errour.*

Not onlie in Zuinglius did the world take notice how turbulent thes new inspired, and illuminated Doctours are accustomed to proue vnto the Christian common wealth, but also in manie others, cheeflie in Thomas Muntzerus, b or Monetarius, à keene Nouelliſt in Luthers tyme, who not onlie opposed the Reall Presence with the rest, but also in the yeare 1524 boasted much that the Spirit c had reuealed vnto him, that he should make à glorious conquist of all the world vnto the kingdome of Christ by the sword of Gedeon, giuen vnto him, as he said, from aboue. Wherupon the yeare following, holpen by this his worthie spirit, and incensed by the seditious writinges of Martin Luther, he raysed à most horrible tumult throughout all Germanie, prouoking hundreds of thow sands of the ruder sort to take armes against their Princes and Gouernours d for the obtayning of à pretended Christian libertie: nether did he rest vntill both himself, and aboue à hundred thow sand of thos poore peisants were slaughtered with him.

But now concerning Caluin and his Doctrin, can we shew that he was skoolfellow vnto the aboue named, and that he was taught by the same Master, and at as deere à rate too, as any of them all? I will lay downe the testimonies of other Protestant writers in proofe hereof, and let me se whether our Answerer with all his skil, will be able to disproue them. First then Conradus Schlusselburg layeth downe this for an vndeniable conclusion, e *That the verie Diuell himself is the Master*

u *Zuinglius tom. 2. lib de subsid. Eucharist. fol. 249.*

vv Ater fuerit an albus nihil memini. *Ibidem.*

x Sole meridiano clarius est, non Deum verum, sed diabolum ipsissimum Zuinglio per somnium suā Hæresim Sacramentariam inspirasse. *Conradus Schlusselburg. in Theolog Caluinist. proemio.*

y *Luther apud Hospinian. histor. Sacrament. parte altera. fol. 187.*

z *Prateolus verbo Zuinglius. Genebrad. in Leone. 10. & Clemente. 7.*

a Tanquam latro & seditiosus mortuus, damnatus est, volens alios armorum vi ad suum errorem adigere. *Luther. Colloq. Latin. tom. 2. fol. 36*

b *Prateolus in verbo Lutherani, & in verbo. Tho. Muntzer. & in verbo Schaplerus.*

c *VVhat spirit this vvas, the euent did discouer.*

d *Se Staphylus lib. de Concordia Lutheranorum.*

e *Schlusselburg. li. 2 Theolog. Caluin. art. 12.*

f Idem lib. 3. art. 8.

g Schutz. præfat. ad 50. cauſas.

h Oſiander. in Enchirid. cont. Calu. in concluſ. pa. 267.

i Conrad. Schluſſelb. lib. 2. Theolog. Caluin. fol. 72.

k Hieron. Bolſecus in vita Caluini. cap. 22.

l Beza in vita Caluini.

m Bolſecus vbi ſupra.

n 1. Reg. 5. v. 4. & 6

Maſter of all Caluiniſts: f *that the Caluiniſtical ſpirit is a ſpirit of darkneſſe, and that Satan vſeth them as his organs, to deliuer his diuellish Doctrin vnto the people.* Secondly Ioannes Schuts doth constantly affirme that the Doctrin of the Caluiniſts concerning the Sacrament, g *Is a ſink wherevnto many Hereſies do flow, and the verie vttermoſt anger of Satan, which he, ſtirred vp with fury, doth ſpit forth againſt Chriſt and his Church.* Thirdly Oſiander. h *Let any Godly Reader then think what mortall poiſon, Satan doth power into men by meanes of the Caluinian doctrin, through which all Chriſtianitie now is ouerthrowen.* By thes teſtimonies it ſeemeth that the Diuell laboured not a litle to make Caluin his perfect Scholler, and therfore we may be ſure he would haue ſound payment of him for his teaching. The aboue named Proteſtant Doctour Schluſſelburg, who liued at the ſame tyme, doth beare witneſſe that all was diſcharged in full. For, ſaith he, i *God in this world ſhewed his iudgment againſt Caluin, whom he viſited in the rod of his anger, and horrible punishement ouer him, before the dreadfull hower of his vnhappy death: for with his potent hand he ſo ſtruck this Hereticke, that deſpayryng of his ſaluation, calling vpon Diuells, ſwearing, curſing, and blaſpheming moſt ſcrablie, he yeelded vp his wicked Ghoſt.* k Bolſecus addeth that he ſwarmed with filthy vermin which conſumed all his bodie, cheeflie about his priuities, in which he was tormended with a moſt beaſtlie canker. And l Beza, Caluins owne whit child, doth confeſſe that he was plagued with the ſtone, gout, hæmorrods, conſumption, ſtopping of the cheſt and breſt, migram, flix of gnawing humours, and ſpitting of blood. Finally Bolſecus m doth witneſſe further, that amongeſt other execrations, which he breathed forth at once with his ſoule, he curſed moſt bitterly the hower wherin firſt he gaue himſelf to learning, ſtudie, and writing.

Behould now from whence the prime Oppoſers of the Maſſe, and of the Real Preſence, did receaue their Doctrin, and conſider whether that ſaying of the Apoſtle, which I touched in the beginning of this Section, may not fitly be applyed vnto them; that is to ſay, whether, conſidering the ſchoole wherin they were taught, and the punishment which at laſt ouertooke them, it be not moſt cleere that their Doctrin was none other, but reallie a *Doctrin of Diuells.* I forbeare to produce any more examples of the like fearefull iudgment, which in late tymes, neerer to vs alſo, hath beene extended by the hand of God vpon ſeuerall of their followers, who, notwithſtanding all thes demonſtrations, haue preſumed to shew themſelues moſt earneſt in aduancing thos opinions, which God hath ſo wrathfully chaſtened in the firſt authors: for I am perſwaded that the lyke examples are not vnknowen to ſuch as ought moſt of all to take warning by them, how ſoeuer they labour to magnify their Dagons n ſtump, and to make it equall with

the Ark of the God of Israel, euen when his hand is heauy vpon them in their owne flesh and blood for the same. o *Oh that they were wise, and would vnderstand this, and would consider their later end.* But it shall suffice at this tyme that I put the Reader in mynd, how euen by their owne testimony they are conuinced to be guilty. For what testimony haue they giuen of Luther? Beza affirmeth that he was p *A man altogether inspired from aboue.* M. Iewell: * *A most excellent man, sent of God to lighten the whole world.* M. Iohn Fox: q *The Helias, Conductor, and chariot of Israell,* r *Sent and set vp by the mighty spirit of God.* M. Whitaker s *We reuerence Luther as our Father.* Finally M. Gabriel Powell calleth him t *Holy saint Luther.* Haue not thes men, I pray yow, by this their testimony giuen of Luther, obliged themselues to stand to his iudgment, who was thus *inspired, sent, and set vp by the mighty spirit of God?* Well then let them hearken what hee saith of them in this point of the blessed Sacrament. u *Without all doubt it was Satan who taught the Sacramentarians to oppose themselues against this Sacrament, to the end that the egge being supt of, nothing should remaine with vs but the bare shell: that is, Christs body and blood being taken away, we should haue no more but simple bread made by the baker.* x *Therfore,* saith he, *we censure in good earnest all Zuinglians and Sacramentarians, who deny Christs bodie to be eaten by the carnall mouth in the venerable Eucharist, for Heretecks and aliens from the Church of God, yea for men y possessed of the Diuell, and beset with diuells on all sides before, behind, vnder, ouer, within and without: so that the Diuell doth edge them forward by setting his spurrs to their sides, & doth guide their tongue, and pen against Christ.* Thus far Luther, euen Luther approued by our Aduersaries as yow haue heard.

Would to God our Answerer, who is so brisk sometymes in alleadging the authority of Erasmus for himself, were of no worse a temper in this point then Erasmus was, whos saying this is. z *I could neuer hither to be perswaded, nor euer shall I, that Christ, who is both veritie, and charity, would suffer his beloued spouse so long tyme to wallow in an errour so abhominable, as to adore a crust made of wheat flower, for himself.* And againe being traduced by Conradus Pelican to hould with our Aduersaries, he cleereth himself thus. a *I haue allwayes refused to yeeld the least*

o *Deuteron. 32. v. 29.*

p Virum ore toto diuinitus afflatū. *Beza in Iconibus.*

* *Iewell in his defence of the Apology. pag. 426.*

q *Fox Acts and monuments pag. 416.*

r *Ibidem pag. 400*

s *Whitaker contra Camp. rat. 8. & pag. 155.*

t *Powell in his cõsideration of the Papists supplicatiõ pag. 70.*

u Satanas in mũdo haud dubiè author est Sacramentariis huius Sactamenti labefactendi & euertendi gratia, contendẽs planè ouo epoto, nobis relinquere putamina: hoc est Christi Corpus & Sãguinem è Sacramento tollere, vt præter simplicem panem à pistore confectum nihil reliquum nobis remaneat. *Luther tom. 7. serm. de Eucharistia. pag. 335.*

x *See this heretofore pag. 78. at. g.*

y Dæmoniacos, diabolis omni ex

parte, ante, pone, supra, infra, intus, & extra obsessos. Diabolum admotis calcaribus eosdem agitare, & linguam calamumque eorum contra Christum moderari. *Idem.*

z Nunquam mihi persuaderi potuit, neque poterit, Christum qui veritas est & charitas, tamdiu passurum fuisse dilectam sponsam suam hærere in errore tam abhominando, vt crustulum farinaceum pro ipso adoraret. *Erasmus Epist. ad Ludouicum Berum.*

a Ad id negaui semper me posse animum inducere, præsertim cum Euangelicæ atque Apostolicæ literæ tam euidenter nominent corpus quod datur, & sanguinem qui effunditur, &c Si ibi persuasum est in Synaxi nihil esse præter panem & vinum, ego me membratim discerpi malim, & omnia perpeti, quam profiteri idem quod tu profiteris; nec patiar vt tui istius dogmatis me Authorẽ facias, vel comitem, ita mihi contingat nunquam à Christo seiungi. *Idem Epist. ad Conrad. Pelicanum.*

consent therunto, chiefly because both Euangelicall and Apostolicall [illegible] do name so manifestly the Bodie which is giuen, and the blood which is shed &c. If thow beest perswaded that ther is nothing in the Sacrament but bread and wine, I for my part wilbe torne in peeces, and vndergoe all extremity yet sooner thē professe that which thow doest: Nether will I giue thee leaue to make me ether an Author, or à companion vnto thee in any such thy doctrin. God blesse me from euer departing so far away from Christ, Amen. Hereal so will I put our Answerer in mynd againe of that exhortation which Philip Melancthon maketh vnto him saying, b *If thow denyest Christ to be in the Sacrament of the Eucharist for human reasons, what will thy conscience say in the tyme of tryall? what reason will it be able to produce for departing from the receaued sentence of the Church; then thos words:* Hoc est Corpus meum, *wilbe so many thunderboults, &c.* And truly when we shall appeare all of vs before the dreadfull throne of Christ, to yeeld accoumpt of our faith and works, à Catholick being demanded why he believed the Sacrament to containe the real body and blood of Christ, may confidently answer: Because thow diddest say it, O lord, in plaine tearmes, and thy Apostles declared it in like maner, without any mētion of ether trope or figure: the Holy Fathers believed it, and taught that the bread was really c changed into thy flesh, for which cause they prayed to it, yea they worshipped and adored it: thy heauenly Father by supernatural miracles d hath confirmed it most frequently, and thy Church hath allwayes professed it most constantly.

b *Melancthon. epi. ad Frederic Myconium, se this more at large heretofore pag. 215.*

c *Se this in the Fathers sayings alleadged in the Sections 5 6 7 8. and 9.*

d *Se this aboue Section 10.*

But when Christ shall inquire of à Protestant, why diddest thow wreast my plaine and simple words, vnto à bare figuratiue sense and meaning? what other answer will he be able to giue, but that he could not cōprehend how à thing which seemed to his outward senses to be bread, should be his body? But then will Christ say, whether ought thow to believe sooner, thyne owne sense and reason which is so frayle and fallible, or my word which is assured and true? the Gentiles by human reason thought it great folly to believe that I being God, should become man, and be crucified as I was: yet thow diddest easely believe thus much aboue thy humane reason, only by the warrāt of my word: and why diddest thow not the same in this mystery of my Sacrament, seing the words are as plaine in the one as in the other? for why shouldest thow search for tropes and figures more in thes words, *This is my body*, then in thes other e *The word was made flesh*? or if thow takest this later plainly according to the letter, why not the former also? or finally if it be lawfull for thee to imagin à figure at thy pleasure, why might not Seruetus f and his followers be excused for houlding that when the scripture maketh mētion of Father, Sonne, and holy Ghost, they meant only three seueral names of God, and not three distinct Persons

e *John. 1. v. 14.*

f *Se Prateolus verbo Seruetiani.*

why might not the Manichies aſwell be excuſed when they affirmed that Chriſt had but an imaginary body, and was man in shew only, and was crucifyed in an Image or likeneſſe of human flesh, and not in à true reall body at all? in à word, why may not all the Scriptures be taken aſwell figuratiuely, as this place of the Sacrament, whenas in no part therof it ſpeaketh more abſolutly then when Chriſt ſaid *This is my body*? What Holy Father euer frō the beginning taught that it was à bare figure, and not the true body withall? what Councell euer declared or determined any ſuch doctrin? what Church euer before Luther, did condemne the faith of the Reall Preſence for Hereſy, ſuperſtition, and Idolatry, as thow doeſt ô Proteſtant? art thow wiſer then all the Saints and learned men of ſo many ages? doeſt thow prefer thyne owne practicall iudgment before the decrees of ſo many Councells? before the profeſſed faith of ſo many ages?

O what thunderboults will thes, and ſuch like à thowſand more be, proceeding from the mouth of the dreadfull Iudg, to whom the poore deluded ſoule will not be able to anſwer one for à thowſand, but will ſtand trembling and diſmayed, expecting the finall and fearefull blow, which maketh an euerlaſting ſeparation betwixt God, and it self? I meane that irreuocable ſentēce, g *Depart frō me ye curſed*, goe ye incredulous, and miſbelieuing wights, *into eternall fire*. Then will it appeare how far diſtant from truth thos imaginations be, which now are held for ſcripture, and how deceiptfull that priuat ſpirit is, which now is accoūted an inſpiration of the holy Ghoſt: then will all ſuppoſed diuine reuelations shew themſelues in their owne likneſſe of diabolicall illuſions, and the way that ſeemed to leade ſo vndoubtedly to bleſſe, will proue to end in euerlaſting dānation. Wherfore I think that our Aduerſaries out to giue good eare vnto that exhortation, which à Lutheran brother of theirs doth make vnto them in thes words. h *In vaine do the Sacramentaries faine themſelues to celebrat the ſupper of the lord very religiouſlie, whenas they diſhonour it with infinit reproch by depriuing it of the moſt pretious treaſure of the preſent flesh and blood of our lord. Let them glory that their ſoules are taken vp into heauen: but let them take heed by what ſpirit they are caryed, who take away the moſt excellent guifts from the Euchariſt. Let them beware I ſay that they be not caried away with the ſame ſpirit wherwith Thomas Monetarius, Carolſtadius, the king of the Anabaptiſts, and many other puffed Prophets and ſwelling deuines were lead: leaſt being deluded by the iuggling of Satan, whyleſt they imagin themſelues to be taken vp into heauen, they come to be throwen headlong into the deepeſt hell.*

Though I wish our Anſwerer better fortune truly euen frō my heart, yet doth he miniſter no ſmale occaſion of feare, when I ſe him ioyne himſelf ſo cloſſe with the fornamed ſchollers of Satā, in this deteſtable doctrin

g *Math 25 v. 41.*

h Fruſtra Sacramentarii ſimulāt ſe magna religione myſteriū ſacræ Cœnæ celebrare, quamdiu eam infinitis cōtumeliis afficiunt, atque ex ea eximunt pretioſiſſimum theſaurum præſentis Carnis & Sanguinis Domini. Glorientur mentes ſuas rapi in cælū. Viderint autem quo ſpiritu rapiātur, qui rapiunt præſtātiſſima dona ex Euchariſtia. Viderint inquam, ne rapti ſint ab eodē Spiritu, quo ſe rapi Thomas Monetarius, Carolſtadius, Rex Anabaptiſtarum Monaſterienſis, multique Enthuſiaſtæ ſomniabāt, ne eluſi præſtigiis Satanæ, dum putant ſe rapi in cælum, ad ima tartara abripiantur. *Ioachim Veſphalus de locis Collect. ex Auguſt.*

doctrin of diuells, that he profeſſeth himſelf to haue proſecuted his diſ-
i *Anſvv. pag. 81.* putation againſt the Real Preſence, i *More at larg, becauſe it is of greatſt importance, the very life of the Maſſe, and all Maſsing Prieſts depending thereupon.* As who ſhould ſay he would bereaue vs of this our precious life. But that which we haue produced, not only aſſureth vs of the protectiō of Gods allmighty hand, but, as I ſaid, ſtirreth vp in vs alſo a fellow feeling of our Anſwerers danger, fearing leaſt, as he conſorteth himſelf with this vnfortunate crew in profeſſion, ſo he be made partaker of their damnation: and as he maintayneth the ſame doctrin, ſo he come at laſt to perish in the ſame ruin; for aſſuredly this myſticall and bleſſed
k *Iudges. 7. v. 13.* cake k, which they do hould in ſuch deriſion and contempt, will fall at laſt moſt heauily vpon the whole hoſte of Madian, & will ſtrike downe their proudeſt tents, and tabernacles: whyleſt our Catholick Church will euer in thes triumphes hould one to ſing vnto our lord this ſong of
l *Pſal. 22. v. 5.* thanksgiuing. l *Thow haſt prepared à table in my ſight, againſt thos that do afflict and trouble me. Thow haſt anointed my head with oyle, and oh how excellent is my ouerflowing cup! And thy mercy ſhall follow me all the dayes of my life.*

And thus we are come to the end of this Controuerſie of the Reall Preſence, wherin if the learned Reader ſhall chance to imagin that I haue beene too prolix without any great cauſe, conſidering what friuolous obiections my Aduerſarie produced againſt the ſame, which I confeſſe might eaſely haue beene confuted in fewer words: yet if he remember that our Anſwerer himſelf accounted this article to be of greateſt importāce, and for that cauſe did profeſſe himſelf to haue proſecuted more eagerly the originall and progreſſe therof, I doubt not but he will eaſely graunt that I had iuſt cauſe to enlarg thus my Reply, to lay open both the oppoſers vanity, and the ſoundneſſe of our Catholick verity. But now indeed, hauing made it good that the Roman Church is the ſelf ſame at this day for her Religion which ſhe was in primitiue tymes without any materiall chang or alteration, notwithſtanding all that our Anſwerer hath alleadged, for the contrarie; and withall hauing confirmed this truth by the two examples of greateſt importance, that is by the doctrin of vnwritten Traditions, and of the Reall Preſence, I ſhall eaſely be perſwaded to condeſcend vnto my Reader henceforward, in his deſire of breuity, Contenting my ſelf to inſiſt only vpon the maine grounds and ſubſtance of the controuerſie, and to let paſſe the many needleſſe and impertinent digreſſions wherwith our Anſwerer aboundeth in euery particular diſputation, let vs proceed then to the next, which is

OF CONFESSION.

WE haue heretofore obſerued out of a Vincentius Lirinenſis, that euen as Satan transfigureth himſelf into an Angell of light, ſo do his Miniſters endeauour ſtill to ſet themſelues forth in the outward rayment of the childrē of righteouſneſſe. Our Anſwerer in this matter of Confeſſion ſeeketh to cloathe himſelf like vnto the Ancient Fathers, alleadging his Communion booke, *wherin*, ſaith he, b *by publick order it is preſcribed that the Miniſter ſhall exhort the people, that if ther be any of them which cannot quiet his conſcience, he ſhall come to the Miniſter and open his griefe in Confeſſion, that by the Miniſtry of Gods word he may receaue confort, and the benefite of Abſolution &c*, and hauing wrapped himſelf in this ilfauoured rag of doctrin (which to this day ſeemeth both ridiculous, and ſuperſtitious to the wiſer ſort of the Proteſtants themſelues) he will needs make vs beliue that therfore he diſagreeth not with the holy Fathers of the primitiue Church, who, as I ſaid, exhorted the people to confeſſe their ſinnes vnto their ghoſtly Fathers. But if we lift vp his coate à litle, we ſhall preſently eſpy à clouen foot, and find out that he differeth herein as far from thos Ancient Fathers, though he would faine transfigure himſelf thus into their lickneſſe, as Satan doth from an Angell of light. For the diſcouery wherof we will firſt of all shew how that

a *See heretofore pag.* 35.

b *Anſwer. pag.* 81.

Sacramentall Confeſſion is approued both by Scripture and Fathers.

SECT. I.

THe Sacramēt of Penance, conſiſting of thes three materiall parts, Contrition, Confeſſion, and Satisfaction, is made perfect & complete by the Forme of Abſolutiō, and was inſtituted by Chriſt our Sauiour after his Reſurrection, when appearing to his diſciples Iohn 20, he ſaid: c *As my Father hath ſent me, I alſo ſend yow: when he had ſaid this he breathed vpon them, and ſaid vnto them, receaue ye the holy Ghoſt, whos ſinnes ye ſhall forgiue they are forgiuen them, and whos ye ſhall retaine*

c *Iohn. 20. v. 21. 22. 23.*

they are retayned. Here are to be found all the circumſtances requiſite for the inſtitution of à Sacrament: Firſt Chriſt himſelf ordayning it, and for the due execution therof, imparting *the holy Ghoſt* vnto them who were to be Miniſters. Secondly we haue an expreſſe commandement or Miſſion to exerciſe this power: *As my Father hath ſent me, I alſo do ſend yow.* Thirdly the externall Rite, or ſigne of pardoning is layd before our eyes in thos words: *Whos ſinnes ye ſhall forgiue.* Finally here is à certaine promiſe of that heauenly grace wherwith ſin is clenſed, as thos words, *They are forgiuen them*, do make manifeſt.

And truly if it be granted that Chriſt did euer inſtitute any Sacrament at all, it cannot be denyed but that in this place alſo he ordayned one: for nether in the inſtitution of thos two Sacraments which are admitted by our Aduerſaries, did he expreſſe himſelf more plainly, nether doth the Scripture impart the name of à Sacrament more vnto thos then vnto this, nor yet can our Anſwerer produce any teſtimony of venerable Antiquity defining this to be à Sacrament leſſe then ether Baptiſme or the Euchariſt. Wheras we are able to alleadg for our ſelues the conſtant agreement of the Fathers, declaring Penance to be à true Sacrament indeed. Firſt [d] S. Auguſtin in his fift booke of Baptiſme, doth recken it amongeſt other Sacramēts, ſtyling it by the name of *Reconciliation.* And ellswhere he expreſly tearmeth it à Sacrament: when expounding thos words of the Pſalmiſt *qui alligat contritiones eorum*, he ſaith thus; [e] *VVhat be thes bandes? the temporall Sacraments are the medicinable tyes of our contrition: temporall Sacraments by which in the meane tyme we receaue comfort.* Afterward he telleth vs that thes Sacraments which he ſpeaketh of, are [f] *the Euchariſt, and the impoſition of the hands of the Preiſt in Penance*, which Sacraments, he ſaith, will not be found in heauen after this life.

The ſame is ſtrongly confirmed by many other Fathers, when they ioyne Penance with Baptiſme, or with the Euchariſt, without any exception at all. [g] *VVhy art thow Baptiſed*, ſaith S. Ambros, *if ſinnes cannot be forgiuen by man? In Baptiſme ther is ſurely remiſſion of all ſinnes whatſoeuer: nether is it any matter whether by Penance, or by Baptiſme, the Prieſts do aſſume vnto themſelues this prerogatiue* (of pardoning ſinnes) *for one and the ſame Myſtery is in both.* Behould here how plainly S. Ambroſe not only declareth the power which Preiſts haue to forgiue ſinnes, (of which hereafter) but alſo compareth the Sacrament of Penance, with that of Baptiſme. And becauſe the Nouatians, againſt whom S. Ambroſe ther diſputeth, by denying the vertue of Penance did make à difference betwixt it and Baptiſme, ſaying that man might Baptiſe, becauſe God was the chiefe worker in that Sacrament: therefore

[d] *S. Auguſtin l. 5. de Baptiſ. cap 20.*

[e] Quæ ſunt iſta alligamenta? temporalia Sacramēta alligamēta medicinalia ſunt cōtritionis noſtræ. Sacramenta interim temporalia quibus habemus conſolationem. *S. Aug. in pſ. 146.*

[f] Euchariſtiam, & manus impoſitionem præpoſiti in pœnitentiā, quæ in cælo nō erunt. *Ibidem.*

[g] Cur baptiſaris, ſi per hominē peccata remitti nō licet? in baptiſmo enim vtique remiſſio peccatorū omnium eſt: neque intereſt vtrū per pœnitentiam an per lauacrum hoc ius ſibi datū, Sacerdotes ſibi vindicant: vnum in vtroque myſteriū eſt. *S. Ambroſ l. 1. de Pœnitentia c. 7.*

fore the holy Father sheweth that Penance in this also is like vnto Baptisme, because in it God is the principall taker away of sinne as well as in Baptisme, the Priest being but an instrument therin vnder God. h *But thow wilt say, that in Baptisme the grace of the mystery worketh: and what in Penance I pray thee; doth not the name of God work in like sort?*

S. Hierome in like maner: i *Let him be redeemed by the blood of our Saviour, ether in the house of Baptisme, or in Penance, which doth imitate the grace of Baptisme.* And againe. k *That which is written, And the blood of Christ cleanseth vs from all sinne, is to be vnderstood as well in the confession of Baptisme, as in the mercy of Penance.* And ellswher he ioyneth it in equall dignity both with Baptisme, and with the Eucharist, saying: l *God forbid that I should say any thing amisse of thos men, who succeeding in the Apostolicall degree, do make Christ his body with their sacred mouth: by whom we are made Christians* in Baptisme: *and who hauing the keies of the kingdome of heauen, do iudg in a certaine maner before the day of iudgment,* that is, in the Sacrament of Penance, when after hearing the sinners Confession in particular, they passe their Iudiciall sentence cõcerning his binding or loosing, and according to the same they ether forgiue or retaine his sinnes by vertue of that commission giuen vnto them by Christ Iohn 20. And this they performe as truly and as really as when they do ether Baptise, or consecrate the holy Eucharist. Which is declared also most plainly by S. Chrysostome in his third booke of Priesthood: wher hauing first coupled the power of Absolution with the power of consecrating the Sacrament (as two speciall prerogatiues belonging vnto Priesthood) he paralelleth Penance with Baptisme saying of the Priests, That m *they haue power to forgiue vs our sinnes, not only when they Baptize vs, but after that also*, meaning in the Sacrament of Penance.

So S. Cyprian speaking to God saith, n *After Baptisme, which for the reuerence therof may not be iterated, thow hast prouided another lauer*, to wit of Penance. Tertullian also telleth vs that ther be two Entries, by which we must passe to obtaine remission of our sinnes, first Baptisme, the which being as it were stop't vp againe by actuall sinne, o *God did permit another to lye open, that is to say the gate of Penance, which receaueth in all such as do knock therat.* The same is confirmed by Theodoretus, p when he teacheth that the Ablutions, and Sacrifices of the ould law, were

h Sed dices quia in lauacro operatur mysteriorũ gratia: quid in pœnitentia? nonne Dei nomen operatur? *Ibidem.*

i Redimatur sanguine Saluatoris, aut in domo Baptismatis, aut in pœnitentia, quæ imitatur Baptismatis gratiam. S. *Hierom. lib. 1. cont. Pelag.*

k Quod scriptum est, & sanguis Iesu emũdat nos ab omni peccato: tã in cõfessione Baptismatis, quàm in Clementia pœnitudinis. *Idem l. 2. cont. Pelag.*

l Absit vt de his quidquam sinistrum loquar, qui Apostolico gradui succedentes, Christi Corpus sacro ore conficiunt: per quos & nos Christiani sumus: qui claues regni cælorũ habentes quodammodo ante diem iudicij iudicant. *Idem Epist. 1. ad Heliodorum.*

m Neque enim solum cum nos regenerant, sed etiam postea cõ-

donandorum nobis peccatorum potestatem obtinent. *Chrysost. lib. 3. de Sacerdotio.* n Post Baptismum, qui sui reuerentia non patitur iterari, aliud lauacrum procurasti. *Author Serm. de Ablutione Pedum, inter opera S. Cypriani.* o Aliquid adhuc permisit patere: collocauit in vestibulo pœnitentiam secundam, quæ pulsantibus pateat. *Tertul. lib. de Pœnitentia.* p *Theodoret. in Epitome diuinorum decretorum, cap de Pœnitent.*

were figures of the holy Myſteries, or Sacraments, as he calleth them, of Baptiſme and Penance. Finally we may gather the ſame out of the doctrine of S. Leo, whos words are thes: q *The manifould mercie of God hath ſo prouided for human weaknes, that the hope of euerlaſting life may be repayred, not onlie by the grace of Baptiſme, but alſo by the cure of Penance.*

Thus we ſe the holy Fathers do manifeſtly declare their opinion concerning the Sacrament of Penance, whyleſt they rank it ſo indifferently with other confeſſed Sacraments, affirming it to haue beene ordayned by God him ſelf, and attributing therunto that vertue, and operation, which is proper vnto the Sacraments of the new law, that is à clenſing away of ſin, and à collation of heauenly grace.

If it be ſaid that the Fathers do not expreſly tearme it à Sacrament; we anſwer that by declaring the nature, they take away all doubt of the name: and withall we haue heard it plainely tearmed à Sacrament by S. Auguſtin, and Theodoret aboue; which is confirmed by S. Gregory of Niſſa in the life of Moyſes, when he ſaith that the Miracle wherwith *Moyſes* r *by meanes of the Rock, did make the deſert to abound with water, doth ſignifie how great and good à thing the Sacrament of Penance is.* And by Caſſianus in this his exhortation. s *Acknowledg the Sacraments of thy ſaluation by which thow art firſt of all framed, and by which thow art renewed: thow haſt now as much need of them as thow haddeſt thes, to the end that they may beget thee againe by Penance, who at firſt begat thee by the font.* And finally by Victor Cartennenſis in thes words: t *Liſten to our lord in the Ghoſpell with what weapons he ſmiteth the ſinner, that thow mayeſt vnderſtand what accompt he maketh of the Sacrament of Penaun.* All which is ſo cleere and manifeſt, that we need not make vſe of the authority of many graue, and learned Proteſtants, who conuinced by this truth do ingenuouſly confeſſe *Abſolution to be properlie* à Sacrament. As for example Phillip u Melancthon, x Spangeburg, Andreas y Althamerus, z Sarcerius, and others: whos ſentence in ſo important a matter as this is of the Confeſſion of à Sacrament, cannot with honeſty be condemned by our Aduerſaries, who accoumpt the foreſaid Proteſtant Doctours for their louing bretheren in Religion.

Penance then is à Sacrament ordayned by Chriſt, the only Author of Sacraments: and therfore Confeſſion, which is à neceſſary and materiall part of Penance, muſt needs be Sacramentall, and of Chriſt his ordayning.

q Multiplex miſericordia Dei, ita lapſibus ſubuenit humanis, vt non ſolum per Baptiſmi gratiã, ſed etiam Pœnitẽtię medicinam, ſpes vitæ reparetur æterna. *S. Leo Epiſt. 91. ad Theodorum.*

r Ὁ δὲ Μωϋσῆς πάλιν κατακλύζει διὰ τῆς πέτρας τὸ ὕδωρ. Ὁ δὲ τοιούτου λόγος, τοῦτο ἂν ἡμᾶς διὰ τῆς νοητῆς θεωρίας διδάξειεν, ὅσον ἐστὶ τὸ τῆς μετανοίας μυστήριον. *S. Gregor. Nyſſen. de vita Moſis.*

s Agnoſce Sacramenta ſalutis tuę, per quæ innouatus, per quæ renatus es. Non minus tibi nõ opus ſunt, quàm tunc fuerunt: vt te per pœnitentiam nunc regenerent, quæ per fontem ante generarunt. *Caſſian. De Incarnat. Domini. lib. 6. cap. 18.*

t Deniqué Dominum audi in Euãgelio, quibus iaculis feriat peccatorem, vt intelligas quanti faciat pœnitentiæ Sacramentum. *Victor Cartennenſis Epiſcopus. De Penitentia cap. 20.*

u *Melanchton. in Apolog. Confeſſ. Auguſtan. Art. 13. de numero & vſu Sacramentorum fol. 161. b.*

x *Spangeburg in Margarita Theologica. pag 116. 117.*

y *Andreas Althamer. in conciliat. locorum ſcripturæ pugnant. &c. fol. 191. fol. 211. b. & loc. 195. fol. 219. b.*

z *Sarcerius in loc. commun. tom. 1 de poteſtate Eccleſ. fol. 305 b.*

ordayning. For assuredly he who ordaineth the End, must ordaine also whatsoeuer is necessarily requisite for the said end: But Christ ordayned that remission of sinnes should be giuen vnto sinners by his Ministers, as the Scripture doth witnesse: therfore he ordayned all such thinges as are necessary for the execution of that commission: but the Confession of the Penitent is absolutly necessary for that end, therfore it was ordayned by Christ, and consequently is of diuine right.

That Confession is necessaryly required for the execution of the power of binding and loosing, I proue, first becausse Christ by ordayning his Apostles and their Successours Ministers of this Sacrament of Penance, made them spirituall Phisitians to cure the wounds and diseases of the soule: so S. Leo aboue alleadged calleth Penance *à Medicinable Cure:* And commonly the holy Fathers do tearme the Priests, Phisitians in this case. As it is necessary then for the Patient to discouer all his soares and infirmities vnto the Doctour: so necessarily must the Penitent make knowen all and singular the wounds of his soule vnto his ghostly Father, that he may temper his Phisick according to the disease, and suit his remedy with the infirmity which he hath in hand. Secondly, as it is necessarie for à Iudge to haue knowledg of the cause, before he can passe his iudgment therin, as the Philosopher [1] well obserueth: so is it euery whit as necessary that the Priest do heare throughly, and in particular, the sinnes of the Penitent, to the end that he may passe his iudgment vpon them with discretion and equity: for it is confessed by all that the Priests are truly Iudges in this Sacramentall Court, wherin by Christ his Ordinãce and Commission, they haue ample power to pronounce the Sentence of acquittall or damnation. For [2] *It is the Priest his part to iudg of the heinousnes of sinnes, obseruing well the Confession of the Penitent, his weeping and teares,* saith the holy Bishop S. Innocentius the first, and we heard euen now S. Hierome expresly calling them Iudges, *that iudge before the day of iudgment.*

When our Sauiour then did giue Commission vnto his Apostles, and their Successours: to remit and retaine sinnes one earth, he ordayned them both Phisitians and Iudges; and consequently he ordayned that as Phisitians they should distinctly vew, and peruse the wounds and Soares of their Patients: and that as Iudges they should exactly heare, and particularly examin and ponder the circumstances of the whole cause, wherin they are to passe their Iudiciall Sentence: but this cannot possibly be done without à speciall and distinct Confession of the delinquent: therfore the like Confession is necessarily, and by Christ his owne ordinance required to the forgiuing of sinnes.

1 *Aristot. 8. Politic.*

2 De pondere æstimãdorum delictorũ Sacerdotis est iudicare, attendendo ad confessionem pœnitentis, ad fletus, ad lachrymas. *Innoc. primus Epist. 1. cap. 7.*

The Ancient Fathers vnderstood this doctrin very well, and therefore they vsed to exhort the people most earnestly to make the lyke particular, and exact Cõfession of all their sinnes to their Ghostly Fathers, as I said in my challeng, without allowing of any such ridiculous *ifs* and *ands*, as our Answerer propoundeth out of his communion booke. 3 *If enuy perchance*, saith S. Clement, *or infidelity, or any sin whatsoeuer shall secretly creepe into a mãs heart, let him not be ashamed, if he haue care of his soule, to confesse all vnto his Superiour, that he may be cured of him by Gods word, and by wholsome counsail.* And Origen explicating these words of Dauid Ps. 37. *For I do pronounce my iniquity*, hath thus. 4 *We haue often said that this Pronuntiation of iniquity, is a Confession of sin. Behould then what the diuine Scripture doth teach vs: that we ought not to conceale sin within our selues. For euen as they, who through want of digestion feele their stomacks ouerlayd with raw humours, are much eased by vomiting: so they who haue committed sin, if they conceale and keepe it hidden within themselues, they are tormented therwith, & are in dãger to be choked with the flegme and corrupt humour of sin. But if the sinner become his owne accuser, whyleſt he doth accuse himself by Confession, he vomiteth forth the crime, and digesteth that which was the whole cause of his disease. Se only that thou looke dilligently about thee vnto whom thou art to confesse thy sinne: try first the Phisitian to whom thou art to discouer the cause of thy malady. 5 If we do this, and make knowen our sinnes not only to God, but to such men also as are able to cure our woundes, and heale our sinnes: all our iniquities will be blotted out by him who said, Behould I will blow away thyn iniquities like a cloud, and thy sinnes like a mist. Esay. 44.*

Tertullian speaketh much to the same purpose saying: 6 *Confession of sinnes doth as much ease a man, as the dissembling of his sin doth oppresse him. For Confession is auayleable to satisfaction, dissimulation is the effect of Pride.* 7 *What, though we conceale our sin from the knowledg of man, shall we be able therby to hide it also from God? or is it better for vs to lye hidden and to be damned, then to be openly absolued?*

And S. Cyprian: 8 *I beseech yow bretheren, let euery one confesse his sinne whyleſt he is yet in this world, whyleſt his Confession may be admitted, and*

3 Si fortè alicuius cor vel liuor, vel infidelitas, vel aliquod malum latenter irrepserit, nõ erubescat qui animæ suę curam gerit, cõfiteri hæc huic, qui præest: vt ab ipso per verbum Dei & cõsilium salubre curetur. *Clemens Romanus epist.* 1.

4 Pronuntiationẽ iniquitatis, id est, confessionẽ peccati frequentius diximus: vide ergo quid edocet nos scriptura diuina, quia oportet peccatum non celare intrinsecus. Fortassis enim sicut ij, qui habent intus inclusam escam indigestam, aut humoris vel phlegmatis stomacho grauiter & molestẽ imminẽtia, si vomuerint, releuantur: ita etiã hi, qui peccauerunt, siquidem occultant, & retinẽt intra se peccatũ, intrinsecus vrgẽtur, & propemodum suffocantur à phlegmate vel humore peccati. Si autem ipse sui accusator fiat, dum accusationem ipsum, & confitetur, euomit delictum, atque omnem morbi digerit causam. Tantummodo cui confiteri diligentius cui debeas confiteri peccatum tuum: proba prius medicum cui debeas causam languoris exponere. *Origenes hom. 2. in psal.* 37.

5 Si enim hoc fecerimus, & reuelauerimus peccata nostra, non solum Deo sed his qui possunt mederi vulneribus nostris atque peccatis, delebuntur peccata nostra eo qui ait. *Ecce delebo vt nubem iniquitates tuas, & sicut caliginem peccata tua. Idem hom.* 37. *in Leuit.*

6 Tantum releuat confessio delictorum, quantum dissimulatio exaggerat. Confessio enim satisfactionis consilium est, dissimulatio contumaciæ. *Tertullian. lib. de Penitentia. c.* 8.

7 Videlicet si humanæ notitiæ subduxerimus, proinde & deum celabimus &c. An melius est damnatum latere, quam palam absolui? *Idem c.* 10.

8 Confiteantur singuli, quæso vos fratres, delictum suum, dũ adhuc deliquit in seculo est, dum admitti eius confessio potest; dum satisfactio & remissio facta per sacer-

vbylest satisfaction and remission giuen by the Preist is acceptable before our lord. And ellswher he accounteth it *à mocking of God*, for à sinner to conceale not only greater, but euen smaller sinnes it self, such as are committed in thought only: and he commendeth such as did 9 *confesse the like sinnes vnto Gods Priests with sorow and simplicitie of mynd. They discouer their conscience*, saith he, *they lay open the burthen of their soule, and seeke à wholsome cure euen for litle and smale wounds knowing well what is written Galat. 6. v. 7. to wit that God is not mocked.* Thus did the Fathers teach in the two or three first ages after Christ, so plainly that the Protestant Centurists themselues are forced to acknowledg their agreement with vs herein. For speaking of the same Fathers, 10 *They vsed*, say they, *to giue absolution of sinnes to such Penitents as first of all did confesse their sin. In which sort Tertullian doth earnestlie vrge Confession in his booke of Penance: and that priuat Confession, wherby sinfull deeds and thoughts were confessed, was then also vsuall it appeareth by certaine sayings of Cyprian, as in his fift Sermon de Lapsis, and in his third booke of Epistles. Epist. 14. and 16. wher he affirmeth expreslie that men must necessarlie confesse euen litle sinnes: and he commandeth this to be done frequentlie in his first and third Epistle.*

tes apud Dominum grata est. *S. Cyprian. de Lapsis.*

9 Hoc ipsum apud Sacerdotes Dei dolenter, & simpliciter confitentur: exomologesim conscientiæ faciunt, animi sui pondus exponũt, salutarem medelã parui is licet moditibus vulneribus exquirunt, sciẽtes cisque scriptũ esse, Deus nõ irridetur. *Ibidẽ.*

10 Absolutionem deinde à peccatis ita conferebant, si qui pœnitentiam agebant, peccatũ prius confessi essent. Sic enim cõfessionẽ magnopere Tertullianus vrget in libro de pœnitentia: & visitatam fuisse priuatam confessionem, qua delicta & cogitata quoque praua cõfessi sunt, ex aliquot Cypriani locis apparet, vt ex Sermone 5. de Lapsis, & lib. 3. Epistolarũ. Epist. 14. & 16. vbi diserte ait: In minoribus etiã peccatis &c. necesse est

Hauing this voluntary Confession of our Aduersaries for the Fathers of the first ages of the Church, let vs proceed to heare thos of other ages following deliuer their mynd herein. Lactantius shewing how Circumcision, which is executed in the most hidden part, was à figure of Confession and Penance, saith: 11 *God by this argument doth admonish vs not to keepe our brest or heart shut vp: that is, not to conceale any shamefull crime within the secretts of our conscience.* And soone after he saith that 12 *if we confesse our sinnes and make Satisfaction to God for the same, we shall obtaine pardon, the which is denyed vnto the proude, and to such as conceale their sinnes committed: this pardon, I say, is denyed them by him who regardeth, not the face alone as man, but discoureth the verie inward and secret parts of the heart.* And in the same booke condemning the Nouatians, and with them our Answerer, he maketh Confession à signe, or mark of the true Church. 13 *Because euery Congregation of Heresies doth hould it self to be Christian before all others, and do suppose their Church to be Catholike, we are to know that, that Church only is the true*

11 Deus nudari eam iussit, vt hoc argumento nos admoneret, ne inuolutum pectus haberemus, id est, ne quod pudendum faciuus intra conscientiæ secreta velemus. *Lactantius lib. 4. Institut. c. 17.* 12 Vt si cor mundauerimus, id est, si peccata nostra confessi satis Deo fecerimus, veniam consequamur, quæ contumacibus, & admissa sua celantibus denegatur ab eo, qui nõ faciem sicut homo, sed intima & arcana pectoris intuetur. *Ibidem.* 13 Sed tamen quia singuli quique eorum Hæretic orum se potissimnm Christianos, & suam esse Catholicam Ecclesiam putant, sciendum est illam esse veram, in qua est confessio, & pœnitentia, quæ peccata & vulnera, quibus subiecta est im-

Church

ad exomologesim venire, idque frequenter fieri iubet lib. 1. epist. 3. *Centuriatores Magdeburg. centur. 3. c. 6. col. 123. 1. 27.* 11 Ob hanc causam Deus nudari eam iussit, vt hoc argumento nos admoneret, ne

becillitas carnis, salubriter curat. *Ibidem cap.* 30.

14 Ἀναγκαῖον τοῖς πεπιστευμένοις τὰ οἰκονομίαν τῶν μυστηρίων τοῦ θεοῦ ἐξομολογεῖσθαι τὰ ἁμαρτήματα οὕτω γὰρ οἱ πάλαι μετανοοῦντες ἐπὶ τῷ ἁγίων συνέσκηνται πιστοὶ γὰρ οὐ μὴν τῷ συναχθέντι, ὅτι τῷ Βαπτισθῆναι Ἰωάννῃ ἐξομολογοῦντο τὰς ἁμαρτίας αὐτῶν· οὐ δὲ ταῖς σφάξασι τοὺς Ἀποστόλους, ὑφ' ὧν καὶ ἐβαπτίζοντο ἅπαντες *S. Basilius in regulis breuioribus. Interrogatione* 288.

Church wherin Confession and Penance is found, by which the sinnes and wounds, wherunto the frailty of our flesh is subiect, are wholsomely cured.

S Basil. 14 *Sinnes must necessarilie be opened vnto them, vnto whom the dispensation of Gods mysteries is committed. For we se, that the Ancient themselues did follow this rule, according as it is written that men did confesse their sinnes to S. Iohn Baptist. Math. 3. v. 6. and vnto the Apostles act. 19. v. 18. by whom also they were baptized.* 15 *This present tyme, saith S. Cyrill. of Hierusalem, is a tyme of Confession. Confesse thow then whatsoeuer thow hast done, whether in word or in work, whether by night or by day. Confesse I say, in a tyme that is acceptable, in the day of saluation.* And S. Gregory of Nyssa in like maner. 16 *Take the Priest for a partner, and companion of thyne affliction, as thy Father. shew vnto him bouldly the thinges that are hidden; discouer the secrets of thy soule, as shewing thy secret wounds vnto thy Physitian. He will haue a care both of thy credit, and of thy cure.*

15 Καιρὸς ἐξομολογήσεως ὁ παρὼν, ἐξομολόγησαι τὰ πεπραγμένα τὰ ἐν λόγῳ, τὰ ἐν ἔργῳ, τὰ ἐν νυκτὶ, τὰ ἐν ἡμέρᾳ. Ἐξομολόγησαι ἐν καιρῷ δεκτῷ, καὶ ἐν ἡμέρᾳ σωτηρίας. *S. Cyril. Hierosol. Catech.* 1.

S. Ambrose. 17 *If thow desirest to be iustifyed, confesse thy sin. For shamefast Confession of sinnes dissoluеth the knotts of iniquitie.* 18 *A shamefast Confession anayleth the guiltie sinner verie much, and by that shame we make ease the punishment, which we cannot possibly auoyd.*

S. Pacianus. 19 *First I call vpon yow, my bretheren, who hauing sinned, refuse to do penance: who after impudencie are become timerous, after committing of shameles sinnes are bashfull, and when yow were not ashamed so to sin, are yet ashamed to confesse. Behould once againe what the Apostle saith to the Priest; lay not thyne hands rashlie vpon any one, least thow come to be mad partaker of other mens sinnes. VVhat then wilt thow doe, who deceauest the Priest, who doest delude ether his ignorance, or doest confound him with difficultie of iudging whilest he vnderstandeth thee not at full.* And againe. 20 *Brethered, for myne owne danger, I beseech yow, euen by that lord who seeth the secrets of all hearts, forbeare to conceale anie further your wounded consciences: the discreet sickman is not afrayd of the Physician, though he be about to lance and seare him in his most secret parts.*

16 Afflictionis participem & socium sume Sacerdotem vt patrem. Audacter ostende illi quæ sunt recondita, animæ arcana tanquam occulta vulnera medico retege. Ipse & honoris & valetudinis tuæ rationem habebit. *S. Greg. Nyss. Orat. in eos qui durius alios iudicant. Petro Francisco Zino interprete.* 17 Si vis iustificari, fatere delictum tuum: soluit enim criminum nexus verecunda confessio peccatorum. *S. Ambros. lib. de Paenitent. cap.* 18 Plurimum suffragatur reo verecunda confessio, pœnam quam euitare non possumus pudore saltem leuemus. *Ibidē in psal.* 37. 19 Vos primū appello fratres, qui criminibus admissis pœnitentiā recusatis, vos inquā post impudentiā timidos, post peccata verecūdos, qui peccare nō erubescitis, & erubescitis cōfiteri &c. Ecce iterū Apostolus ad Sacerdotē manus citò nulli imponas, ne cōmunices peccatis alienis. Quid facies tu qui decipis Sacerdotem? qui aut ignorantem fallis, aut non ad plenum scientē, perscrutandi difficultate confundis. *Pacianus in Paraenesi ad Paenitentiam.* 20 Rogo vos, fratres, etiam per periculo meo, per illum dominum quem occulta non fallunt, desinite vulneratam tegere conscientiam. Erudētes ægri medicos non verētur, ne in occultis quidē partibus etiā secaturos, etiā perusturos, timeant.

S. Hieron.

S. Hierom. 21 *If the infernall serpent shall chance to bite one in secret, and to infect him with the venome of sin vnknowen to all others, and he who is thus strucken, resolueth to hould to his peace, and not do penance, nor confesse his wound vnto his brother, that is to his Spirituall Master; the Master, who hath a medicinable tongue to heale him withall, cannot easelie help him: for if the Patient be ashamed to confesse his soares vnto the Physician, his art cannot possiblie remedie that wherof he is ignorant.* 22 *For the Priest, when according to his office he hath heard the varietie of sinnes in Confession, he knoweth who is to be bound, and who is to be loosed.* To conclude, 23 *A simple and sinceare Confession of sin is a second table after shipwrack,* to escape drowning withall. This last sentence of S. Hieroms, did sting Caluin to the heart, and yow shall heare how he kick't against it. 24 *They haue trimmed this their forged Sacrament,* saith he, *with a comlye frase, calling it the second table after Shipwrack. Yea but it is the saying of S. Hierom. VVhosoeuer saying it is, it cannot be excused, but it must be plainlie impious.* Nay not only S. Hierom, but Tertullian 25 also, 26 S. Ambrose, 27 Cesarius Arelatensis, 28 Gildas surnamed the wise, and others, haue the lyke saying. Yet saith M. Caluin, whosoeuer he be, though neuer so wise, or holy, that vseth the same, *it is plainlie impious.* Thus Caluin, whose followers neuertheless haue the face to vaunt, that ther is * *no such wall of separation betwixt the ancient Doctours and them, but they may well for all this be of the same Religion that the said Doctours were of.* And who seeth not how faine Satan would transfigure himself here into an Angell of light, though indeed he blindly danceth naked in a Net? But let vs heare the rest of the Fathers.

Ruffinus, a deere freind, and fellow sometyme to S. Hierom. 29 *Although God doth forgiue sinnes when a man doth repent in his heart, yet is he bound to confesse to the Ministers of the Church: for vnlesse they confesse, they wilbe damned through their malice.*

S. Chrysostome, 30 maketh mention of an exact, and pure Confession to be made in the holy weeke before Easter. *Seing that we are arriued now to this great weeke, our fasting must increase through Gods grace, our prayers must be enlarged, and a diligent and sinceare Confession of our sinnes must be made. VVherefore,* saith he ells where, 31 *ther is need of great art to* Sacramentum c-

21 Si quem serpēs Diabolus occultè momorderit, & nulli conscio eum peccati veneno infecerit, si tacuerit qui percussus est, & non egerit pœnitentiam, nec vulnus suum fratri ac magistro voluerit confiteri, magister qui linguam habet ad curandum, facilè ei prodesse non potest. Si enim erubescat ægrotus vulnus medicó cōfiteri, quod ignorat medicina non curat. *S. Hieron. ad Eccles. ast. cap.* 10.

22 Sacerdos pro officio suo, cum peccatorum audiuit varietates, scit quis sit ligandus, quis soluendus. *Idem ad cap.* 16. *Math.*

23 Secunda post naufragium tabula est, culpam simpliciter confiteri. *Idem Epistol.* 65. *ad Pammach. & Ocean. cap.* 2.

24 Ementitū hoc Sacramentum c-

gregio ornarunt elogio, dicentes secundam esse post naufragium tabulam. Sed dictum est Hieronimi. Cuiuscumque sit, quin planè impium sit, excusari nequit. *Caluin. lib.* 4. *Institut. cap.* 19. § 17. 25 *Tertullian. lib. de Pœnitentia. cap.* 4. 26 *S. Ambros. ad Virginem lapsam cap.* 8. 27 *Cæsar. Arelatens. Homil.* 10. 28 *Gildas Badonicus in Castigatione Ecclesiastici Ordinis.* * *Ansvv. pag.* 82. 29 Licet Deus dimittat peccata ex quo homo in voluntate pœnitet, tamen confitendum est ministris Ecclesiæ quia nisi confiterentur ex sua militia damnarentur. *Ruffinus in Psalm.* 31. 30 Ἐπὶ δὲ ὀφείλει τὸ μυστήριον τοῦτο ἐξομολόγησιν τῶν ἁμαρτιῶν ἐνδείκνυσθαι. *S. Chrysostomus in Genesin.* 30. 31 Multa quidem arte, opus est, vt qui laborant Christiani, vltrò sibi persuadeāt, ἐξομολόγησιν ἐφάπαξ τῇ Θεῷ χάριτι, τῶν μάλιστα καὶ τὰ παρόντα τὸν δεσπότην ἱκετεύσωμεν καὶ τὰς δεήσεις ποιῶμεν, καὶ πολλὴν καὶ ἀκριβῆ τὴν ἐξομολόγησιν τῶν ἁμαρτιῶν ἐνδείκνυσθαι. *S. Chrysostomus* Sacerdotum curationi sese submittere oportere. *Idem lib.* 2. *de Sacerdotio.*

art to make Christians vnderstand, that they must needs submitt themselues to the Cure of the Priestes, when they are infected with sin.

Cassianus was Disciple to S. Chrysostome, and following his Master herein, saith, that thos words of the wiseman Ecclesiastes 10. v. 11. 32 *If the serpent bite in silence without a charmer, &c, Do shew that the biting of a silent serpent is pernitious: that is to say, if the suggestion or diabolicall cogitation be not made knowen by Confession vnto some skilfull charmer, that is, to a spirituall Father, who by the charmes of Scripture is accustomed to heale such woūd forthwith, and to draw from the heart the venomous poison of the serpent, the miserable and perishing Patient cannot be holpen.*

The self same text of Ecclesiastes is applyed not onlie by S. Hierome aboue, and here by Cassianus, but also by Olimpiodorus to the same purpose, in thes words. 33 *If the serpent if sin do bite in silence, in such sort that the sinner will not confesse the sin wherwith he lieth charged: he who hath the office to cure him by Holie charmes, cannot possiblie procure him health, as long as he refuseth to make knowen his sinnes by Confession.*

And it wilbe easie to shew that this Doctrin, concerning the absolute necessitie of Confession to the Priest, hath allwayes continued in the Greek Church from the beginning, euen to thes later tymes. Sozomen affirmeth most plainlie that, 34 *The like Confession is necessarie for the obtayning of pardon.* And S. Iohn Climacus doth assure vs that 35 *nothing giueth more strength and force vnto the Diuell against vs, then when we keepe sinfull thoughts concealed from our Ghostlie Father, and vnconfessed.* It is recorded also of that great seruant of God S. Theodorus Archimandrita, that 36 *He gaue wholsome remedies to such as made knowen vnto him the secret thoughts of their hearts, and he seriouslie admonished others; who did conceale, and hide their sores, to repent, and to do penance,* as well as the former. 37 *The office of binding and loosing,* saith Nicephorus Chartophylax, *was committed vnto the Bishops by our most mercifull God. For he said to Peter whatsoeuer ye shall bind, shable bound: and whatsoeuer ye shall loose shalbe loosed. Wherfore in ancient tymes all were bound to go to the Bishops themselues, and to discouer vnto them their hidden sinnes, that so they might receaue ether reconciliation, or an obligation. Now the Bishops being ouerlaid with the multitude of Penitents, as it seemes, committed the same*

32 Taciti serpentis morsum pernitiosum esse designans, id est, si per Cōfessionem suggestio, seu cogitatio diabolica incantatori cuiquam, spirituali scilicet viro, qui carminibus Scripturarum mederi protinus vulneri, & extrahere de corde consueuit noxia venena serpentis, patefacta non fuerint, succurrere periclitanti perituroue non poterit. *Cassianus Collat. 2. cap. 11.*

33 Si peccati serpens mordeat in silentio, hoc est, ita vt peccator admissum scelus confiteri nolit, nullam poterit salutem præstare, qui sancta excantatione curādum susciat, peccata sua non confitētem. *Olympiodor. Monachus ad cap. 10. Ecclesiastis.*

34 *Sozomen. hist. Eccles. lib. 7. cap. 16. See this more at larg in the next Section.*

35 Nihil ita Dæmones cogitationesque contra nos roborat, vt eas inconfessas in corde nutrire atque occulere. *S. Iohn. Climacus Gradu. 23.* 36 Qui occultas animi cogitationes viro Sancto patefaciebant, opportuna remedia accipiebant: eos verò qui animæ vlcera obtegebant & occultabant, admonebat vt resipiscerent, & pœnitentiam agerent. *Georgius Presbyter. in vita Theodori Archimandritæ.* 37 Ligandi & soluendi Prouincia Pontificibus ipsis à clementissimo Deo nostro demandata est. Siquidem ad Petrum, ait: *Quæcunque ligaueritis. ligata: & quæcunque solueritis, soluta erunt.* Vnde olim omnes oportebat ad ipsos Pontifices accedere, suaque illis occulta prodere, & sic vel reconciliationem, vel repudium ferre. Pontifices vero frequenti multitudinis tribulentia, vt arbitror, defatigati, id operæ ad probatos Monachos transmisere. *Nicephorus Chartophylax de ligandi & soluendi Potestate, ad Theodosium Monachum.*

ſome work vnto approued Monkes and Religious men. And we find this worthy Exhortation in the writinges of Anaſtaſius Nicænus.38 *If thow haſt found out à ſpirituall Man who is able to Cure thee, laying aſide all bashfulnes confeſſe faithfullie vnto him, euen as vnto our Lord himſelf, and not as to à man. VVhen it is à matter that concerneth thy ſoule be not aſhamed. For ther is à kind of ſhame which bringeth in ſin, and ther is à ſhame which hath glorie and grace. Do not hurt thy face againſt thy ſoule, nor be thow ſo ſhamfaſt as to procure thine owne deſtruction, nether be thow aſhamed to confeſſe thy ſinnes.* It is alſo the conſtant ſentence of Theophilactus that39 *Euerie Faithfull man muſt of neceſsitie bewray his owne ſinnes, and by accuſing himſelf renounce them ſo that he commit them no more, to the end that he may be iuſtified, according to that, Eſay. 43. v. 26 Tell thow thy ſinnes firſt that thow maieſt be iuſtified. And that other Prouerb. 18. v. 17. The iuſt man is firſt an accuſer of himſelf.* Finally when the Proteſtants of Germanie labored to win the Patriark of Conſtantinople to ioyne with them againſt the Pope, and to that end ſent vnto him the articles of their profeſſion, he anſwered concerning this point, as followeth. 40 *Fourthlie yow write of Confeſsion, and of Remiſsion of ſinnes. VVherunto we anſwer out of Baſill the Great, that euerie Chriſtian if he will shew any worthie progreſſe in pietie, and liue according to the commandement of our Lord, is bound not to conceale any ſinfull thought, not to ſpeake any word without due examinatiõ beforehand: but he muſt diſcouer nakedlie the ſecrets of his heart: yet not to euerie one, but to thos onlie who are able to cure him.*

Thus much for the Greek Church. Let vs retourne to the Latin Fathers, amongeſt whom S. Auguſtin offereth himſelf ſo conſtant à denouncer of our Catholick Doctrin in this controuerſie, that his ſole teſtimonie might ſufficientlie put our Aduerſaries to ſilence, if right reaſon might perſwade them. 41 *In all the Diuine Scriptures, louing Brethren, we are profitablie, and wholſomlie admonished, that we ought daylie, and humblie to confeſſe our ſinnes, not onlie to God, but alſo to the Saints, and ſuch as feare God.* 42 *And yow who haue polluted your ſelues with other woemẽ beſides*

38 Si ergo inueneris hominem ſpiritualem, qui poſſit tibi mederi, citra pudorem, & cum fide confitere ei tanquam Domino, & non homini. Cum de anima tua agatur, nõ te pudeat. Eſt enim pudor qui inducit peccatũ, & eſt pudor gloria & gratia. Non aduerſus animam tuam lædas faciem, nec in tuam ruinam erubeſcas, nec te pudeat confiteri tua peccata. *Anaſtaſius Nicænus, quæſt. 6.*

39 Oportet quẽque fidelium peccata ſua prodere, ac ſeſe coarguendo illis renuntiare, ne poſtea amplius eadem committat, vt iuſtus fiat, prout dictum eſt: *Dic tu peccata tua prior, vt iuſtificeris, &c. Theophilact. ad c. 19. Act. Apoſt.*

40 Quarto, de Confeſſione & peccatorum remiſſione ſcribitis.

Ad quod reſpondemus ex Magno Baſilio debere vnumquemque Chriſtianum, ſi velit egregium progreſſum pietatis monſtrare, & habitum ſecundum præcepta Domini noſtri viuendi comparare, nullum verbum abſque examinatione præcedente emittere; ſed proferre nudè arcana cordis: non quidem cuiuis, ſed his qui medicinam facere poſſunt. *Hieremias Patriarcha Conſtantinop. Reſpons. 1. cap. 21. de Confeſſione.* 41 In omnibus Scripturis Diuinis, fratres dilectiſſimi, vtiliter ac ſalubriter admonemur, vt peccata noſtra debeamus iugiter & humiliter, non ſolum Deo, ſed etiam Sanctis, & Deum timentibus confiteri. *S. Auguſtin. lib. 50. homiliarum Hom. 12* 42 Qui poſt vxores veſtros vos illicito concubitu maculaſtis, ſi præter vxores veſtras cum aliqua concubuiſtis: agite pœnitentiam, qualis agitur in Eccleſia, vt oret pro vobis Eccleſia. Nemo ſibi dicat occultè ago, apud Deum ago: nouit Deus qui mihi agnoſcit, quia in corde ago: Ergo ſine cauſa dictum eſt: Quæ ſolueritis in terra ſoluta erunt in Cælo? Ergo ſine cauſa ſunt claues datæ Eccleſiæ Dei? Fruſtramus Euangelium Dei, fruſtramus verba Chriſti? Promittimus vobis quod ille negat? *Idem Hom. 49. cap. 3.*

besides yous wines. If yow haue committed adulterie: do such penance as is

43 Quem pœnitet omnino pœniteat, & dolorem lachrymis ostendat: repræsentet vitam suã Deo per Sacerdotem, præueniat iudicium Dei per Confessionem: præcepit enim Dominus mundatis, vt ostenderent ora Sacerdotibus: docens Corporali præsentia confitenda peccata, non per nuncium, non per Scriptum manifestãda. *Idem li. de Vera & Falsa pœnitentia, cap.* 10.

44 Quare qui cõfiteri vult peccata vt inueniat gratiam, quærat Sacerdotẽ scientẽ ligare & soluere: nec cum negligens circa se exuterit, negligatur ab illo, qui eum misericorditer admonet. *Ibidem.*

45 Consideret qualitatem criminis, in loco, in tempore, in perseuerantia, in varietate personæ,

vsed to be done in the Church, that the Church may pray for yow. Let no man flatter himself by saying, I do it secretlie, I do it before God, God who pardoneth me doth know that I do it in my heart. Is it therfore said without cause, whatsoeuer yow shall loose on earth, shalbe loosed, in heauen? Are the keyes therfore without cause ginen to the Church of God? Do we frustrate the Ghospell of God? Do we frustrate the words of Christ? Do we promise that to yow which he denieth? 43 *VVho so doth repent, let him repent throughlie: Let him shew his griefe by teares; let him present his life to God by the Priest, let him preuent Gods iudgment by Confession. Our Lord commanded such as weere cleansed to shew their faces to the Priest, teaching therby that we must needs confesse our sinnes in corporall Presence, and not by à messinger, or by writing.* 44 *And therfore he who will confesse his sinnes for the obtayning of grace, let him seeke out à Priest who hath skill to bind and loose, fearing least whyleſt he is negligent and careleſse of himself, he be neglected of him who warneth him so mercifullie.* 45 *Let him consider the qualitie of the crime, in place, in tyme, in continuance, in varietie of persons, and with what temptation he fell into sin, and how often, &c. All this varitie must needs be confessed.* 46 *Be thow sorowfull before thow doest confesse: after Confession be glad, for now thow wilt soone be healed. As long as thow diddest keepe from Confession, thy Conscience gethered matter, the impostume did swell, it did torment thee, it suffere thee not to take rest: the Physitian comes and applyeth the fomẽtations of Godlie words, and sometyme he maketh incisions, vsing the medicinable rasour of chastisment and penance. Be thow assured it is the hand of à Phisitian. Confesse, let all the corrupt matter run out by Confession, then reioyce, then be thow glad: The reſt will easilie be cured.* And ellswhere he sheweth the absolute necessitie of Confession, 47 *Because*, saith he, *if the sinner do linger vnto the last of his life, he is ignorant whether he shalbe able to receaue the benefite of penance, whether he shalbe able to confesse his sinnes to God, and to the Priest, or no.* Allthough this might be sufficient for S. Augustin, yet must we not omitt to heare what he hath layd downe in his booke *de visitatione infirmorum*: wherin truly he seemeth to haue foreseene that errour which our Answerer maintayneth, and to dispute against it, in this sort. 48 *Ther*

& quali hoc fecerit tentatione, & in ipsius vitii multiplici executione, &c. Omnis ista varietas confitenda est. *Ibidem cap.* 14. 46 Tristis esto antequam confitearis, confessus exulta, iam sanaberis. Non confitentis conscientia saniem collegerat, & apostema tumuerat, cruciabat te, requiescere non sinebat. Adhibet Medicus fomenta verborum, & aliquando secat: adhibet medicinale ferrum in correptione tribulationis. Tu agnosce medici manum, confitere, exeatãt Confessione, & defluat omnis sanies. Iam exulta, iam lætare: quod reliquum est facile sanabitur. *Idem tractat. super Psal.* 66. 47 Quia si ad vltimum vitæ steterit, nescit si ipsam pœnitentiam accipere, ac Deo & Sacerdoti peccata sua confiteri poterit. *Idem li.* 50. *Homiliar. Hom.* 41. 48 Sunt quidam qui sufficere sibi ad salutem autumant, si soli Deo cui nihil occultum est, quem nullius latet conscientia sua confiteantur crimina. Nolunt enim aut erubescunt, siue dedignantur ostendere se Sacerdotibus, qui

Ther be some who think it sufficient for saluation, to Confesse their sinnes to God onlie, to whom nothing is hidden, who knoweth the conscience of euerie man. For they will not, or ells they are ashamed, or they scorne to shew them. selues to the Priests, whom our Lord by his Lawmaker ordayned to discerne betwixt Leprosie and Leprosie. But I will not haue thee to be deceaued with any such opinion, nor to be ashamed to confesse thy sinnes before our Lords Vicar: For we must needs submitt our selues humblie vnto his Iudgment, whom our Lord vouchsaueth to make his Lieutenant. VVherfore intreate thow the Priest to come to thee, and make him throughlie acquainted with thy conscience. Be not deceaued with that superstition, wherby certaine Dreamers, when they visite the sick, do giue forth that Confession of sinnes made to God alone doth saue a man, without any consultation at all had with the Priest. Indeed we denie not but that Confession of sinnes should frequentlie be made vnto God.: For blessed is he who dasheth his litle ones, or his great ones vnto the Rock, which is Christ. But fearing least Flatterers do beguile thee, we do protest, and sound Doctrin doth testifie it, that first of all thow standest in need of the Priests wholsome Iudgment, that he be à Mediatour to thy God. Otherwise that Diuine Oracle both vnder the Law, and vnder Grace, Go shew your selues to the Priests, Luc. 17. *How could it be fullfilled? How could that,* Confesse your sinnes one to another, Iames 5, *be obserued? Let the Priest then in Gods stead be made Iudg of thy soares: discouer thy wayes vnto him, and he will minister vnto thee the medicinable cure of Reconciliation. 49 Vnfould vnto him the profoundest secrets of thy breast, lay wide open the inward clossets of thy shamfull conscience, Be not ashamed to tell before one alone, that sin, which perhaps thow diddest commit without shame before many.*

Thus S. Augustin, with whom agreeth Prosper Aquitanicus saying, 50 *They whos sinnes are hidden from human knowledg, yf they refuse to confesse them, and to leaue them of, as they haue God for à witnesse of their wickednesse, so shall they haue him also for à Punisher of the same. And what*

tamen inter Lepram & Lepram discernere per legislatorem constituit Dominus. Sed nolo vt ipsa decipiatis opinione quatenus confundatis confiteri coram Domini Vicario: nam ipsius humiliter subeundum est iudicium, quem Dominus sibi nõ dedignatur Vicarium. Ergo ad te venire roges Sacerdotem, & fac ipsum conscientiarum tuarũ penitus participem. Non seducat te somniantium illa superstitio, quæ in visitando confirmat quia saluat, Sacerdote inconsulto, ad Deũ peccatorum confessio. Nos autem non abnegamus, quin sit ad Deum frequenter referenda Confessio peccatorum. Beatus enim qui tenebit, & allidet

parvulos vel maximos suos ad Petram. Petra autẽ Christus est. Sed testamur, & testatur illud sana Doctrina, ne tibi applaudentium fauceas auribus, quoniam prius eges Sacerdotis, qui mediator sit ad Deum tuum, salubri iudicio: alioquin & sub lege, & sub gratia, *Ite ostendite vos Sacerdotibus*, Responsum Diuinum quomodo consummaretur? *Confitemini alterutrum peccata vestra*, quomodo compleretur? Ergo cicatricum tuarum arbiter Dei vice Dominus adhibeatur Presbyter, & reuela ei vias tuas, & ipse tibi exhibebit antidotum Reconciliationis. *S. Austin. lib. 2. de Visitatione Infirmorum. capite 4.* 49 Aperi ei penetralium tuorum abditissima latibula, conscientiarum verecundarum pernicioſa reuela repagula. Non te pudeat coram vno dicere quod te non puduit forsitan coram multis facere. *Ibidem capite 5.* 50 Illi quorum peccata humanam notitiam latent, nec a ipsis confessa, nec ab aliis publicata, si ea confiteri, aut emendare noluerint, Deum quem habent testem, ipsum habituri sunt & vltorem. Et quid eis prodest humanum vitare iudicium, cum in malo suo permanserint, ituri sint in æternum Deo retribuente supplicium. *Prosper Aquitanicus de vita Contemplativa lib. 2. cap. 7.*

will it auayle them to escape the iudgment of man, when as, if they hould not, they shall, through Gods iust iudgment, be throwen into euerlasting torment?

In like maner Cæsarius Arelatensis: [51] *If he begin to adde sin vnto sin, and to suffer the wounds of his soule, by hiding, and defending them, to ranckle and fester, refusing to Cure them by Confession, and Penance, he ought to be afraid least that saying of the Apostle Rom. 2. v. 4. be fullfilled in him, Art thow ignorant that the Bountifulnesse of God leadeth thee to Penance?* The conclusion then of that worthy Author Boëtius Seuerinus, in this matter of the absolute necessity of Confession, is most certaine and sure, [52] *If thow doest meane to haue the help of the Phisitian, thow must necessitie discouer thy sore*

51 Si verò peccata peccatis cæperit addere, & animarum vulnera tegēdo, & defendendo putrescere, quæ confitēdo & pœnitentiam agēdo curare noluit, timēdum est ne in illo impleatur quod Apostolus dixit: *An ignoras, quia benignitas Dei ad pœnitētiam te adducit? Cæsarius Arelatensis Hom. 7.*

51 Si operam medicātis expectas, oportet vt vulnus tuū detegas. *Boët. Seuerin. de Philosophica consol. lib. 1*

Our Answerers Vaine Opposition.

SECT. II.

BEsides the good and certaine groundes which both Scripture, and holy Fathers, do afford vs for Sacramentall Confession, and for the absolute necessity therof, as in the former section hath beene shewen, we may deduce another euident Confirmation of our said Catholick doctrin out of the absurd vanitie wherewith our Answerer opposeth the same, which perhaps will make as strong an impression for the discouerie of the truth, in the mynd of the Iudicious Reader, as the former; when he shall behould how the Aduersarie, for want of better reasons, is forced to patch vp his whole discourse with friuolous allegations both out of Scripture, and also out of the ancient writers, whos authorities he abuseth and misapplyeth most vnworthily, as here shalbe made knowne.

ANSWER. pag. 82. *The thing which we reiect, is the new pick-lock of Sacramentall Confession obtruded vpon mens consciences, as a matter necessary to saluation, by the canons of the late conuenticle of Trent.*

REPLY. The vniforme consent of Antiquitie approuing Confession to be bothe Sacramentall, and necessarie also to saluation, as hath beene seene in the former Section, declareth yow to be not only most rash when yow pretend to agre with them whos Doctrin yow here reiect, but also most corrupt, when yow Father this necessitie of Confession vpon the late Councell of Trent, which surely deliuered nothing therein but what the Church in former ages continually believed.

ANSWER. pag. 82. *This Doctrine, I say, we cannot but reiect: as being repugnant to that which we haue learned both from the Scriptures, and from the Fathers.*

in the ſcriptures we find that the Confeſſion which the Penitent ſinner maketh to God alone hath the promiſe of forgiueneſſe annexed vnto it, as appeareth in Dauid, Salomon and the Publican.

Is it poſſible that with the Scripture it ſelf yow can toy in this maner? could yow perſwade your graue iudgment that becauſe Dauid, and others in the ould law obtayned forgiueneſſe by confeſſing their ſinnes to God alone, therefore we alſo now adayes may obtaine the lyke forgiueneſſe by the ſame Confeſſion, without any other, euen as Dauid did? And who ſeeth not that hereby yow make voyd the law of Chriſt, and ouerthrow the whole frame of Chriſtianity? for what can yow anſwer vnto this other argument: Dauid was acceptable to God by Circumſion, and without Baptiſme: therfore we now adayes haue no need of Baptiſme at all, no more then Dauid had? Can yow poſſibly deliuer your ſelf from the impiety of this concluſion, yf yow will ſtand to the maintaynãce of your owne argument? I pray yow then conſider (yf Partiality will permit yow to employ your beſt witts herin) that hauing the expreſſe Ghoſpell of Chriſt for the warrant of the Sacrament of Penance, and conſequentlie of Sacramentall Confeſſion, yow cannot without perfidiousneſſe reiect the ſame vpon the vaine pretence of any miſconceaued authoritie of the ould Teſtament whatſoeuer. REPLY.

S. Iohn giueth vs this aſſurance of the Father of ſpirits, that if we confeſſe our ſinnes, he is faithfull and iuſt, to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe. ANSWER.

And we doubt not a whit but that S. Iohn ſpeaketh here of Sacramentall Confeſſion made vnto God by meanes of the Prieſt: and therfore he remembreth that *God is faithfull and iuſt*, pointing thereby at the promiſe made in thoſe words, *whoſe ſinnes yee forgiue they are forgiuen.* Nether can yow bring forth any euidence, or yet any probable reaſon to the contrarie. This then being all that yow can ſay for your ſelf out of the Scripture, I leaue it to the Reader to iudg how dangerouſlie hereupon yow reiect that, which the Scripture doth ellswher ſo plainelie make good. But let vs heare what yow ſay to the Fathers. REPLY

The ancient Fathers did caſt in a maner all vpon this Confeſſion made to God onlie, and left litle or nothing to that which was made vnto men. ANSWER. pag. 84.

And conſequentlie they left but litle or no credit to your Communion booke, which exhorteth ſinners to open their griefe to the Miniſter in Confeſſion: and as litle to your ſelf, when by vertue of the like exhortation yow claime agreement with the ſaid ancient Fathers, whom here yow affirme to haue left nothing to the like Confeſſion REPLY.

Answ. pag. 84. made vnto man. And if yow say truly of them that *they not only leaue it free for men to confesse or not confesse their sinnes vnto others, but some of them do seeme to aduise men not to do it at all:* do not yow therby condēne your self, ether to be at odds with your Communion booke, when yow professe agreement with the Fathers: or that this your agreement with the Fathers is forged, if yow stand to your Communion booke? The iudicious Reader will easely obserue here that, which way soeuer yow turne your self, yow must needs weare the badg of vntruth vpon your sleeue, the which yow do amplifie most notoriously when yow tell

Answ. pag. 84. your Reader that *S. Chrysostome of all others is most copious in this argument*, to wit in aduising vs not to confesse vnto the Priest at all: whenas S. Chrysostome himself doth plainly declare that he speaketh only of a publick Confession of sinnes made vpon a stage, in the hearing of all the people, and not of Sacramentall Confession made in priuate vnto the Priest. This sort of Confession ether S. Chrysostome, nor any other Holy Father did euer yet dissuade, or leaue free to be done or not to be done, as yow vntruly do auouch. [a] *It is not necessary*, saith Sanct. Chrysostome, *that thow Confesse in the Presence of witnesses, let this iudgment be without a witnesse. For I do not bring thee into the Theater, I do not constrayne thee to discouer thy sinnes to men, I do not say bring thy self vpon the stage, &c.* All the world may se that here the holy Father speaketh only of publick Confession, which in ancient tymes did follow after Sacramentall Confession made in priuat, and was a part of satisfaction, and not that Confession which is in controuersie betwixt vs at this tyme, as yow doe guilefully suppose.

[a] *S. Chrysost. Hom. de Pœnitentia & Confessione. See Answer pag. 84.*

S. Chrysostome then, how soeuer, following his Predecessour Nectarius, he dissuadeth publick Confession of sinnes made before the people, yet did he neuer dissuade priuat Confession of sinnes made vnto the Priest: but with the rest of the ancient Fathers did euer perswade, and maintaine the same, as hath beene declared. Moreouer S. Chrysostome perswadeth men, insteed of the foresaid publick denunciation of their sinnes before men, to confesse them daylie before God. [b]

[b] Answ. pag. 85. *Confesse thy sinnes*, saith he, *before God, Confesse them before the Iudg, praying if not with thy tongue, yet at least with thy memorie, and so looke to obtaine mercie, &c.* Here now steps in our Answerer, and seeketh to gull his simple Reader, by telling him that S. Chrysostome in this place aduiseth men not tot confesse their sinnes to the Priest at all, but only to God in their heart: whenas the Holy Father neuer meant any such thing, but wisheth men after that they haue made a Sacramentall Confession in priuat to the Priest, to confesse their sinnes in their daylie prayers to God. Which Confession of sinnes to God excludeth not priuat Confession made to the Priest, as the Aduersarie doth

doth fraudulently giue forth, but rather ſuppoſeth it, as may bee ſeene by the ſaying of S. Auguſtin, and other ancient Fathers aboue produced.

Nether doth S. Chryſoſtome here walk alone; that ſaying of S. Auguſtin is to the ſame effect. VVhat haue I to do with men, that they ſhould heare my Confeſſions, as though they ſhould heale all my diſeaſes? ANSWER. pag. 85.

The ſhametull wrong which yow do vnto S. Auguſtin here, is moſt apparent: for it is well knowen that in thes words he maketh noe mention of any ſuch Confeſſion as we now diſpute of: but onlie of that Confeſſion, which in that booke he made of ſuch his ſinnes as had beene forgiuen him in Baptiſme. And therfore he writeth them downe as opening them to God, and glorifying his goodneſſe wherby he had beene cleanſed from them. For which cauſe he might well ſay *VVhat haue I to doe with men, that they ſhould heare my Confeſſions, as though they ſhould heale all my diſeaſes*, which God hath cured allreadie in the holy font? and therfore in thanksgiuing I write vnto him this my booke of Confeſſions, to the end that all who read the ſame, may praiſe him for my ſake. This being, as yow well know, S. Auguſtines meaning, with what conſcience did yow produce him, as though he had diſſwaded men from cõfeſſing their ſinnes to the Prieſt? REPLY.

S. Hilary vpon the two laſt verſes of the 52. Pſalme collecteth that Dauid ther teacheth vs to confeſſe to no other but vnto the lord, who hath made the olive fruitfull with the mercie of hope for euer and euer. ANSWER. pag 86.

It is a ſimple thing to imagin that all whatſoeuer Dauid taught, ſhould belong vnto vs Chriſtians: for ſo we might learne of him to offer vp to God Rammes, Calues, and burnt offeringes, and alſo *diuers waſhinges, and carnall rites, which were enioyned vntill the tyme of reformation.* Moreouer S. Hilary ſpeaketh ther, of a confeſſing of Gods ſupreame power and might, as thos words *Authorem ſcilicet vniuerſitatis huius Dominum eſſe Confeſſus* do declare, and not of any particular Confeſſion of ſinnes, ſuch as we haue now in queſtion: to what end then, I pray yow, do yow alleadg his authority, but only to ſhew that yow would faine ſay ſomewhat, though yow know not what. As appeareth further when yow produce the ſaying of the Abbat Pinuphius aduiſing vs to confeſſe our ſinnes dayly before God, *yf for ſhame faſtneſſe we blush to reueale them before men*: which hath the ſame meaning with that which yow obiected euen now out of S. Chryſoſtome, and is fully ſatisfied by our anſwer therunto. When alſo yow bring in S. Baſil, S. Auguſtin, S. Gregory, and Caſſiodorus obſeruing how ſpeedely Gods pardon followed vpon Dauids Confeſſion, yow multiply arguments to proue your owne folly, and not to make good any thing againſt that Euangelicall doctrin which we profeſſe. REPLY. Hebrevus 9. v. 10.

ANSWER. pag. 87. *As S. Basil maketh the groanes of the heart to be a sufficient Confession, so doth S. Ambrose the teares of the penitent. Teares, saith he, do wash the sin, which the voice is ashamed to confesse. VVeping doth prouide both for pardon and for shamefastnesse: teares do speake our fault without horrour, teares do confesse our crime without offence of our shamefastnesse.*

REPLY. S. Basil speaketh of Dauid, and S. Ambrose of S. Peter, who by teares obtayned pardon for his denying of Christ, all which happened before the institution of Sacramentall Confession made to the Priest, and consequently discouereth not only how childishly yow houlde one in opposing plaine truth, but also how filthely yow corrupt the sayings of the Fathers, when by a false translation yow endeauour to wreast them to your purpose, euen against their will. For wheras S. Ambrose, and out of him Maximus Taurinensis, speaking of S. Peter, do say that in him *teares did equally prouide both for shamefastnesse and for health*, yow translate their words in this sort, *Teares do equallie prouide for our shamefastnesse, and for our health*, seeking by that word, *our*, to draw the meaning of the Fathers from S. Peter, vnto all others after him, contrary to their intention. Is it euen so? had yow rather lanish your credit by such vnseemely prancks as thes, then simply discouer the truth vnto your simple Reader.

ANSWER. pag. 87. *He that glosseth vpon Gratian doth infer from this saying of S. Ambrose, that, if for shame a man will not confesse, teares alone do blot out his sinne.*

REPLY. Seing that yow are driuen to such extremity, that being destitute of all help from the Ancient Fathers, yow are not ashamed to beg the countenāce of this obscure Author, whos name it self yow know not, I will not striue to take him from yow. Only I put yow in mynd that yow haue taken vpon yow to be tryed by the iudgment of Antiquitie, and not by such yesterday Glosses as this is, which is vniuersally condemned by the following writers of greatest fame and name in the Church of God, as it is well knowen, who in all ages did euer stand for this opinion, which we at this day do maintaine against yow. As for Gratian himself, he not only held with vs, as may appeare by his earnest manner of disputing against the contrarie Tenet, but also he testifyeth that [e] *in a maner all the whole Church of God did teach and beleeue that or all Confession to the Priest was absolutlie necessary*, notwithstanding neuer so great Contrition, teares, and Satisfaction of the Penitent what soeuer. Which appeareth most playnely by the councell of Cauaillon, wherin it is decreed that the opinion which held that Confession to God was sufficient, should be corrected: [f] *for wheras it is euident*

e Quidam verò Sacerdotibus cōfitenda esse percensent, vt tota fere sancta Ecclesia. *Gratian. de pœnitentia dist. 1. c. 19*

f Quia ergo constat hominem ex duabus esse substantiis, anima videlicet & Corpore, & interdum animi motu, interdum carnis fragilitate peccatur: solerti indagatione debent inquiri ipsa peccata, vt ex vtrisque plena fiat Confessio: scilicet vt & ea confiteantur quæ per corpus gesta sunt, & ea quibus in sola cogitatione delinquitur. *Concilium Cabilonense secundum. cap. 32.*

euident, say thes Fathers, *that man consisteth of two substaces, that is, of soule and body, and sometyme sinneth by a motion of the mynd, and sometyme through weaknesse of the flesh, the same sinnes are to be called to remembrance by a diligent inquiry and search of the Penitent, that a full Confession may be made of all. That is to say, as well the sinnes which are actually committed by the bodie, as thos which are committed in thought it self, must needs be confessed.* If we adde hereunto that the Iacobits g were condemned by the Church for Hereticks about the later end of the sixth age, for houlding that Confession to the Priest was needlesse, and that it was sufficient to confesse vnto God only, we may easely espy how vainly our Answerer, being cast out of dores by all venerable Antiquity, hunteth vp and downe in later ages to finde out some obscure Author or other, to fauour his cause: as though the authority of such lyke were of force to check, not only the vniforme consent of the Ancient Fathers produced in the former Section, but also the authority of the whole Church, and of the chiefest Doctours, & holy Fathers throughout all ages to this day. We do not deny but that some Catholick Scholemen in former tymes haue though otherwise in this matter, then they should, yet still with a reserued submission of their iudgment vnto the Censure of Gods Church: in so much that if the matter had beene so particularly, and expressly determined by the same Church in their dayes, as now it is, they would neuer haue opened their mouthes, nor once moued their pen against her sacred decree: and therfore, were they now aliue, they would vndoubtedly, by that inuiolable vnion, wherwith they allwayes adheared vnto the spouse of Christ, condemne their owne opinion in our Aduersaries: and approue with one consent the infallible declaration of the Catholick Church, as shalbe more at large expressed in the following disputation of Absolution.

g *Guido de Iacobitis cap. 2. Michael Buchinger. in Eccles. Hist. Math. Paris in Henrico 3 Iacobus Vitriacus Hist. Orient. c. 76.*

A needlesse, and an endlesse labour it would be, to prosecute all and singular our Answerers crooked proceedings in this matter of Confession. Sometymes he ventreth to produce the sayings of Ancient Fathers, but finding them to speake too plaine against himself, he presently stoppeth their mouth with a dreaming exposition or collection of his owne. As when Prosper, speaking of sinnes committed by Ecclesiasticall Persons, saith, h *They shall more easely appease God, who being not conuicted by human iudgment do of their owne accord acknowledg their offence, who ether do discouer it by their owne Confessions, or others not knowing what they are in secret, do themselues giue sentence of voluntary excommunication vpon themselues, &c.* Our Answerer maketh this Collection. *By this it appeareth that the ancient Fathers did not thinke that the remission of sinnes was so tyed vnto externall Confession, that a man might*

h *Answ. pag 88.*

Answ. pag. 88.

not

not looke for ſalnation from God, if he concealed his faults from man: but that inward Contrition, and Confeſsion made to God alone was ſufficient in this caſe. The indifferent Reader will eaſely eſpy how corruptly and falſly our Anſwerer here proceedeth, if he pleaſe to take notice that Proſper in this place ſpeaketh not of that priuat Confeſſion which is made vnto the Prieſt, but only of that which is made in publick before many; as appeareth moſt plainely by thos other words going à litle before in the ſame chapter. [i] *They are afrayd to diſcouer their ſinnes leaſt they ſhould receaue the iuſt ſentence of Excommunication.* Which Sentence cannot be pronounced vpon à priuat Confeſſion, as euerie man doth know. As for the diſcouerie of ſinnes vnto the Prieſt in priuat Confeſsion, S. Proſper in the ſame Chapter had formelie declared his opinion plaine enough, à man would think, in thes words which formelie we haue produced. [k] *They whos ſinnes are vnknowen to man, and are nether confeſſed by themſelues, nor yet publiſhed by others, if they refuſe to confeſſe, or correct them, they ſhall find God to be not only à witneſſe againſt them, but alſo à reuenger. And what will it proffit them to eſcape human iudgment, whenas, if they perſeuer in their malice, they ſhall by the iudgment of God be caſt into euerlaſting punishment.* All which is ſo plaine, that we may iuſtly ſuſpect that our Anſwerer looked not into the booke it ſelf, but inconſideratlie tooke the ſentence of Proſper vpon the credit of ſome other, and ſo was quit miſguided from the true meaning of the Holy Father, who vndoubtedlie did hould that beſides Contrition, and inward confeſsion made to God alone, outward Confeſsion alſo to the Prieſt was neceſſarie. Nether ought we to thinke, although we had not any expreſſe teſtimonie of his owne, that he would diſſent herein from his Maſter S. Auguſtine, and from the reſt of the forgoing fathers, agreeing all in the affirmation of the like neceſsity: according to that ſaying of S Ambroſe, [l] *If thow wilt be iuſtified, Confeſſe thy ſinne, for à ſhameſaſt Confeſsion vnlooſeth the bands of iniquity*, and many ſuch like heretofore related out of other Fathers.

i Ideo prodere metuunt, ne ſententiam iuſtæ excõmunicationis accipiant. *S. Proſper de vita Contemplatiua lib. 2. cap. 7.*

k *See this about pag. 351.*

l Si vis iuſtificari, fatere delictum tuum: ſoluit enim criminum nexus verecunda Confeſsio peccatorũ. *S. Ambroſ. lib. 2. de Pœnitentia cap. 6.*

Againe S. Gregory of Nyſſa, and Origen, and S. Baſil do ſo earneſtlie vrge ſinners to *ſhew vnto the Prieſt without blushing the things that were kept cloſſe, to diſcouer the ſecrets of their ſoules, as ſhewing their hidden diſeaſes vnto their Phyſician, and to ſuch as are able to cure them*, that our Anſwerer knoweth not how to shut himſelf handſomely of them, though he would needs be medling with ſuch lyke their ſentences. Firſt he ſaith that they may be vnderſtood to ſpeake, not of greene wounds, that is of freſh ſinnes, for thes are eaſely cured by preſenting them forthwith vnto God himſelf; but of inueterated ſores, for *when the ſinne is not taken in tyme*, ſaith our Anſwerer, *but ſuffered to feſter and ranckle; the cure will not proue to be ſo eaſy*, (that God himſelf

Anſvv. pag. 89.

may

may be able to worke it,) *it being found true by often experience that the wounded conscience will still pinch grieuously, notwithstanding the Confession made to God in secret. At such a tyme as this then, wher the sinner can find no ease at home, what should he doe but vse the best meanes he can to find it abroad? following the direction of S. Iames. Confesse your faults one to vnother, and pray one for another, that yow may be saued.* Here yow se, all that our Answerer hath said aboue concerning the sufficiency of Confession made to God, of Groanes, of Teares, inward Contrition and such like, for the cleansing of sinne without any Confession to the Priest, all yow se, is ouerthrowen by himself, when he granteth that, in some sort of sinnes at least, Confession to man must needs be vsed, as often experience, saith he, doth proue it to be true. But we haue the assured testimony of a more frequent experience, teaching the same to happen as much in the cure of greene wounds, as of festred soares, without any difference at all. And withall when our Sauiour, gaue commission [m] to his Apostles to cure the maladies of sinners, we do not find that he made any such distinction of new and ould sinnes, nether doth S. Iames his direction [n] point at the one more then the other, nor yet doe the holy Fathers, whom our Answerer himself produceth, make any more difficultie in the cure of thes then of thos: yea it is well knowen that a greene wound may sometyme be more dangerous and mortall then a festered one, and consequently proue more hard to be cured. But say that the one is not so easie of cure as the other, must the hand of God therfore be shortned, or his power diminished? is he not as able to cure Magdalen [o] of her rackled soares, as Peter of his fresh bleeding wound? can the skill of our heauenly Physician giue life to Iairus his daughter [p] newly deceased, and not vnto Lazarus, because he hath lien foure dayes dead, and stincketh all ready is his graue? Who so will skan this matter aright, shall find that, as our Answerer granteth the necessitie of Confession to man for the cure of inueterated sinnes, so he must of force say that the like Confession is necessarie for the cure of all other mortall sinnes what soeuer.

m *Iohn.* 20.

n *Iames.* 5. v. 16.

o *Luke.* 7.

p *Mark.* 5. v. 41

Secondly our Answerer [q] telleth vs, that it was no part of this Fathers meaning *to aduise vs, that we should open our selues to euerie hedge-Priest, as if ther were a vertue generallie annexed to the Order, that vpon Confession made and absolution receaued from any of that ranke all should be straight made vp: [r] He requireth care and diligence in performance of the Cure, &c.* Here our Answerer is quit driuen from the matter which he had in hand, for beginning to proue out of the Fathers that Confession to God onlie was sufficient for the remission of sinnes, he wadeth so farr into their sayings, that he findeth the to prescribe [s] oral Confession also to the Priest, *For the cure of secret sinnes.* And this he acknowledgeth

q *Answ.* pa. 90.

r *Answ.* pag. 91.

s *Answ.* pag. 92.

that they did ordinarily: (which is that which we ſtand for) but, ſaith he, they do not aduiſe vs to confeſſe to euerie hedg-Prieſt. As though I had affirmed that they did, or as who ſhould ſay we maintayned the like Doctrin, whenas in very deed ther is no ſuch matter. But it is no newes to ſe him ſtray in this ſort, and in his diſtreſſe to lay aſide ſound reaſons, and to wind himſelf out by calumniations, and by falſe imputations. We giue him then to vnderſtand, that though we hould that the Power of abſoluing from ſinne, is annexed to the Order of Prieſthood by our Sauiours inſtitution, yet do we not thinke that euerie Prieſt may exerciſe that Power without lawfull Iuriſdiction, which iuriſdiction ought not to be granted to any, but to ſuch as are able by wholeſome counſaile, (ſpirituall inſtruction, and by ſound doctrine, to cooperate vnto the cure of the Penitent. Nether is the benefite of Abſolution held to to be ſo eaſelie gotten amongeſt vs, as the Aduerſaries calumniateth: but the Penitent muſt firſt approach with ſorow, and contrition for his ſinnes committed, ſincearelie and from his heart deteſting them, and fully reſoluing neuer by Gods grace to admit them any more. After this he muſt vnder goe that task, which ſeemeth ſo vnpleaſant and diſtaſtfull to our Aduerſaries, and, in very truth, is not a litle repugnant vnto human nature: he muſt, I ſay, make knowen the very ſecrets of his heart, as the holy Fathers aboue haue taught, he muſt diſcloſe his ſhamefull thoughts, his deeds and actions, yea the very circumſtances of his crime, how ſhamefull ſoeuer it be, as we haue heard S. Auguſtine declare, willing the Penitent to conſider the qualitie of his fault, the place, the tyme, the continuance, the Perſons with whom, and how often, &c: *All this variety*, ſaith S. Auguſtin u, *muſt needs be opened in Cõfeſſion*. And for the Prieſt, how ſoeuer our Anſwerer through ignorance of the fact, doth imagine his trouble to be but litle, and no more then onlie to *ſay the word*: we let him know that on his ſide, forasmuch as he profeſſeth himſelf a Phyſitian, ther is neceſſarilie required, both skill to know, and great heed to examin, inſtruct, and direct the Penitent for the cure of his ſeuerall diſeaſes: he muſt be a partner, and put on a fellow-feeling of the poore Patients affliction, as ſaith S. Gregorie Nyſſen and others aboue, being weake with the weake, and weeping with them that weepe. Moreouer as he is a iudg in that cauſe, he muſt know how to diſcerne betwixt Leproſie, and Leproſie: he muſt be very carefull to ponder exactlie the grieuouſneſſe of euerie offence whereof the ſinner doth accuſe himſelf, and, without all paſſion and human reſpect, pronounce righteous iudgment vpon the ſame, by determining that proportionable ſatisfaction, wherwith it is meete that the delinquent ſhould be charged, for the repayring of Gods honour which he hath (aſmuch as in him did lye) diminiſhed by

t *Anſvv pag 91.*

u *See this aboue pag. 350.*

by his sinne. Thus much being duely by Priest and Penitent performed, ther followeth the finall sentence of Acquittall, or Absolution, which taketh it full and ample force from the Author of all Sacraments Christs Iesus.

This is that exact Confession, and Satisfaction, which the ancient Fathers did so earnestlie exhort the people to frequent, and which we at this day do thinke all men bound both to practise, and professe. Wheras our Aduersaries deny all necessitie of the like Confession, and vtterly condemne all maner of Satisfaction necessarilie annexed vnto the same. And therfore our Answerer as he appeareth most vaine when he claymeth freindship and agreement with the ancient Fathers in this point, so he proueth himself tootoo malitious, when he chargeth vs with such à cõpedious x maner of cure in the administration of this Sacrament, as is no way allowed of amongest vs. Nor could he be ignorant how thos of his side take à more cõpendious course in dispatching of this cure, then that is which we do practise: for cutting of quit all Satisfaction, and making Confession needlesse, the Penitẽt with them by saying once *Peccaui* in his Confession to God, is forthwith held to be forgiuen, and throughly cured, in such sort that he needeth not to trouble ether himself, or others, any further.

x *Answ. pag. 91.*

The Originall of Sacramentall Confession, and of the Doctrin Which opposeth the same.

SECT. III.

IT hath beene shewen allready how our Sauiour, when in the twentith of Iohn he imparted vnto his Apostles the power of binding and loosing, did ordayne this Sacrament of Penance, wherof Confession is à necessarie part, and consequentlie podgeth vpon the diuine authority of the same institution. It is confirmed also by the practise of the faithfull in the Apostles dayes, when a *many that beleiued came confessing, and declaring their sinnes.* Where we se they not only confessed themselues to be sinners in generall, but declared their deeds in particular, and, as it seemes, with the occasion of the like Confession of secret sinnes, *many that had followed curious thinges*, brought forth, and burned their curious vnlaw full bookes, by order and direction receaued from their ghostly Fathers in priuat Confession.

a *Act. 19. v. 18.*

That saying also of S. Iames, b *Confesse your sinnes one to another*, vnderstood of Confession to the Priest by Origen Hom. 2. in Leuiticum,

b *Iames 5. v. 16.*

ticum, by S. Chryſoſtome in his third booke of Prieſthood, and by S. Auguſtin aboue produced. According to whos Doctrin Venerable Bede expoundeth the text in this ſort. c *In this ſentence ther muſt be obſerued this diſcretion, that we confeſſe our daylie and ſmalle ſinnes one to another vnto our equals, and truſt to be ſaued by their daylie prayer. But the vncleanneſſe of the greater leaproſie let vs according to the law open to the Priest, and at his pleaſure, in what maner, and how long tyme he ſhall command, let vs be carefull to be purified.* And Hugo Victorinus. d *VVhat is that to ſay, confeſſe your ſinnes one to another? Not ſo much euerie one to euerie one without difference. But one to another, that is, amongeſt your ſelues; men to men; sheep to their Paſtours; ſubiects to their Prelats; they who haue power, to ſuch as haue power to forgiue ſinnes.*

We haue shewen how S. Iohn in like maner pointeth at Sacramentall Confeſsion made vnto the Prieſt, when he ſaith, e *If we confeſſe our ſinnes, God is faithfull and iuſt to forgiue vs.* For without doubt, by ſaying that God *is faithfull and iuſt* to forgiue vs our ſinnes if we cõfeſſe them, he deſigneth ſome former promiſe of God, made to forgiue vpon the like Confeſsion: But no other promiſe can be found ſaue onlie that, *VVhos ſinnes yee do forgiue they are forgiuen:* therfore as it pleaſed him to promis vs pardon by the meanes of the Prieſt, ſo doth it neceſſarilie follow that we muſt confeſſe, and make knowen vnto the ſaid Prieſt thos ſinnes, wherof we deſire to get forgiueneſſe: for if confeſsion to God alone were ſufficient to obtaine the like forgiueneſſe of ſinne, who ſeeth not that Chriſts ſaying, *VVhos ſinnes yee do forgiue they are forgiuen*, had beene to no end: ſeing that none at all would ſeeke to be forgiuen by the Apoſtles, when with leſſe labour they might be pardoned by making their Confeſsion to God alone? yea the power of retayning ſinnes had beene moſt idly imparted vnto the Apoſtles and their ſucceſſours, if the ſinner, though neuer ſo ſtrongly bound, might obtaine à releaſe from God, without acquainting the Prieſt at all with his caſe.

Confeſsion then is neceſſarie, euen by the poſitiue law of God, as not onlie forealleadged texts of Scripture do ſignifie, but euen naturall reaſon it ſelf doth teach, which I declare in this maner.

Our Anſwerer himſelf confeſſeth that confeſsion of ſecret ſinnes vnto the Prieſt, was both practiſed in the primitiue Church, and alſo preſcribed ordinarily f by the ancient Fathers: but this practiſe, and this preſcription proceeded not from any humane law or conſtitution: therfore it was firſt brought in by diuine right. The ſecond propoſition, wherin conſiſteth all the controuerſie, is proued, becauſe ther is not extant any ſuch law or conſtitution in any place, or monument of Antiquitie, nether is ther to be ſeene any the leaſt footſtep or ſigne of it firſt

c In hac ſentẽtia, illa debet eſſe diſcretio, vt quotidiana leuiaque peccata alterutrũ coæqualibus cõfiteamur, eorumque quotidiana cotidianis oratione ſaluari. Porrò grauioris lepræ immunditiã iuxta legem Sacerdoti pandamus, atque ad eius arbitrium qualiter & quanto tempore iuſſerit, purificari curemus. *Beda ad cap. 5 Iacobi.*

d Quid eſt confitemini alterutrũ peccata veſtra? Non tantùm vnuſquiſque vnicuique, ſed alterutrum, hoc eſt inter vos, homines hominibus, oues Paſtoribus, ſubiecti Prælatis: ij qui poteſtatem habent, ijs qui peccata dimittere poteſtatẽ habent. *Hugo Victor. de Sacramentis lib. 2. parte 14. cap. 1.*

e *1. Iohn. 1. v. 9.*

f *Anſvv. pag. 92.*

first beginning of this practise in any tyme after the Apostles : therfore according to S. August. rule ellswher * recorded, it must needs be deriued from Christ himself. Moreouer we haue heard the ancient Fathers teach that Confession of sinnes to the Priest is a thing necessarily to be vsed of all: when as then we do not find any humane law prescribing this necessitie, (and what humane precept were able to bring the consciences of men into soe hard and distastfull a subiection?) we may with good reason conclude that it taketh it inuiolable force and power euen frō the authoritie of the most high. All which is positiuelie layd downe by S. Leo in thes words. k *Christ hath imparted this power to the Rulers of his Church, to impose Penance vpon thos who doe Confesse their sinnes, and to admitt them, after being purged by wholesome satisfaction, vnto the participation of the Sacraments by the gate of Reconciliation.*

All which being well considered, out Answerers folly cannot be hidden, when he childishly giueth forth that h *Sacrament all Confession was deuised of late by the Priests of Rome*: as though the Priests of Rome by their owne authority were able to impose such a necessity vpon the consciences of all Christians throughout the world, yea and vpon themselues also (for the very Pope himself is no lesse lyable vnto this necessitie of confessing all his sinnes vnto his ghostly Father, then is the least and meanest Christian in Gods Church) and that in so short a tyme too as our Aduersaries do dreame; not thinking that, if the obligation of Confession to the Priest were no greater then they imagin, most men, yea all nations would for the difficulty therof, full soone shake of that yoake as easily as the Protestants haue done. But when we se that all Catholicks from East to West do hould it for an assured article of their faith, that vnder paine of Damnation they are bound to make all and euerie one of their mortall sinnes knowen vnto their Ghostly Father in Confession, as far forth as morally they are able, and that withall their guilty conscience neuer suffereth them to rest vntill they apply vnto it the like remedy, we may say that the spirit of God giueth as many testimonies to this our Catholick Doctrin, as ther be Christian soules wherin he gratiously worketh this wholesome beliefe. Besides all which it hath pleased his diuine Goodnesse to confirme this truth vnto his Children, by many supernaturall and miraculous demonstrations, wherby in seuerall ages he hath made knowen vnto the world, that not onlie the contempt of Sacramentall Confession, but also the negligent and imperfect performance therof, is displeasing vnto him in the highest degree; as one the contrarie side the pious and exact vse therof is most pleasing, and acceptable.

The ancient Father Iohn Climacus i liued in the sixth age, and relateth

* *Aboue pag. 4.*

g Hanc Præpositis Ecclesiæ tradidit potestatem, vt & cōfitentibus actionem pœnitentiæ darent, & eosdem salubri satisfactione purgatos ad Cōmunionem Sacramētorum per ianuā reconciliationis admitterent. *S. Leo. Epist. 91. ad Theodorum.*

h *Answ. pag 91.*

i *Ioannes Climacus in 4 gradu Scholæ Paradisi, qui est de Obedientia.*

relateth how à certaine Malefactour, who had beene giuē à long time to theeuing and robbing, at laſt deſirous to do Penance, made earneſt ſuit to be admitted into the Monaſterie wherin the ſaid Climacus did then lead à religious life, and obtayned his requeſt. Being then receaued, he firſt of all, as the vſe was, opened his whole conſcience vnto the Superiour in priuat Confeſſion: which done by the Superiours appointment, he humbly made à rehearſall of all his ſinnes, one by one, before the whole Conuent, and ſo was shauen, and admitted to be of their company. The ſuperiour being demanded by Climacus himſelf, wherfore hē proceeded ſo extraordinarily with that Penitēt, as to make him publish his ſinnes before the reſt: for two cauſes, ſaid he, firſt that by this temporall shame the poore man might bee freed from euerlaſting confuſion (and indeed one of the Monkes did ſe the Diuell in à viſibly vggly shape, with à written paper in his hand, blotting out euery ſinne one by one as the Penitent lying proſtrate one the ground, did pronounce them.) Secondly ſaid the Superiour, [k] *Becauſe I haue ſome others, who as yet haue not confeſſed their ſinnes, and therfore I prouoke them by this example to Confeſſion, without which none wilbe able to obtaine remiſſion.* l *Neither can à man be freed from euerlaſting confuſion, without enduring ſome shame in this life. Lay open then, vncouer, diſcloſe thy wounds vnto thy Phyſician*, ſaith this great ſeruant of God, for, as S. Iſidorus ſaid in the next age after Climacus, [m] *That man is vncapable of pardon, who knowing his ſinne, doth not confeſſe it.* [n] *Reueile then the vice of thy heart, make knowen forth with thy wicked Cogitations becauſe they murther the ſoule. Sinne diſcouered is ſoone cured, the crime by keeping it ſecret is augmented, and increaſeth by ſilence.*

In the next age following, to wit in the eight, we haue à notable example recounted by Venerable Bede [o] in his Hiſtory of the Church of England, of à certaine Martial man, who was much beloued of king Coenred, and by him earneſtly intreated to confeſſe his ſinnes, for that he was now fallen into à dāgerous ſickneſſe, but the wicked man ſtopping his eares to the godly admonitiōs of the Chriſtiā king, threw himſelf headlong firſt into deſperatiō, and laſt into manifeſt damnation, as is related at larg by the ſaid venerable Author, who therfore had good reaſon to ſay, [p] *what other thinge is Cōfeſſion of ſinnes, but à certaine opening of corrupted byles? for the venome of ſinne which is perniciouſly cōcealed in the ſoule to deſtruction, is by Confeſſion moſt wholeſomely diſcouered to ſalnation.* And when venerable Bede was of this beliefe, what wonder that his Scholler Alcuinus ſhould giue inſtructions vnto all Chriſtians, [q] *confeſſe*

k Nonnullos habeo qui peccata quidem necdum confeſſi ſunt. Quocirca iam & alios ad Confeſſionem hoc exēplo prouoco, qua ſine nullus remiſſione potietur. *Climacus ibidem.*

l Neque enim licet abſque verecundiæ rubore æterna confuſione liberari. Aperi, denuda, detege medico vulnus tuum. *Ibidem.*

m Extra veniam eſt qui peccatum cognoſcit, nec cognitum confitetur. *S. Iſidorus lib. 6. Etymolog.*

n Vitia cordis tui reuela, prauas cogitationes illicò manifeſta, qnia occidunt animam: peccatū enim proditum citò curatur: crimen autem tacēdo ampliatur, ſilentio culpa creſcit. *Idem lib. de Contemptu mundi.*

o *Venerable Bede Hiſtory of the Church of Englād. lib. 5. cap. 14.*

p Quid eſt peccatorum Confeſſio, niſi quædam vulnerum ruptio? quia peccati virus ſalubriter aperitur in Confeſſione, quod peſtiferè latebat in mente. *Beda. in cap. 16. Lucæ.*

q Confiteatur omnia peccata ſua quæ recordari poteſt. *Alcuinus de Diuinis Officiis cap. 13. in cap. Ieiunij.*

confesse exactly all such sinnes as they were able to call to mynd? And that Haymo, who was Alcuinus his Scholler, should professe the same Faith also, as receaued by succession inheritance from such worthy Pillars of Gods Church? r *Although God forgiueth a man his sinnes when he is truly penitēt in his heart*, saith Haymo, agreeing with Ruffinus aboue, *yet is he bound to confesse to the Ministers of the Church: for if men should not so confesse, they would be damned for their disobedience.* And ellswhere speaking of the ten vncleance Lepers whom our Sauiour sent vnto the Preist, s *Thes men*, saith he, *doe ouerthrow their opinion, who being ashamed to confesse their sinnes to the Priests haue inuented à certaine excuse, saying that it is sufficient for them to confesse their sinnes to God alone, so that they forbeare to sinne any more. But if the opinion of thes men were true, our Lord surely would not haue sent the Lepers vnto the Preist, euen when he had cured them himself from their vncleanesse.*

r *Haymo in Ps. 31. See this in Ruffinus aboue pag 347*

s Hi eorum opinionē destruunt, qui erubescentes peccata sua Sacerdotibus confiteri, quoddā occasionis argumētum inuenerunt, dicentes sibi sufficere vt soli Deo peccata tua confiteantur, si tantū ab ipsis peccaris in reliquo cessēt. Quorum opinio si verum esset, nequaquam Dominꝰ leprosos, quos per semetipsum mundauerat ad Sacerdotes mitteret. *Haymo. ad Euangelium Dom. 15. post Penticost.*

Rabanus Maurus liued in the ninth age, and as our Answerer deigneth him the honorable title of *that famous Archbishop of Ments*, so I hope he will not deny but that he taught to others the common faith of the Catholick Church of his tyme. Behould then his doctrin. t *Who so exceedeth the iust measure in the concupiscence of the flesh, and is loaden with the sinnes therof: it is necessary that he cast out the filthred of his sinnes by Confession, and so returne to his former health by fasting and by punishing his body.* u *And they whos sinnes are secret, when they of their owne free will do confesse them ether to the Priest alone, or to the Bishop, their Penance also must be secret according to the iudgment of the Priest, or of the Bishop, to whom they made their Confession, least the weaker sort in the Church should be scandalized by seing their punishment, and not knowing any thing of their crime.*

t Qui transgreditur mensuram in concupiscentiis carnis, & aggrauatur eius delictis, necesse est vt per confessionem peccatorum fæditatē eiomat, & sic per ieiuniū, & castigationem corporis ad statū

We may continue the succession of this doctrin by the testimony of Radulphus Flauiacensis, who florished in the tenth age, and affirmeth that x *we must attaine to pardon by the Absolution of thos to whom the keies are committed. For to such Doctours it was said, whatsoeuer ye shall bind vpon earth &c. To them then we must goe, and lay open our wounds by Confession, and we must weepe and lament before them, that so they may*

pristinæ sanitatis redeat. *Rabanus lib. 7. in Eccles. inst. cap. 7.* u Quorum peccata occulta sunt, & spontanea confessione soli tantummodò Præsbitero siue Episcopo fuerint ab eis reuelata, horum occulta debet esse pœnitentia secundum iudicium Præsbiteri siue Episcopi, cui confessi sunt. Ne infirmi in Ecclesia scandalizentur videntes eorum pœnas, quotū pēnitus ignorāt causas. *Idem de inst. Cleri l. 2. c. 30.*

x Per doctorum absolutionem, nimirum quibus claues commissæ sunt, ad diuinam indulgentiam pertingendum. Doctoribus quippe dictum est *Quorum ligaueritis &c.* Accedendum itaque ad illos, vulnera per confessionem pandenda, flendum coram eis, vt sic commissa & meritis leuent, & potestate relaxent. *Radulp. Flauiacensis in Leuiticum lib. 3. cap. 5.*

may lighten our burthen by their meritts, and releaſe vs by their power.

The eleuenth age had Petrus Damianus, that Religious Prelat, famous both for learning, and for holyneſſe of life: who maketh mention of à certain Monke y that had concealed à long tyme from his Ghoſtly Father à heinous ſin which he had committed; and was ashamed to confeſſe; at laſt being oppreſſed with à mortall infirmity, and making ready to receaue the holy Communion for his laſt farewell, he made knowen the hidden wound of his guilty cõſcience vnto à certaine Religious man of the ſame houſe, and after communicating preſently yeelded vp the Ghoſt: when behould his gall burſting began to run out at his mouth, and the corrupt matter continued flowing and falling to the ground euen to the howet of his beriall. Wherupon the good Father concludeth thus. z *I haue been vnwilling to relate this according to the truth of the accident, to the end that not only ſuch as impotently following their owne appetite do tranſgreſſe the prefixed rule of Diſcipline, but they alſo who doe conceale their ſinnes committed, and put of their Confeſſion vnto the laſt howre, may heare this ſtory, and tremble therat.* As carefully doth he relate another example, which manifeſtly declareth how that God requireth from vs à particular, and plenary Confeſſion of all our ſinnes vnto the Prieſt, without omitting any grieuous one whatſoeuer. a When vpon à tyme, ſaith he, Hugh the Abbat of Cluniac had brought me with him to his Monaſtery, à certaine ould brother lying ſick in the houſe, and vnderſtanding of the Abbats ariuall, he reioyced not à litle, and began to make his prayer to allmighty God in this ſort: O lord, ſaid he, from whom no ſecret is hidden, I beſeech thee, yf thow ſeeſt that ther is any ſinne yet remayning, which I haue not duely confeſſed, bring it into my remembrance, to the end that I may purely confeſſe it to my Superiour whileſt he is here preſent, and receaue abſolution from him, who before all others hath that power and iuriſdiction ouer me. Hauing prayed thus, ther preſently came vnto his eares à voice, which ſaid, Ther is, ther is certainly ſomewhat, which as yet thow haſt not confeſſed. The man hearing the voice, and not knowing from whence it came, purſued humbly his petition ſaying, Expreſſe vnto me, good lord, in plaine tearmes what that is, that by confeſſing it I may correct my fault. The voice againe declared to him à ſinne in particular, which he forthwith acknowledging, called for his Abbat, and confeſſed it vnto him, and within à few dayes after departed this life in holy peace. Thus Petrus Damianus, who therfore teacheth vs accordingly that z *we muſt purely and ſincearly confeſſe all our ſinnes: neither*

lawfull

y *Petrus Damianus. epiſt. 1. quæ eſt ad Fratres mandatorũ tranſgreſſores.*

z Hoc autem iuxta fidem rei idcirco refero, vt audiãt & pertimeſcant qui crimen admiſſum ſub cõſcientiæ ſuæ vberibus confouentes, confiteri ad obitum præſtolãtur. *Ibidem.*

a *Petrus Damian. epiſt. ad Deſiderium, de miraculis ſui ſeculi.*

z Confeſsio peccatorum purè facienda eſt: quia non eſt pars peccatorum dicenda, & altera reticenda: neq; leuia cõfitenda, & grauia diſſitenda: nec alter accuſandus, & ipſe excuſandus: ſed cum iuſto dicendum. *Non declines cor meum in verba malitiæ, ad excuſandas excuſationes in peccatis. Idem Serm. 2. de Sancto Andrea.*

lawfull for vs to tell ſome ſinnes and to leaue others vntould : to confeſſe our litle ones, and conceale our great ones : to accuſe others and to excuſe our ſelues : but we ought to ſay with the Iuſt : Decline not my heart into wordes of malice to make excuſes in ſinnes. Pſalm. 140. v. 4.

A better teſtimony of the next age following we cannot haue, then his, who for his rare and vertuous qualities was commonly called 3 Venerable Peter, and amongeſt other thinges wrote two bookes of ſuch Miracles as happened both in his tyme and knowledg. In the firſt booke 4 he relateth of two ſeuerall perſons, the one à ſecular man, the other Religious, who hauing concealed à ſecret ſinne in their Confeſſion, in punishment therof were depriued of all power to ſwallow downe the bleſſed Sacrament, vntill ſuch tyme as with repentãt hearts they diſcouered all intyrely vnto their Ghoſtly Fathers. Another who was Prior 5 of one of our Monaſteries, ſaith this Venerable Prelat, hauing in his ſickneſſe confeſſed his ſinnes to my ſelf but the day before, when I came to viſit him againe, cryed out vnto me, I haue ſinned my lord, I haue grieuouſly offended, by making my Confeſſion yeſterday vnperfectly vnto yow, and by cõcealing ſome ſinnes wittingly which I ſhould haue reuealed; for which cauſe this laſt night I haue beene called to iudgment, and haue ſeene moſt fearefull viſions. A great number of diuells appeared in ſuch monſtruous formes, that humane ſight was not able to behould their vggly viſages. They brought forth à payre of Scales, and placing my ſoule in one balance, and my deedes in the other, they began to lay to my charg an infinit number of ſinnes, ſome true, and ſome falſe; nether was I able through terrour and aſtonishment, to anſwer one word to ſo many thowſand accuſers as at that tyme inuironed me round about. Being in this anguish I beheld à comely graue perſonage, who thruſting amids this raging rout, ſaid boudly vnto them, what ſeeke yow here? this man belongeth not to yow, foraſmuch as by his Confeſſion to his Abbat yeſterday hee hath beene deliuered from your power. No no, replyed the ſore accuſers, that is not ſo, we know full well, and we keepe it in mind, what he tould, and what he tould not: for aſſuredly he maliciouſly ſuppreſſed ſome thinges wherof he knew himſelf to be guilty. I ſaw well that my defender could not deny what they obiected, and withall I eſpied that he was loath to abandon me, wherfore I remayned full of mortall feare; in which pang I haue paſſed all this long night. But now ſeing it hath pleaſed God to warne me ſo mercifully, I will not omitt to make vſe of his goodneſſe, and to confeſſe my ſinnes ſincearly vnto God, and vnto yow my venerable Superiour. Which he did, with no ſmall feeling of ſorow and hearty repentance

3 *Petrus Venerabilis Abbas Cluniacenſis illuſtriũ miraculorũ lib. duo.*

4 *Libro 1. cap. 3. & 5. vide etiam caput 4.*

5 *Lib. 2. cap. 32.*

for his faults, and after being duely annointed with holy oyle, and ſtrengthened with the heauenlie food of the bleſſed Sacrament of the altar, within few dayes he ioyfullie yeelded vp his ſoule into the hands of his maker.

Many other the lyke examples are recorded by this venerable Author, which giue aboundant teſtimonie to the truth of that doctrin which we profeſſe, concerning the neceſſitie of Sacramentall Confeſſion. eſpeciallie that 6 example which happened in his owne preſence, when the Diuell laboured very earneſtly to hinder à Religious man from making à perfect Confeſſion of all his ſinnes: wherby we may eaſylie gather from whence our Aduerſaries doe deriue their denyall of this neceſſitie. And indeed in the booke called 7 *Malleus Maleficarum*, wherin the examinations, Confeſſiones and depoſitions of many witches, and ſorcerers, are laid downe by graue and learned Doctours, we find that amongeſt other rules, which the Diuell preſcribeth to ſuch as become profeſſours of his Art, one is, neuer to make an intyre Confeſſion to the Prieſt, but to be ſure allwayes to conceale ſome ſinne or other when he confeſſeth.

9 *Lib. 1. cap. 6.*

7 *Malleus Maleficarum tom. 1. part. 2 quæſt. 1. cap 2. de homagio diabolo præſtando pag. 243 Francofurti 1582.*

And here I muſt deſire the Reader to take notice of our Anſwerers wiſdome, when in the point of Abſolution, alleadging an obſcure ceremoniall, voide of all authority and credit, printed at Cullen not full à hundred yeare agoe, he ſetteth to ſale the like diuellish and ſacrilegious Doctrin, in theſe words 8 *VVher by the way yow may obſerue no ſuch neceſsity to be here held of confeſsing euery knowen ſinne vnto à Prieſt: that if ether for shame, or for ſome otherr eſpect the Penitent do not make an entier Confeſsion, but cõceale ſomewhat from the notice of his Ghoſtly Father, his Confeſsiõ ſhould therby be made voide, & he excluded from all hope of forgiueneſſe.* But we may obſerue withall how certainly this your Doctrin came out of Satans ſchoole, wherin 9 *the diuell hath certaine ceremonialls to be obſerued againſt the Conſtitutiones of the Church, as for example, to faſt vpon ſundayes, to feaſt vpon fridayes, to conceale certaine ſinnes in Confeſsion, and ſuch like.* This leſſon the ſame ſchoolemaſter taught long agoe vnto the Montaniſts, 10 *Betwixt whom and vs*, ſaith S. Hierom, *ther is this difference, that they are aſhamed to Confeſſe their ſinnes, as though they were iuſt; wheras we by doing Penance, do merit pardon more eaſely.* The Nouatiãs were Schoolefellowes to the former Hereticks, for they abrogated both Sacramentall Confeſſion, and Abſolution alſo: and taught that God had reſerued vnto himſelf alone the power to forgiue ſinnes, without imparting it at all vnto the Church, as 11 S. Cyprian, and other ancient writers do teſtifie. The Audean Hereticks afterward frequented the ſame ſchoole: but learned the diuells leſſon in another language; for they preſcribed confeſſion indeed, (as our Anſwerers commu-

8 *Anſvv. pag. 124*

9 Habet cærimonialia quædã cõtra ſtatuta Eccleſiæ obſeruare, vt Dominicis diebus ieiunare, aut ſextis ferijs carnibus veſci, aut certa crimina in Confeſſione celare, vel aliquid ſimile perpetrare. *Malleus Maleficarum vbi ſupra.*

10 Hoc inter nos & illos intereſt, quod illi erubeſcũt confiteri peccata, quaſi iuſtiti; nos dũ pœnitentiam agimus, facilius veniam promeremur. *S. Hieronymus Epiſt. 54. ad Marcellam de Montanis.*

11 *S. Cyprian. lib. 4 Epiſt. 2.*

munion booke doth) and gaue à kind of Abſolution, but they enioyned not any Penance at all: and therfore their Penitents, eſteeming the like Confeſſion to be à needleſſe thing, concealed their greater ſinnes, and tould only their ſmale and veniall ſinnes, as Theodoretus 12 doth witneſſe. But the Iacobits touched afterwards vpon another regiſter, affirming that it was ſufficient for men to confeſſe their ſinnes to God alone, without troubling the Prieſt at all, as aboue 13 we haue rehearſed. Vnder the ſame Maſter did the Albigenſes 14 profeſſe the like Doctrin, to whom ſucceeded afterwards the 15 Wickleffiſts, waldenſes 16, and others, in ages neerer to vs, whileſt the vniuerſall Church inſtructed by her heauēly Tutour Chriſt Ieſus, did allwayes retaine the firſt leſſō which was read vnto her of the abſolute neceſſity of an exact Confeſſion of euery ſin in particular, as hath beene authentically depoſed by witneſſes of credit, aſwell in the Greeke Church, euen from the beginning vnto thes later tymes, as in the Latin, from Chriſt vnto the twelueth age, wherin Venerable Peter giueth good teſtimony to our cauſe, as hath beene ſeene, and 17 Hugo Victorinus doth denounce, *that he who neglected to confeſſe his ſinnes to the Prieſt, ſhalbe condemned as à deſpiſer of Gods Diuine Ordinance and Inſtitution.* And therfore, that I may not detayne thee any longer, Gentle Reader, in à matter ſo maniſeſt and plaine, I beſeech thee for thy ſoules health, liſten not vnto the dangerous perſwaſions of the no leſſe deluded, then deluding Aduerſarie: but take this ſweet and wholſome ſaying of the Mellifluous Doctour S. Bernard, together with the agreable ſentences of foregoing Fathers, for à preſent Antidot againſt the mortall poyſon of his ſugred deceaueableſſe. 18 *If perchance thow feeleſt ſhame to make knowen thy ſinnes to me à ſinner, what wilt thow feele in the day of Iudgment when they conſcience ſhalbe layd open to the view of all the world. Ther is no fault ſo haynous but may receaue forgineneſſe by vertue of à pure Confeſſion. Se then that thow diſcouer out of hand the ſinnes of thy heart, and eike thy wicked thoughts: for ſin being once diſcouered is quickly cured, wheras being concealed, it is augmented. Sin layd open, though great, becometh litle, but being hidden, though ſmale it be, it ſoone becometh greate, and grieuous. But yet à diligent Confeſſion doth worke à ſpeedy cure.*

12 *Theodoret. lib. 4 Hæreticarum fabularum.*

13 *See aboue pag. 357.*

14 *S. Antoninus part. 4 titul. 1. cap. 7. §. 7.*

15 *Ioā VVi. clemus ar. iculo 7.*

16 *Æneas Sylvius Hiſtor. Bohemicæ cap. 39.*

17 Poſt Contritionē cordis confeſſio quoque oris eſt neceſſaria: quiā ſiquis, etiam poſt impetratam veniam peccatorum, confiteri ea neglexerit, quaſi inſtitutionis diuinæ cōtemptor, pro contemptu reus erit. *Hugo Victorinus de Sacramentis lib. 2. part. 14. cap. 8.*

18 Quod ſi fortè pudor eſt tibi mihi ſoli peccatori peccata tua exponere, quid facturus es in die Iudicii, vbi omnibus expoſita tua apparebit conſcientia? Nulla eſt tam grauis culpa, quæ non habeat veniam per puram Confeſſionem. Vitia igitur cordis tui, & praui cogitationes illico manifeſta. Peccatum enim proditum citò curatur: crimen vero tacendo ampliatur. Vitium ſi patet, fit ex magno puſillum: ſi latet fit ex minimo magnum. Nam velox confeſſio velociter medicinam facit. *S. Bernardus de interiori domo cap. 37.*

Many other groſſe miſtakes are diſcouered in our Anſwerer.

SECT. IIII.

THe groſſe miſtakes wherinto our Anſwerer falleth headlong, whyleſt he endeauoureth to diuert the mayne current of Antiquity from our ſide to his owne, being well obſerued, may be ſufficient to diſcouer that he defendeth not the truth; for aſſuredly the Truth might eaſily be made good againſt all oppoſers, by one of meaner learning then he is, without any ſuch ilfauoured ſtumbles and tumbles as he giueth in this diſputation. The firſt may be (after thos which aboue haue beene diſcouered) when finding himſelf pinched with that authority which in the firſt Section I produced out of S. Clements firſt Epiſtle, he laboureth before hād to infringe the credit thereof, by calling the ſaid Epiſtle a *Apocryphall, and pretended.* But hauing no warrant for the ſame, beſides his owne vaine imagination, which he knew would be of ſmall force herein, he betaketh himſelf to another ſhift as vnſeemely euery whit as the former; for not being able to deny but that it maketh ſtrongly for Confeſſion, he will haue vs yet to beleeue that it ſerueth not to proue ſuch Confeſſion as we pretend, that is Sacramentall Confeſſion. And why think yow? becauſe forſooth one only Author of our ſide, Maldonat, was of ſome ſuch opinion: and yet our Anſwerer b himſelf alleadgeth ſix others, who note that the ſaid authority confirmeth Sacramentall Confeſſion it ſelf. Well fare your heart M. Vsher, who doe not conſider that ſix to one is greater odds then your weake ſhoulders are able to beare. But if yow obſerue that ther is ſpecified an abſolute neceſſity of Cōfeſſion in that place of S. Clement, as thos words, c *He who hath care of his ſoule muſt not be aſhamed to confeſſe, &c.* do declare, yow ſhall ſoone find out, that Sacramentall Confeſſion is as certainly ther preſcribed, as any other: for who is ſo ſimple but knoweth that in Sacramentall Confeſſion, not only *Remiſsion may be obtayned by vertue of the keyes*, but alſo *Counſaile out of Gods word for the remedy of ſinnes*?

a *Anſvv pag 91.*

b *Anſvv. pag. 91.*

c Non erubeſcat, qui animæ ſuæ curam gerit, cōfiteri, *&c. S. Clemens Epiſt. 1. See this laid downe at larg heretofore pag.* 344.

Secondly yow tread awry when yow affirme that d *Shortly after the perſecution rayſed in the dayes of Decius the Emperour, it was no longer left free to the Penitent to make choiſe of his ghoſtly Father: but by the Generall conſent of the Biſhops it was ordayned, that in euery Church one certaine diſcreet miniſter* (the text hath, *Prieſt*) *ſhould be appointed to receaue the*

d *Anſvv. pag. 95.*

Confeſsions

Confeſsions of ſuch as relapſed into ſinne after Baptiſme: For this ordinance of the Bishops concerning one ſole Penitenriary Prieſt, had reference not to all ſort of Penitēts, but to ſuch only as through feare of perſecution had denyed the Chriſtian faith, and ſought to be receaued againe into the Church: therfore yow are fouly miſtaken if yow think that al ſort of Chriſtians were obliged to repaire vnto this publick Penitentiary Prieſt, whenſoeuer they did goe to Confeſſion, as hereafter shalbe declared more at large.

Thirdly yow are not to be belieued when yow ſay, that in the tyme of Nectarius Bishop of Conſtantinople, when the former conſtitution was abolished, [c] *Liberty was giuen vnto euery one vpon the priuate examination of his owne conſcience to reſort to the holy Communion*, without making any Confeſſion to the Prieſt at all, *VVhich*, ſay yow, *was agreable to the rule of the Apoſtle, and to the iudgment of the more ancient Fathers*. In which words yow are more then once miſtaken too too shamefully. For firſt of all nothing was then abrogated by Nectarius but that Conſtitution only which was made after the perſecution of Decius, and that was but an addition made vnto the Penitentiall Canon, as yow Confeſſe, and therfore the abrogating therof could not take away priuat Confeſſion to the Prieſt, which was vſed in the Church euen before the Bishops made the ſaid Addition, as not only the playne authorityes of Origen, Tertullian, and S. Cyprian do teſtifie, but alſo learned Proteſtants *do willingly grant. Secondly when it is ſaid that, that conſtitution being abrogated, euery one was left to his owne conſcience to frequent the holy Communion, yow are very fowly miſtaken to think that therby all Confeſſion was taken away: whenas the words import no more but that euery man vpon the priuat examination of his owne conſcience, finding himſelf free from mortall ſinne, might confidently approach vnto that holy table without any Confeſſion to the Prieſt at al: not ſo, if he found out by his priuat examinatiō that he was liable to the guilt of heinous ſinne: For in that caſe Sozomē himſelf telleth yow that [f] *Confeſsion was neceſſary for the obtaining of remiſsion*. Which is confirmed by the reſt of the Greek Fathers who liued after Nectarius, and allwayes denounced the ſame neceſſity of Confeſſion, as may be ſeene by their owne ſayings aboue produced. Thirdly when yow ſay that it is agreable both to the Apoſtle, and to the more ancient Fathers, that libertie should be giuen to euery one, vpon the examination of his owne conſcience, to reſort to the Holy Communion: what ſay yow to your Communion booke, which by your owne Confeſſion exhorteth men to confeſſe to the Miniſter before they receaue the Sacrament? how can it be agreable to the Apoſtle, and to the more Ancient

c *Anſvv. pag 95.*

* *Se aboue pag. 345.*

f Ad impetrandū veniam confiteri peccata neceſſarium. *Sozomen. li. 7. Hiſtor. cap. 16. interprete Chriſtoforſono.*

Fathers, who, if truth be in your mouth, made no such exhortation of Confession, but left all men free vnto themselues? Finally seing that this constitution comprehended none other but publick and scandalous transgressours only, the abrogation therof could not giue free liberty to all men to frequent the Communion vpon a sole priuat examination of their conscience: for then open and notorious crimes would passe without controule, which as yow yourself do rightly obserue, g *were the ready way to make the house of God become a denne of theeues.*

g *Answ pag 97.*

Fourthly yow run altogether out of the right way, when yow say that h *it is manifest that the liberty brought in by Nectarius of not resorting to any Penitentiary, respected the disclosing of secret sinnes only*, for the cõtrary is so manifest, that I cannot choose but wonder greatly, either at your negligence by which yow did not, or at your malice through which yow would not obserue it. Yow are not ignorant, I am sure, that it is against the law of God and nature to publish and make known to others the secret sinnes of the Penitent receaued in priuat Confession, and consequently that it lyeth not in the power of man to make any Constitution which obliged vnto the same: but if this liberte brought in by Nectarius had respected the disclosing of secret sinnes onlie, it would follow that the Constitution made by the Bishops soone after the persecution of Decius, obliged men to disclose their secret sinnes vnto all the world: for the liberty which Nectarius brought in, was no other then an abolishing of the said Constitution. But that this your errour may appeare in it owne colours, we will examine the ancient Histories which make mention of this matter. First of all it appeareth by Socrates i that this Constitution was made with the occasion of the Nouatians, who, as we haue said, not only denyed Reconciliation and Absolution to such as fell in that heauy persecution of Decius, but also condemned the Catholicks for receauing them againe into the Communion of the Church. And to the end that thes Hereticks might not haue occasion to calumniat the Catholicks, as though they had too too lightly granted pardon vnto the like relapsed Christiãs, the Bishops agreed vpon the said Cõstitution, as Sozomen also relateth in thes words. k *Forasmuch as it is a diuine property neuer to sin, & is well knowen to surpasse all humane power: & withall seing that God hath commanded that pardon should be imparted vnto Penitent sinners, whylest such as refuse to confesse, do lay therby a greater burden vpon themselues: therfore it seemed good vnto the ancient Bishops that sinnes should be layd open, as it were vpon a stage, by the testimony of Ecclesiasticall men. And to this end they appointed a Priest of good life and conuersation: one, who knew how to keepe well secrecy, as being a discreet man, vnto whom*

h *Answ. pag. 97.*

i *Socrates lib. 5. histor cap. 19.*

k quoniam omnino non peccare, diuinum & vltra humanam naturã esse cognoscitur, peccantibus autẽ, & pœnitentiam agentibus veniam Deus dari præcipit, qui verò cõfiteri refugiunt maius peccatorum onus acquirunt: propterea visum est antiquis Pontificibus, vt velut in theatro, sub testimonio Ecclesiastici populi delicta pãdantur; & ad hãc rem Presbyterũ bonę conuersationis, seruantemque secretum, & sapientem virum statuerũt, ad quem accedẽtes ii qui deliquerunt delicta propria fatebantur. *Sozomen lib. 7. hist. cap. 16. vide historiam Tripartitam. lib. 9. cap. 35.*

whom they, who had sinned, did repaire to confesse their sinnes. Thus Sozomen, according to the interpretation of Cassiodorus, who liued in the next age after the said Sozomen.

The relapsed Christians then, by the said ordinance of the Bishops, presented themselues to this appointed Penitentiary, who heard first à priuat Confession of all their sinnes, and for such as were not publickly scandalous he enioyned priuat Penance only, keping them most secret and closse, and therfore is said by l Sozomen, and Nicephorus m to be *A keeper of secrecy, and à silent man.* But for such sinnes as were of themselues notorious, he enioyned publicke Penance, and for the example of others brought them, as it were vpon à stage, to acknowledg openly their sinne, and to require the prayers of their Christian bretheren: commanding them also to continue that their publicke Penance in fasting, and prayer for à certaine number of dayes together, according to the quality of their transgression. Now it chanced that à certaine Matron hauing made her Confession in priuat to the ordinary Penitentiary Priest in the Church of Constantinople, and being commanded by him to attend her prayers for so many dayes in the same Church, vntill she had beene brought to acknowledg her sinnes in publike, and so to be reconciled, she was in the meane tyme defiled by à Deacon in the very Church, the which sinne, the woman of her self, without any direction from the Priest, vndiscreetly published in her open Confession, n *Going further on therin then she ought to haue done*, saith Socrates; from whence arose both the scandall, and the vprore in the common people: for the appeasing wherof the Deacon was deposed and banished, and that custome of publishing of sinnes before the people was abrogated by the Bishop Nectarius in Constantinople first, and afterward by other Bishops in the Churches of the East. And it was left free for euery man to frequent the mysteries o *According to his owne conscience*, saith Socrates, or, p *According as he found himself guilty, and confident*, as Sozomen speaketh: which doth no way exclude priuat confession, as euery one may perceaue.

All which doth manifestly declare that the liberty brought in by Nectarius respected not the disclosing of secret sinnes at al, but only of such sinnes as were publike, as the cõdition of *secrecy* and *silence*, which Sozomen and Nicephores do attribute to the Penitẽtiary Priest, doth euince. Nether doth it auayle our Answerer any whit that the woman by confessing her secret sinne gaue occasion to this repeale of the former constitution, for asmuch as she did it not by the direction or appointment of the Priest, as appeareth by the circumstance of the History, but through her owne indiscretion enlarging her Confession further thẽ she ought to haue done, as we haue heard most plainely out of Socrates,

l *Sozomen. ibidem.*

m *Nicephorus lib. 12. cap. 28.*

n Ἡ γυνὴ περιβαίνουσα, &c. *Socrates supra.*

o Τῷ ἰδίῳ συνειδότι. *Socrates lib. 5. cap. 19.*

p Ὡς ἀνὶ ἑαυτῷ συνειδέιη, καὶ ἁμαρτάνειν δύναιτο. *Sozomen. lib. 7. cap. 16.*

Socrates. Moreouer both Sozomen and Nicephorus do witnesse that the same Constitution, which Nectarius had recalled in Constantinople, remayned yet in force and obseruatiō both in Rome, and in all the Westerne Churches, at the very tyme that Sozomen did write the said Historie: and yet S. Leo q, who was then Bishop of Rome, reprehendeth certaine Bishops of Campania for inducing Penitents to make publike Confession of secret sinnes, affirming it to be against the Apostolicall rule and ordinance: who seeth not then that the Constitution aboue mentioned could not possibly haue any respect to the publishing of secret sinnes, when as it was vsed in Rome, where the publication of secret sinnes was accounted altogether vnlawfull and vngodly?

q *S. Leo Epist 80. ad Episcopos Campaniæ.*

Fiftly yow shew your self to be too too idle and ridiculous, when relating how the Councell of Trent hath r *pronounced them to be excōmunicate ipso facto, that shall presume to teach that Sacramentall Confession must not necessarily be premissed before the receauing of the Eucharist*, yow infer from thence that this Excommunication should comprehend Nectarius, S. Chrysostome, and other ancient Bishops, *with whom*, say yow, *the case would goe hard, if the censure of the Fathers of Trent were ought worth*. But it were more wisdome in yow to acknowledg that censure to be of force, and prudently to free your self from the danger therof, then thus absurdly to imagin that an Excommunication can recoyle so many hundred yeares backward, from the Councell of Trent vp vnto the dayes of Nectarius and S. Chrysostome. Do not yow your self expresse that the like Excommunicatiō was pronounced against all them that *shall* presume to teach the contrarie? and amonge them that are in their right witts, are not such like prohibiting censures allwayes acknowledged to haue respect vntō future delinquents only, and not vnto them of forgoing ages? how senslesse then is your inference, wherby yow conclude that, if the cēsure of the Fathers of Trent were ought worth, it would goe hard with Nectarius, S. Chrysostome, and the rest? But the blind desire which yow haue to draw thos ancient Fathers into the fellowship of your erroneous doctrin, doth not permit yow to discerne how sluttishly, and slouenly yow would haue them seeme to be companions of your penall doome. Yet as it doth not appeare wherein they did any way fauour your cause in the least degree, so, were they now aliue, they would be far enough from receauing with yow any note by that censure, the force wherof one day will discouer vnto yow, notwithstanding that now yow esteeme it not to be *ought worth* at all.

r *Answ. pag. 96.*

ANSWER. *pag. 97.*

Two obseruations more I will adde vpon this part of the History. The one: that the abrogation of this canon sheweth, that the forme of Confes-

sion

ſion vſed by the ancient, was Canonicall, that is appertayning to that externall diſcipline of the Church, which vpon iuſt occaſion might be altered; and not Sacramentall, and of perpetuall right, which is that our Ieſuits ſtand for.

If by thos words, *The forme of Confeſſion vſed by the ancient*, yow meane the Canon that was abrogated by Nectarius, all the world cannot excuſe yow from à foule vntruth, when yow tell your Reader that the Ieſuits ſtand to maintaine the ſaid forme of Confeſſion to haue been Sacramentall: for yow cannot point at any Ieſuit who once dreamed of any ſuch thing. They willingly acknowledg that forme of Confeſſion to haue beene meerlie Canonicall, as appertayning to the externall diſcipline of the Church indeed. Conſider well then how wiſelie yow are like to behaue your ſelf againſt them, when yow are ſo groſlie miſtaken in the doctrin which they profeſſe. I haue ſ shewen yow euen by the Confeſſion of your owne Centuriſt writers, that the Fathers, who liued in the three firſt ages before the making of that conſtitution which was repealed by Nectarius, did teach the neceſſitie of priuat Confeſſion to the Prieſt: and yow haue heard the Fathers, who liued in the tyme that the ſame Canon was in practiſe, both Greek and Latin giue ſound teſtimonie to the ſame neceſſitie, yea yow your ſelf doe not deny but that the like priuat Confeſſion was premiſed before that other, which was made in publike, t *as à preparatiue therunto*, and withall we haue produced the conformable Doctrin of the Fathers and Doctours who liued after the abrogation of the ſaid canon. This *forme of Confeſſion* then, thus acknowledged by your ſelues to haue beene *vſed by the ancient*, is that *Sacramentall Confeſſion* your Ieſuits ſtand for: againſt which yow are not able to produce one direct argument, and therfore yow are conſtrained here to Father that *Tenet* vpon vs, which we neuer maintained, onlie to make à shew that yow could ſay ſomewhat, though nothing to the purpoſe.

REPLY.

ſ *Aboue pag. 345. at. 10.*

t *Anſvv. pag. 98.*

The other obſeruation is: that the courſe taken herein by Nectarius, was not onlie approued by S. Chryſoſtome, but generally in à maner by the Catholick Biſhops of other places. Howſoeuer the Arians, and the reſt of the Sectaries (the Nouatians only excepted) retained ſtill the former vſage.

ANSWER.

Nether here do yow walk vprightlie: for euen by the teſtimonie of Sozomen u him ſelf nether the Church of Rome, nor yet any other Church in the Weſt, did approue the courſe takē herein by Nectarius: but did cōtinue in the practiſe of the foreſaid canon belonging to publike Penitents, not withſtanding that it was repealed in moſt Churches of the Eaſt: and therfore I leaue it to the Reader, to iudg how trulie yow giue forth that, the Arians and other Sectaries onlie excepted,

REPLY.

u *Sozomen. ſupra.*

the Catholick Bishops of other places did generallie in à maner, approue the fact of Nectarius herein.

ANSWER. pag. 99. *The publike Confeßion of secret ſinnes being thus abolished, priuate Confeßion was brought in to ſupply the defect therof, &c.*

REPLY. Yow tel thes your vntruthes ſo publikly, that à priuat cõfeſſion cãnot ſurely ſerue your turne to obtaine pardon of thẽ, without à publike acknowledgmẽt of your fault: and therfore if yow meane to take me for your Ghoſtly Father, make full account that the like publick confeſſion muſt be part of your Penãce. For what is more Notorious, not only to Catholicks, but euen to Proteſtants* themſelues, then that priuat confeſsion was vſed in the primitiue Church, longe tyme before that Canon was abolished, yea before it was eſtabliſhed it ſelf? how then are not yow aſhamed to blaze vnto the world that *priuat Confeßion was brought in to ſupply the defect therof*, or that x *Auricular Confeßion began to be ſubſtituted in the roome therof*? But that yow may ſe how yow your ſelf do giue your ſelf the lie herein: tell me I pray yow, in what place did Auricular Confeſsion begin to be ſubſtituted in the roome of Publike Confeſsion? in Conſtantinople, or in Rome? let vs ſuppoſe that, not yow, but another doth anſwer, that it began in Conſtantinople, where publike Confeſsion was firſt abolished. Is not this proued to be a lond lie indeed by your owne mouth, which hath tould vs that priuat Confeſsion was not onlie vſed together with Publick Confeſsion, *As à preparatiue to the ſame*, but alſo that *vpon the remouеall of publick Confeſſion*, the ſame priuat Confeſsion was alſo abolished with it? if it was adioyned ſtill as à preparatiue to publike confeſsion, how can it be ſaid to be brought in only, when publike confeſsion was remoued? and if it was remoued at once with publike confeſsion, who can ſay that it was ſubſtituted in the roome therof? Againe yow haue tould vs, that is was y *agreable both to the Apoſtle, and to the iudgment of the more ancient Fathers*, that men ſhould freelie reſort vnto the holie Communion vpon à priuat examination of their owne conſciences, without any, ether publike, or priuat, confeſſion at all: what enemy then of the Apoſtle and ancient Fathers was he, that brought in ether of both? I pray yow, M. Vsher, anſwer to thes riddles if yow can, ſeing they are grounded vpon your owne doctrin.

If yow withdraw your ſelf from Conſtantinople to Rome, and ſay that in Rome at leaſt Auricular confeſsion began to be ſubſtituted in the place of publike confeſsion, beſides that the ſayings of S. Hierome, S. Ambroſe and others aboue produced doe moſt manifeſtlie approue the contrarie, yow your ſelf do beat your ſelf out of Rome, no leſſe then you did out of Conſtantinople. For if prinat Confeſsion, as yow grant, was ſtill adioyned as à preparatiue vnto publick confeſsion,

* Confeſſionis eq uidem vetuſtiſſimum eſſe vſum fatemur *Caluin. lib. 3. Inſtitut. cap. 4 § 7.*

x *Anſvv pag 98.*

y *Anſvv. pag. 98.*

sion, it cannot be denyed but that priuat confession was vsed in Rome before publick confession was ther abolished, and consequently euery one may se, that it is most idle to say, that is was brought in only to supply the defect of publike confesion, when as it was in vse euer, before the said publike cõfesion was taken away. Secondly yow gather out of à place of S. Leo,[z] *That vpon the remoue all of publick Confession (together with the priuat, &c.) Auricular Confession began to be substituted in the roome therof.* But how hang thes two togeather, I pray yow, priuat confesion, which is all one and Auricular confesion, was remoued together with publike confesion, when both publick confesion and it self were, by your owne testimonie, abolished and taken away? how yow can plow with your heifer to find out this riddle I know not; but sure it seemeth vnto me vnanswerable. Finally Sozomen himself will giue yow to vnderstand how fouly yow are mistaken in the vnderstanding of S. Leo his words, for relating the Historie of that Constitution concerning publick confesion, which was abrogated by Nectarius, he positiuely affirmeth that it was not abrogated at Rome when he wrote that Historie, but was vsed ther very carefully euen in the dayes of S. Leo himself. a *This Constitution concerning the Penitentiary Priest is diligently obserued as yet in the Churches of the West*, saith he, *and most of all in the Roman Church, wher ther is to be seene à determined place for Penitẽts.* Then laying downe, and cõmending the religious maner, wherby this Penitential Constitution was accustomed to be practised in Rome, he addeth thes words following. b *The Priests of Rome do obserue thes thinges from the beginning vnto thes our dayes.* When S. Leo then not only forbiddeth publication of secret sinnes, but also declareth that priuat confession to the Priest was vsed in the Church, euen at the tyme when publick confesion was diligently obserued, as Sozomen doth witnesse, it cannot posiblie be true that ether publike confesion respected secret sinnes, or that priuat confession was substituted in the roome therof: as any man that hath his fiue wits in à ready temper may easilie discerne. And therfore we may safely conclude that Sacramental Confesion to the Priest, hath frõ the beginning beene vsed in the Church of God, as à thing necessary for the obtayning of pardõ, as both texts of scripture, testimonies of ancient Fathers, and the Aduersaries friuolous disputation, do vndeniably euince: and consequently that the councel of Trẽt did nether declare nor ordaine any thing concerning Sacramentall confesion, ot the necesity therof, which is not agreable to the ancient faith of the primitiue Church, and to the doctrin of holy Scriptures.

But the first councell wherein we find any thing determined touching this necessity, is that of Lateran vnder Innocent the third.

The councell of Lateran prescribed, indeed, the tyme when, and how

z *Answ pag 95.*

and yet was substituted in the roome of publike confession,

a Ἐπιμελῶς ἔτι καὶ νῦν παῖς τῇ θέσει ἐκκλησίας φυλάττεται, καὶ μάλιστα ἐν τῇ Ῥωμαίων. &c. *Sozom. hist. lib 7. cap. 16.*

b Ταῦτα μὲν (ἔφην) οἱ Ῥωμαίων ἱερεῖς ἄχρι καὶ ἐς ἡμᾶς φυλάττουσιν. *Ibidem.*

ANSWER. *pag. 105.*

RELPY.

how often, euery man ought to confesse his sinnes vnto the Priest, that is to say, *once in the yeare at least*: but as concerning the necessity of Confession in it self for the obtayning of remission and pardon, we haue shewen by the testimonies of all ages, that it was beleiued to proceed from the Institution of our lord, and not brought in by any other authoritie of lesse importance. But say that this Councell of Lateran had beene indeed the first, which had declared the Necessity of Confessiō, it doth not follow presently that therfore the same Cōfession was not necessarie in it self: for yow cannot deny but that the Church in later ages hath declared thinges to be necessary to Christian beliefe, which in former tymes were not held by all Christians for such, allthoughe in them selues they really were such euen from the beginning. For example, the booke of Iudith before the Nicen Councell, that is for full three hundred yeares, was not accounted by all men to bee canonicall: though afterwards all men were bound of necessitie to belieue and acknowledg it to be true canonicall Scripture, because the said holy Councell declared it for such (as ellswer were haue proued out of S. Hierome) not because the Councell by that declaration, made the booke to be that which it was not before, for in it self it was true diuine Scripture, euen from the beginning: but because it declared the booke to be that, which by all it was not held to be. Euen so Confession of mortal sinnes, allthough it was ordained by Christ himself, and consequently was by diuine right necessarie to be vsed, yet might this necessitie be vnknowen for a tyme, and doubted of by some, vntill such tyme as the Church assisted by the holy Ghost who teacheth her all truth, did banish away all doubt, by her finall determination and declaration.

c *Aboue pag. 28. at f. and se ther the like exāple in other bookes of Scripture. at. l. m.*

d Ab infirmis in mortis periculo positis per Presbyteros pura est inquirenda confessio. *Concil. Moguntin. cap. 26.*

e Solerti indagatione debent inquiri ipsa peccata, vt ex vtriusque plena sit cōfessio. *Concil. Cabil. 2. can. 32. Se heretofore pag. 356.*

f Vt pœnitentibus à Sacerdotibus, facta confessione, indicatur pœnitētia, vuiuersitas Sacerdotū nosci tur conuenire. *Concil. Cabilon. primum can. 8.*

And that yow may vnderstād that the Councell of Lateran is not the first, wherin we find any thing determined touching this necessity, we can direct yow vnto other Councells and Decrees more anciēt, which determine the same no lesse then that of Lateran. In the councell held at Mentz vnder Rabanus, foure hundred yeares before that of Lateran, if yow please to inquire, yow shall find in the 26. chapter à decree ordayning, d that the sick should make à pure and intire confession of their sinnes vnto the Priest. The like may be seene in the second councell of Cauaillon, yet more ancient somewhat then that of Mentz, wherin it is decreed, e that sinnes committed not onlie in deed, but in in thought it self, ought to be called to mynd by à diligent examination, to the end that à full confession may be made of all. And in the first councell of Cauaillon, assembled within the compasse of the fiue first ages, yow may learne that f *The vniuersall Order of Priests are well knowen to agree in this, that Penance ought to be imposed by the Priest vpon*

Penitents

Penitents confessing their sinnes. Moreouer if yow find it decreed vnder Innocent the third, that euery faithfull person should *once in the yeare at least, faithfully Confesse his sinnes vnto his owne Priest*, towit at Easter; yow may, with a litle diligence, find it decreed also vnder Innocent the first, aboue 800. yeares before Innocent the third, that such as were sick should not delay till the tyme of Easter, but, *Mox confiteri, they should make their Confession out of hand*, wher yow se that ther is not only a determination for the sick to confesse, but also a manifest testimonie that confession was prescribed to be made at Easter aboue twelue hundred yeare agoe, and consequently that noe new thing was determined vnder Innocent the third concerning this matter.

g *Epist. ad Decentium cap. 7.*

All which, together with what we haue heard from S. Basill, S. Hierome, S. Ambros, S. Augustin, and other ancient Fathers h concerning this necessitie of Confession, doth make it plaine; to such as will open their eyes, that nether the Councel of Laterã, nor yet the Fathers of Trent did decree any thing herein, but that which was conformeable to the Generall Faith and Doctrin of ancient tymes, and consequentlie to holy Scriptures. I appeale then vnto the Godly Readers iudgment, whether it be reasonable that we hauing this our Doctrin confirmed not onlie by Scripture and Fathers as we haue seene, but also by the authoritie of such renoumed i councells, both vniuersall and Prouinciall, ancient and moderne, as haue beene alleadged, should yeeld herein vnto our Aduersaries, who are not able to produce the least rag of any such like authority of graue Councells for the warrant of their contradictory in this point. And if the preiudicate Reader, though conuinced by the truth, shall chance, through inueterated partiallicy, to refuse vs his sinceare iudgment herein, let him aduise with the learned Protestant Doctour Sarcerius, who after a diligent examination of this matter, deliuereth in good earnest thes conclusions following: First, k *that it is an errour to affirme that Confession made before God alone is sufficient.* Secondly that *this Errour quit taketh away the vse of the keyes, and of Absolution.* Finallie that *it is false Doctrin to teach that Confession made before God, doth take away the necessitie of priuat Confession.* And thus much breefly shall suffice for this point, after-which followeth that other

h *Se aboue pag. 346. 347. &c.*

i *VVe haue the authoritie of foure Generall Councells, of Laterã, Constãce, Florence and Trẽt, beside the particular aboue related, for Confirmation of our Doctrin. Howw many haue our Aduersaries?*

k Error est adserere confessionẽ, quæ coram Deo fit, sufficere. Hic error prorsus tollit vsum clauiũ & Absolutionis. Falsum est ergo confessionẽ quæ coã Deo fit, tollere confessionem priuatam. *Sarcerius in loc. comm. de confess. fol. 289. b.*

OF THE PRIESTS POWER TO FORGIVE SINNES.

OR

OF ABSOLVTION.

HEre our Answerer complayneth of an open wrong done vnto him, when I charged him and his to deny that Priests haue power to forgiue sinnes, *Whereas*, saith he, *the very formall words, which our Church requireth to be vsed in the ordination of a Minister are thes, whose sinnes thow doest forgiue they are forgiuen, and whose sinnes thow doest reteine they are reteined.* Yea he telleth vs further, that *they acknowledg most willingly, that the principall part of the Priests Ministerie is exercised in the matter of forgiuing of sinnes.* Which when I considered, together with what in the pointe next going before he had tould vs out of his Communion booke concerning Confession: in which Communion booke also is to be seene an expresse forme of Absolution in the words, *I absolue the from all thy sinnes &c.* Truly I began to think how I might, for peace sake, and for the preseruation of good Neighbourhood, make Confession of the wrong wherof he complayned: chiefly, when I perceaued him to take it so heauily, that tearming me *Make-bate*, he said *it was pity I should receaue Absolution vntill I had made Confession of this open wrong done him, by seeking to put him and the Anciēt Fathers together by the eares, where ther was no occasion at all of quarrell.* But perusing ouer his whole discourse of Absolution, I was soone rid of all scruple for any wrong done vnto him herein: for it appeared presently, that he did but iuggle with vs after his accustomed maner, feyning à conformity herein with Antiquity when he was most at debate not only with the Ancient Fathers, but euen with himself, and with the confessed doctrin of his owne Church, as shalbe discouered, after that we haue made known the true state of the Controuersie, and confirmed our owne opinion therein.

Answer. pag. 109.

It is

It is proued that the Prieſts haue poVVer to forgiue ſinnes.

Sect. I.

VVE haue declared in the forgoing article of Confeſſion that our Sauiour in the 20. of Iohn did inſtitute the Sacrament of Penance, and withall ordayned the Apoſtles and their Succeſſours to be Miniſters therof, by imparting vnto them the holy Ghoſt, and with the holy Ghoſt an ample power to bynd and looſe ſinnes vpon earth. For allthough [a] *all Power in heauen, and in earth was giuen* to the man Chriſt Ieſus, in ſuch ſort that at his pleaſure he might pardon and forgiue whom, and when he would, and hauing [b] *the key of Dauid* was able to open in ſuch ſort, that no man might ſhut, and ſo to ſhut that no man ſhould be able to open againe: yet being to withdraw his viſible preſence from the eyes of his followers, and foreſeeing how frequently the weakneſſe of human diſpoſition would be ſubdued by ſinnes, and brought into miſerable bondage by the common enemy, amongeſt other decrees which he eſtabliſhed for the perpetuall gouernment of his Church, he appointed this Court of cõſcience, wherin all ſuch as were enſnared with the latch of Satan, and by liuing riotouſly had waſted their Maſters ſubſtance, ſhould be obliged to appeare, and ether by the courſe and proceſſe of due Penance receaue the ſentence of acquittall and releaſe, or ells for their vnworthineſſe be left faſt tyed in the bondes of their iniquity. [c] *As my Father ſent me,* ſaith our lord, *ſo ſend I yow, and when he had ſaid this, he breathed vpon them and ſaid, Receaue ye the holy Ghoſt, whos ſinnes ye ſhall forgiue they are forgiuen them, and whos ye ſhall reteine they are reteined.* As if he had ſaid: hitherto whyle I was amõge yow I haue executed this ſupreame power by my ſelf, immediatly giuing remiſſion vnto [d] Magdalen, the [e] theefe, and others; and whatſoeuer I did herein vpon earth, my Father did allwayes ratify the ſame in heauen: but now being to depart, I will that the execution of this my power remayne with yow, and as my Father did forgiue in heauen whatſoeuer I pardoned here on earth, ſo be yow ſure that I will do the ſame with all thos who ſhall receaue forgiueneſſe at your hands, for *as my Father ſent me ſo I ſend yow.* He ſent me with his owne power to forgiue ſinnes on earth, and I ſend yow to performe the ſame office with the ſelf ſame power. So that no difference ſhalbe betwixt yow and me herein, but only that yow ſhall do all.

a *Math.* 28. *v.* 18.

b *Apoc.al. c.* 3. *v.* 7.

c *Iohn* 20. *v.* 21. 22. 23.

d *Luke.* 7.

e *Luke.* 23.

do all by vertue of anothers power, which I performed by myne owne.

Nether let any man think that here I bring myne owne inuentions for an explication of our Sauiours words, I haue beene taught long since to blush, yea to tremble at such lyke presumptuous folly, and therfore I will produce sound warrant from holy and Ancient Doctours for the same. Be thow pleased then, good Reader, to take notice of what S. Iohn Chrysostome hath long since deliuered hereupon. f *To them that dwell vpon the earth, and haue their conuersation therin, commission is giuen to dispense the thinges that are in heauen: to them that power is granted, which God would not impart ether to Angells or Archangells: for to them it was neuer said, whatsoeuer ye shall bind on earth shalbe bound in heauen, aad whatsoeuer yee shall loose on earth shalbe loosed in heauen. Earthly Princes haue also authority to bynde, but bodyes only: but that power of binding in the Priest, which I treate of, toucheth the soule it self, & reacheth to the very heauens: insomuch that whatsoeuer the Priests do perform beneath, the same is performed also by God on hie, and the iudgment of the seruant, is confirmed and ratifyed by the Lord himself. VVhat els may this be said, to be, but that God hath giuen vnto them all power ouer heauenly thinges? for, saith he, whos sinnes soeuer ye shall reteine they are reteyned. VVhat power, I beseech yow, can be greater then this? the Father gaue all power to the sonne: and I se here the self same power is deliuered by the sonne vnto them.* Behould here how assuredly this Father doth testify that a reall power was giuen by Christ to absolue sinnes, euen the same power which Christ himself receaued from his Father, as I said aboue, which they did execute in binding and loosing soules, as certainly as kinges and Princes bind the bodyes of such as they please to cast into prison. And this is cõfirmed by S. Gregory Nazianzen when speaking vnto temporall Rulers, g *The law of Christ*, saith he, *hath made yow subiect vnto my power, and to my iudgment Seate: for we also haue power, yea a more ample and perfect power then yow haue.* And S. Ambrose expresly declareth it to be *a power to forgiue sinnes*, saying: h *who can forgiue sinnes but God alone? yet doth he forgiue by them also, vnto whom he hath giuen power to forgiue.* And againe concurring with S. Chrysostome, he sheweth that it is the same power, which Christ himself did exercise

f Etenim qui terram incolunt, atque in eo versantur, ijs cõmissum est, vt ea quæ in cœlis sunt dispensent: ijs datum est vt potestatem habeant, quã Deus neq; Angelis neque Archangelis datam esse voluit: neque enim ad illos dictũ est, *quæcunque alligaueritis in terra erunt alligata & in cœlo &c.* Habent quidem & terrestres principes vinculi potestatem, verũ corporis solũ: id autem quod dico Sacerdotum vinculum, ipsam etiã animam cõtingit, atque ad cœlos vsque peruadit, vsq; adeo vt quæcũque infernè sacerdotes confecerint, illa eadem Deus supernè rata habeat, ac seruorum sententiã Dominus confirmet. Etenim quid nam hoc aliud esse dicas, nisi omnem rerum cælestium potestatem à Deo illis traditam? *quorum cunque sit, peccata remiseritis, retenta sunt.* Quænam quæso potestas hoc vna maior esse queat? Pater omnifariam filio potestatem dedit, cæterum video ipsam eandem omnifariam potestatem à filio illis traditam. *S. Chrisost. lib. 3. de Sacerdot*

g Καὶ ὁ τῦ χριστῦ νόμος ὑποτίθησιν ὑμᾶς τῇ ἐμῇ δυνάσειᾳ καὶ τῷ ἐμῷ βήματι ὑφεῖναι τὸν αὐχένα. *S. Gregor. Nazianz. orat. 17. ad cives tumultuantes, & præfectum iracentem.*

h Quis enim potest peccata dimittere nisi solus Deus? qui potestatem quoque dimittit quibus dimittendi tribuit potestatem. *S. Ambros. lib. 5. Comment. in Luc. 5.*

Our

j *Our lord*, saith he, *will haue his disciples to be very powerfull: he will haue them to performe the very same thinges in his name, which he himself did, when he liued vpon the earth.* k *Yea he hath granted vnto his Priests the faculty of remitting sinnes without any limitation.* l *Our lord gaue power to his Apostles*, saith also S. Hierom, *that such as were condemned by them might vnderstand that the iudgment of man is confirmed by the diuine sentence, and that whatsoeuer i. bound on earth, is bound also in heauen.* In like maner S. Athanasius m calleth it *à power to forgiue sinnes*: so doth n S. Basill, o S. Leo and others.

When the Fathers also do teach that our Sauiour ordayned the Apostles Iudges to bynd & loose in this Penitētiall court, they playnely declare that they had à reall power imparted vnto them to remitt or retaine sinnes with authority. S. Augustin, expounding that saying of S. Iohn Apocalips. 20. *I saw thrones, and they sate vpon them, and iudgment was giuen vnto them*, declareth this our doctrin in thes words. p *This may not be thought to be spoken of the last iudgment: but by the thrones are meant the seates of the Rulers of the Church, together with the Persons by whom the Church is gouerned. And as for the iudgment giuen them, it cannot be better expounded, then by that which is said, whatsoeuer ye bind on earth, shalbe bound in heauen.* And aboue we haue heard the same Father resolue that q *we must needs submitt our selues humbly to his iudgment, whom our lord hath beene pleased to make his Vicar, or Liuetenant.* So S. Gregory expounding the foresaid words of our Sauiour, *whose sinnes ye shall forgiue they are forgiuen*, telleth vs, as our Answerer r himself confesseth, that hereby the Apostles, and such as succeed them in the gouernmēt of the Church, *obtaine à principality of iudgment from aboue, that they may in Gods stead retaine the sinnes of some, and release the sinnes of others.* To the same purpose it that saying of Isychius, (who was Bishop of Hierusalem about the tyme that S. Gregory was of Rome) s *We are not fit to forgiue sinnes to our selues, but Christ hath wrought an attonement for vs: and therfore the Priests in the Church by his appointment do vndergoe his office, to whom in the person of the Apostles he said, whos sinnes ye shall forgiue they are forgiuen them.* And ellswher the same Father is bould to say that t *the tying and Absolution of our sinnes doth consist in the tongue of the Priest.* Wherby he declareth that the Priest doth really and properly absolue, and forgiue sinnes, by pronouncing that his iudiciall

i Vult Dominus plurimum posse discipulos suos: vult à seruis suis ea fieri in nomine suo quæ faciebat ipse positus in terris. *Idem lib. 1. de Penitentia c. 7.*

k Relaxandi licētiam Sacerdotibus suis sine vlla exceptione concessit. *Ibidem c. 2.*

l Potestatem tribuit Apostolis, vt sciant qui à talibus condemnantur, humanā sententiam diuina sententia roborari, & quodcunq; fuerit ligatum in terra, ligari pariter & in cælo. *S. Hier. l. 3. in Mat. 18.*

m *S. Athanasius in illa verba: Proficiscimini docete omnes gentes.*

n *S. Basil. quæst. breu. interrog. 288.*

o *S. Leo. epist. 91. ad Theodorum.*

p Non hoc putādum est de vltimo iudicio dici, sed sedes Præpositorum, & ipsi Præpositi intelligendi sunt per quos Ecclesia nūc gubernatur. Iudicium autem datum nullum melius accipiendum videtur, quàm id quod dictum est: *qua ligaueritis in terra ligata erunt in cælo, S. Augustin. lib. 20. de Ciuitate Dei. cap. 9.*

q *Sed his aboue. pag. 351.*

r *Answer pag. 146.*

s Principatum superni iudicij sortiuntur, vt vice Dei quibusdam peccata retineant, quibusdam relaxent. *S. Gregorius hom. 26. in Euangelia.*

t Non idonei sumus peccata nobis metipsis dimittere: Christus autem nobis propitiationem perfecit, vnde & eius voce Sacerdotes in Ecclesia vtpote eius officium subeuntes, quibus in persona Apostolorum dicebat, quorum dimiseritis peccata &c. *Isychius lib. 1. cap 4.*

u In lingua Sacerdotum nexus & absolutio peccatorum nostrorum consistit. *Idem lib. 6. cap. 22.*

iudiciall ſentence, which doctrin was ſo generally held and profeſſed in primitiue tymes, that the contrary was deteſted in the Nouatians for manifeſt Hereſy: againſt which we haue heard S. Ambroſe his plea allready, in theſe words. x *VVhy art thow baptized, if ſinnes may not lawfully be forgiuen by man? In Baptiſme ſurely ther is remiſſion of all ſinnes: and what matters it whether by Penance or by Baptiſme the Prieſts challeng this right of forgiuing ſinnes vnto themſelues?* And ſoone after he rouſeth my gentlemen ſomewhat more roughly, ſaying. y *VVhat, do yow challeng to your ſelues this priuiledg wher yow pleaſe, and wher yow pleaſe againe reiect it? this ſurely is à token of inſolent arrogancy, and not of holy feare.*

No leſſe earneſtly do many other holy Fathers expoſtulate with the ſame Heretikes. z *VVher be they now*, ſaith S. Chryſologus, *who take vpon them to define that ſinne, cannot be forgiuen to men by men? Peter forgiueth ſinnes, and with all ioy receaueth ſinners, hauing that power which is communicated by God vnto Prieſts.* In like maner doth holy Pacianus diſpute againſt the ſame errour ſaying: 1 *God would neuer threaten the impenitent ſinner, if he intended not to perdon the penitent. But thow wilt ſay that God alone can do this. Very true, and that which is done by the Prieſt is Gods power: for what ells is that which he ſaid vnto his Apoſtles, whatſoeuer yee ſhall looſe on earth ſhalbe looſed in heauen? to what end were this, if it were not lawfull for men to bind, and looſe?* To theſe we may adde Iſidorus Peluſiota, who argueth alſo againſt à Nouatian, or Proteſtant, in this maner. 2 *Thow windeſt vp together many trifles, defending thy cauſe, and framing à bitter complaint, whileſt thow denyeſt force to the diuine ſentence, which hath giuen power to the Prieſt to forgiue men their ſinnes Io: 20. But if this ſentence be not firme and ſtrong, then are all the reſt vncertaine, and feeble alſo, and our hope is vaine according to thy doctrin.* What could be ſaid more directly for vs, againſt our Aduerſaries? Nether doth that ſaying of S. Ambroſe come far behind. 3 *This priuiledg, of forgiuing ſinnes, is granted only to Prieſts: and therfore the Church which hath true Prieſts indeed, doth lawfully challenge it vnto her ſelfe: but Hereſy cannot challenge the ſame, forasmuch as she hath no Prieſts of God at all.* S. Cyrill of Alexandria is not à fraid to teach that our Sauiour in the 20 of Iohn 4 *communicated vnto his diſciples the dignity and power of the diuine nature:* and

x *See this heretofore pag. 340. at g.*

y Quid ergo vbi vultis vindicatis vobis gratiã, vbi vultis repudiatis? Sed hoc inſolentis arrogantię, nõ ſancti timoris eſt. *S. Ambroſ. lib. 1. de Penitentia c. 7.*

z Vbi ſunt qui per homines hominibus non poſſe peccata remitti præſcribunt? &c. Remittit Petrus peccata, & toto cum gaudio ſuſcipit pœnitentes, atque omnibus Sacerdotibus hãc à Deo conceſſam amplectitur poteſtatem. *S. Chryſologus Serm 84.*

1 Nunquam Deus non pœnitẽti cõminaretur, niſi ignoſceret pœnitenti. Solus hoc inquies Deus poterit. Verum eſt. Sed & quod per Sacerdotes ſuos facit ipſius poteſtas eſt. Nã quid eſt aliud quod Apoſtolis dicit, *quæ ligaueritis in terris, erunt &c.* Cur hoc, ſi ligare hominibus ac ſoluere non licebat? *Pacianus epiſt. 1. ad Sympronianum.*

2 Φλύαφοι συνῆραι ἀπολογισμοὺς καὶ φιλιασμὸν συνθεὶς πολυώδυνον τὴν θειαν λέγουσαν μὴ ἰσχύειν ἀπόφασιν, ἥντιν ἱερεῦσι παρέσχεν ἰσχὺν τοῖς ἀνθρώποις τὰ πλαίσματα. Ἐὰν δὲ αὐτὴ ἀνίσχυρος, πᾶσα πάντως ἀσθενὴς καὶ εἰς μάτην ἐλπιζομένη ἀνθρὼς ἐδογμάτισας. *Iſidorus Peluſiota lib. 1. epiſt 338. ad Agelidem Nouatianum.*

3 Ius enim hoc ſolis permiſſum Sacerdotibus eſt: rectè igitur Eccleſia vindicat, quæ veros habet Sacerdotes: Hæreſis vindicare non poteſt, quæ Sacerdotes Dei non habet. *S. Ambroſ. lib. 1. de penitentia cap. 2.*

4 Quatione diuinæ naturæ dignitatem, ac poteſtatem diſcipulis ſuis Saluator largitus eſt? quia certè abſurdum

and therupon concludeth that *it is not an absurd thing to say that sinnes are forgiuen by thos men, who haue the holy Ghost abiding in them: for when they remitt or reteine, the spirit that dwelleth in them doth remit and reteine by them.* Wher we se that by vertue of the holy Ghost they properly forgiue: and though the holy Ghost be the chiefe agent in that worke, yet not so, that he alone doth effect it by himselfe, but by the meanes of the Priest: and therfore the Priest enabled by the holy Ghost hath really à hand therein, as being the instrument wherby the holy Ghost doth impart vnto the sinner the grace of remission, or forgiuenesse.

non est, peccata remitti posse ab ijs qui spiritū sanctū in seipsis habeant. Nam cum ipsi remittunt, aut detinent, spiritus qui habitatin eis, per eos remittit & detinet. *S. Cyrillus Alexand. in Io. lib. 12. cap 56.*

The necessity also which the Ancient Christians attributed vnto the actuall Absolution of the Priest for the Remission of their sinnes, doth manifestly declare that they firmely belieued him to haue the same power, which at this day is professed amongest vs. S. Augustin in his epistle to Honoratus reproueth such Priests and Prelats as forsake their flock, and seeke to saue themselues by flight, when the people are in danger to be put to the sword by their Barbarous enemyes the Infidells. 5 *Do we not consider,* saith he, *how in such like extremities of danger, when ther is no meanes to escape, what concourse and thronging of both men and weomen of all ages is to be seene, some crying out to be baptised, others to be reconciled, others seeking penance, all requiring cōfort and the benefite of the Sacraments?* wher if Ministers be wanting, *into what ruin and damnation do they fall who depart this life ether vnbaptised, or not absolued? what griefe is it to their faithfull bretheren to se that they shall not haue their company in the rest of euerlasting life?* Here we se, S. Augustin declareth the manifest necessity of the Priests Absolution, for the auoyding of euerlasting dānation; who can deny then but that he firmely belieued, that the power of the Priest did effectually deliuer the soule frō sinne: which Victor Vticensis, who liued in the same age and countrie with S. Augustin, declareth to haue beene the generall opiniō of the Faithfull: when in his history of the Vandalls persecution he bringeth in the Christians bewayling the losse of their Priests, who were lead away from them to be Martyrized. 6 *To whom do yow leaue vs, now that yow go to receaue your crownes? who shall baptize thes our litle ones in the springs of liuing water? who shall impart vnto vs the benefite of Penance, and vnloose vs from the bondes of our sinnes by the mercy of Reconciliation? for to yow it was said, whatsoeuer ye shall loose on earth shalbe loosed in heauen.* For this cause S. Cyprian,

5 An non cogitamus cū ad istorum periculorum peruenitur extrema, nec est poremas vllafugiendi, quantus in Ecclesia fieri soleat ab vtroque sexu, atque ab omni ætate concursus, aliis baptismum flagitantibus, aliis reconciliationem, aliis etiam pœnitentiæ ipsius actionem, omnibus consolationē & Sacramentorū confectionem, & erogationem? vbi si ministri desint, quantum exitium sequatur eos qui de isto seculo vel non regenerati exeunt, vel ligati? quantus est etiam luctus fidelium suorum, qui eos secum in vitæ æternæ requie non habebunt? *S. Augustinus Honoratum.*

6 Quibus nos miseros relinquitis, dum pergitis ad coronas? qui hos baptizaturi sunt paruulos fontibus aquæ perennis? qui nobis munus pœnitentiæ collaturi sunt, & reconciliationis indulgentia obstrictos peccatorum vinculis soluturi? quia vobis dictum est: Quæcunque soluerittis super terram, &c. *Victor Vticensis lib. 2. de Persecut. Vandalica.*

Cyprian, heretofore alleadged, doth earnestly exhort all men to confesse their sinnes in due tyme, 7 *whilest Remission giuen by the Priest is acceptable before God.* And S. Leo expresly teacheth that Gods goodnesse hath ordayned, that 8 *forgiuenesse may not possibly be obtayned but by the Priests supplication.* All which discouereth most plainly vnto vs that, according to the faith of primitiue tymes, the Priest doth really forgiue sinnes in Gods stead: Nether do we find that euer any doubt was made hereof in thos first and best ages, whos iudgment must try all the controuersie that is betwixt our Answerer and my self. And what wonder that this Doctrin should be so inuiolably preserued in the Church, when as not only our Sauiour layed so sure a foundation therof in the Ghospell as we haue seene, but also his Apostles declared the same so expresly in their Constitutions, as thes words following do beare witnesse. 8 *As far as the soule doth excell the bodie, so far doth the dignity of Priesthood surpasse the dignity of a king: For the Priest doth bind and loose such as are worthie of punishement or forgiuenesse.*

7 See this aboue. pag. 345.

8 Sic diuinæ bonitatis præsidiis ordinatis, vt indulgentia Dei nisi supplicationibus Sacerdotum nequeat obtineri. *S. Leo epist.* 91.

9 Quanto anima corpore præstantior est, tanto est Sacerdotium regno excellentius: ligat enim aut soluit supplicio aut remissione dignos. *Constitut Apostol. l. 2. c. 34.*

This then is that which was assuredly belieued in the primitiue Church: this is that doctrin which the Ancient Fathers haue taught vs, which we think our selues obliged to professe, and which we oblige our selues to make good. To wit, that our Sauiour hauing all absolute authority and power to forgiue sinnes, did in the 20 of Iohn for the better gouernement of his Church, ordaine the Sacrament of Penance, by vertue wherof sinnes committed after baptisme should be forgiuen vnto men: and he committed the ministrie, and managing of this Sacrament vnto his Apostles and their successours, giuing therby such power vnto them, that whatsoeuer they did loose or bind on earth by the due exercise of that Sacrament, should infallibly be loosed or bound in heauen. Wherby he not only constituted them iudges betwixt his people and himself, but obliged all delinquents also to submitt themselues to their sentence here on earth, if they desired to be acquitted by him in heauen. From whence it is that the ancient Fathers did gather, not only the vse, but also the absolute necessity of Confession to the Priest, vnderstanding well our Sauiours meaning to be, that he would vnloose and remitt nothing in heauen, but what his substituts and iudges had vnloosed here on earth. For he communicated his owne power herein vnto them, to the end that, in his stead, they might gouerne his Church: and therfore he would that all such as should stand in need of Remission, should repaire to his Apostles and to their successours, as to himself, for to obtaine from them the remission of their sinnes by vertue of the said Sacrament of Penance. And euen as he himself, if he were visibly conuersant among men,

men, would not absolue any one that would refuse to acknowledg his sinnes, so is it necessary that we Cõfesse our sinnes vnto the Priest, who now absolueth in Christ his place. Euen as if a king should send his seruant to gouerne one of his Prouinces in his owne roome, & should say vnto him, whatsoeuer course thow takest in thy gouernement, I will approue it: by this he assuredly imposeth obligatiõ vpon all his subiects of that Prouince, to repaire in all their causes vnto this his said Gouernour, as they would do vnto himself if he were present amonge them. Nether doth he hereby depriue himself of supreame power to heare, and decide at his pleasure any cause of the said Prouince whatsoeuer in his owne person: nether doth he any way diminish his authoritie, but only committeth the ordinarie power of gouernement vnto his subiect, reseruing still his owne extraordinary and absolute power vnto himself. And as in this case, when any delinquent were discharged and acquit by the Gouernour, he would also remaine fully discharged before the king himself, so the Absolution which is duelly giuen by the Priest, hath the same force, which it would haue, if it were giuen immediatly by Christ himself; though Christ indeed, as supreame lord, would absolue by his owne authoritie without any Sacramẽt, whereas the Priest absolueth by meanes of the Sacrament only, as by Christs power, and by no authority of his owne at all.

We may conclude then that our Sauiour in the 20 of Iohn committed his ordinarie power of binding, and loosing vnto his Apostles, and their Successours, howsoeuer he reserued his extraordinary and independent power to himself. And so indeed he hath ordayned the Sacraments to be the ordinary meanes in his Church, without which, sinnes cannot in any sort be forgiuen by man. And forasmuch as his will is that we be gouerned by his ordinarie Cõstitutions and Decrees, and not presume vpon extraordinarie meanes, which are both rare, and also to our knowledg vncertaine, all Christians are bound to make vse of this Sacrament, and to apply it to their soules as the Ordinarie remedie for the cure of their sinnes, seing that our Sauiour to that end did ordayne the same, and committed the administration therof vnto his Apostles and their Successours, as hath beene said.

But here we must take notice of two errours extreamelie opposit one vnto the other, betwixt which the Catholick Church hath allwayes kept the goulden meane. First ther hath not beene wanting some, who taking thos words of our Sauiour Iohn. 20. *VVhatsoeuer ye shall bind on earth, &c.* in too larg a signification, haue arrogantlie maintained that it was lawfull for the Priest to bind and loose at his owne will and pleasure, and that whatsoeuer he did in this kind, whether right or wrong, all was confirmed and made good in heauen. But this

errour hath allwayes beene deteſted by Gods Church: which teacheth all hers to belieue that as our Sauiour by thes words, did giue authority vnto his Apoſtles to ſupply his place here vpon earth, in this matter of remitting and reteining of ſinnes, ſo he gaue them no further commiſſion, then to doe what he would, do if he were vpon earth himſelf; that is, to bind only ſuch as deſerue to be bound, and to looſe none but ſuch as are worthie to be looſed, remembring ſtill that they execute, not any authoritie or power of their owne, but onlie that, which Chriſt hath imparted vnto them, and therfore they are to proceed ſtill according to his diuine will and pleaſure, otherwiſe shey cānot be ſaid to proceed *claue non errante*, as the Diuines do ſpeake, nether do they remitt ſinnes at all, becauſe according to S. Cyprian, [10] *Iudicaturo Domino præiudicant*, their iudgment agreeth not with that of our Lord.

10 *S. Cyprian. Ep. 52. and Antonianum.*

Another errour ther is quit contrary, as I ſaid, vnto the former, for it is ſo far from granting power to the Prieſt to abſolue whom and in what maner he pleaſeth himſelf, that it denyeth him all true and reall power to abſolue from ſinne, affirming our Sauiours words to be meant only of à declaring or à denouncing of men to be ether looſed or bound by God allready. And allthough the Scripture doth not once mention any the like declaring or denouncing, but ſpecifieth ſtill à binding and looſing, à remitting and reteining, yet will our Aduerſaries haue vs to belieue, that their owne imagination here is to be preferred before the expreſſe words of Chriſt himſelf, though neuer ſo plaine. But their folly herein shalbe diſplayed in the next Section: at this preſent it shall ſuffice vs to aduertiſe the Reader, that not as much as one of the ancient Fathers did euer dreame of any ſuch vaine denunciatiue or declaratiue power as this, but as we haue heard, did ſtill acknowledg the ſame power to be in the Prieſt that was in Chriſt, in the Prieſt miniſterially and inſtrumentally, in Chriſt abſolutely and Principally. One only S. Hierome, amonge all the ancient, is alleadged by our Anſwerer, who in his iudgment ſeemeth to maintaine directlie this his vaine conceit, whos authority I will examin in this Section, wherin we treate of the Fathers iudgment, that it may appeare how litle fauour this errour obtayneth from Antiquitie.

ANSWER.

pag. 147.

[11] *S. Hieron. Comment. in Math. capite 16.*

S. Hierome expounding that ſpeech of our Sauiour touching the keyes of the kingdome of heauen, in the ſixteenth of S. Mathew; [11] *The Bishops and Prieſts*, ſaith he, *not vnderſtanding this place aſſume to themſelues ſomewhat of the Phariſies arrogancy: as imagining, that they may ether condemne the innocent or abſolue the guiltie; whereas it is not the ſentence of the Prieſt, but the life of the parties that is inquired of with God. In the booke of Leuiticus we reade of the Lepers, where they are commanded to ſhew themſelues to the Prieſts, and if they shall haue the Leproſie, that then they shalbe made vn-*

clene

cleane by the Prieſt. Not that the Prieſts ſhould make them leprous, and vncleane, but that they ſhould take notice who was cleane, and who vncleane. Therfore as ther the Prieſt doth make the leper cleane or vncleane; ſo here the Bishop or Prieſt doth bind or looſe: not bind the innocent, or looſe the guiltie, but when according to his office he heareth the varietie of ſinnes, he knoweth who is to be bound, and who is to be looſed.

REPLY. We grant that S. Hierome doth here diſpute againſt the former errour, euen now mentioned by vs, and sheweth plainely that it lieth not in the ſole arbitrement of the Prieſt to take away, or to retaine ſinne, when, and as pleaſe himſelf, as though he were able to condemne the innocent, or abſolue the wicked wanting due diſpoſition for the ſame. And this he proueth by comparing the Prieſts of the Ghoſpell with thos of the ould law: for as the one could not at his pleaſure giue ſentence betwixt Leproſie and Leproſie, but muſt needs proceed according to the qualitie of the infected perſon: ſo nether may the Prieſt of the Ghoſpell paſſe his iudgment vpon ſinners at his owne will, but according to the diſpoſition of the Penitent. All the compariſon then that S. Hierome maketh in this place betwixt the Euangelicall and legall Prieſt, hath reference only vnto a like maner, or motiue of paſſing their iudgment, and not vnto an equality of their power: as appeareth moſt plainely by that his concluſion. *Therfore as ther the Prieſt doth make the leper cleane or vncleane*, according to the true notice of the leproſie, *ſo here the Bishop or Prieſt doth binde or looſe*, according to the diſpoſition of the Penitet, and *not bind the innocent, or looſe the guiltie*. Hitherto then we ſe the holy Father hath ſpoken of the maner only of examining the diſpoſition of the party, vpon whom the Prieſt is to paſſe his finall ſentence of binding or looſing. And truly for the words following, they plainely declare that S. Hierome made no doubt, but that the Prieſt of the Ghoſpell did not only denounce or declare, but actually bind and looſe the ſinnes of his Penitent: *When according to his Office*, ſaith he, *he heareth the varitie of ſinnes*, (Loe here a particular Confeſſion to the Prieſt) *he knoweth who is to be bound, and who is to be looſed*, towit by himſelf, as Chriſts ſubſtitute in that caſe: For, as the ſame S. Hierome aboue hath made it cleere, 12 *Our Lord gaue this Power vnto his Apoſtles, to the end that all ſuch as were condemned by them, might vnderſtand that the iudgment of man is confirmed by the Diuine ſentence, and that whatſoeuer is bound* by them *on earth, is bound alſo in heauen*. Do yow ſe how he not only declareth *their Power*, but alſo teſtifieth the execution of this *Power* to be an act of *iudgment*, and that *of man*, which act *is confirmed by the diuine ſentence*, and is a *binding on earth*; and therfore not a bare denunciation or declaration of being bound. Many the like ſayings might be alleadged out of S. Hierome,

12 *S. Hieron. lib. 3. in Math. 18. See this aboue pag. 383*

to

to falsifie this your opinion of his iudgment herein. This one may serue for all the rest. 13 *The Apostles*, saith he vpon the words in the 20 of Iohn, *receaued the grace of the holy Ghost wherby they might forgiue sinnes, baptize, and make men the Children of God, and impart the Spirit of adoption vnto such as did belieue, according to our Sauiours words, whos sinnes ye shall forgiue they are forgiuen, and whos ye shall reteine they are retined.* 14 *To the end that they, who first of all receaued the grace to forgiue sinnes, might afterwards receaue the working of strange wonders, and all kind of guifts of the holy Ghost.* By all which it appareth that this holy Father was farre enough from imagining that the Priests of the Ghospell had no more power to forgiue sinnes, then the Priests of the ould law had to cleanse leprosies. And that it may appeare how farre not only S. Hierome, but other holy Fathers also, who liued at once with S. Hierome, were from any such imagination, it will not be amisse to here what S. Chrysostome saith concerning this comparison of the Priests of the ould and new law. For howsoeuer in matters of fact, through mistaking one another, ther passed some disagreement and iealosie betwixt these two holy Doctours, yet in matters of Christian beliefe, they nether disagreed betwit themselues, nor yet with any other Orthodoxall Father of the Church. Thus then saith S. Chrysostome. 15 *The Priests of the Iewes were alone permitted to cleanse the leprosie of the body, or, as I may say better, not to make cleane, but only to approue such as were allready cleansed, and yet thow art not ignorant with what ambition, with what contention and strife that dignity of Priesthood was then sought for. But to our Priests it is granted, not only to approue and declare them to be cleansed, but euen to cleanse, not the leprosie of the body, but the filthred of the soule.* Thus yow se how assuredly our Catholick doctrin is confirmed by the plaine testimonie of Scripture, and also by the consent of ancient Fathers, both which kind of arguments we shall haue occasion to enularg yet further by examining

13 Acceperũt Spiritus sancti gratiam, qua peccata dimitterent, & baptizarent, & filios Dei facerent, & spiritum adoptionis credẽtibus largirentur, ipso Saluatore dicẽte: Quorum remiseritis peccata remittuntur eis, & quorum retinueritis retenta erũt. *S. Hieron. Epi. 150. ad Hedibiam. q. 9.*

14 Vt qui primo remittẽdorũ peccatorum gratiam acceperãt, postea acciperent operationes virtutũ, & cũcta donationũ genera. *Ibidem.*

15 Corporis leprã purgare, seu, vt melius dicã, haud purgare quidem, sed purgatos probare Iudæorũ Sacerdotibus solis licebat: Neq nescis quãta cum ambitione, quãto cum studio ac concertatione Sacerdotalis dignitas id tẽporis acquireretur. At vero nostris Sacerdotibus non corporis lepram, verum animæ sordes, nõ dico purgatas probare, sed purgare prorsus concessũ est. *S Chrysost. li. 3. de Sacerdotio.*

a *Plinius Natural. hist. lib. 9. cap. 29.*

How vainly our Answerer opposeth the Catholike Doctrin.

SECT. II.

WE may well licken our Auswerer vnto that fish of which Plinius a maketh mention in his naturall Historie, telling vs that it hath this propertie, when it findeth it self brought to such streights by the Fisher, that scarcely any way is left for it to escape, it casteth

casteth out at the mouth a kind of inck, by which the water remayneth so dimmed and darkned, that the litle fish doth easely saue it self by flight, and leaueth the pursuer deluded of his expectation: euen so our Answerer finding him self brought to a *non plus*, by the plaine text of Scripture, together with the vniforme consent of ancient Fathers in this controuersie, he hath no other shift, but his ould ordinarie one, that is to change the true state of the question, and to impute vnto vs such Doctrin as we do not any way professe, and so framing long discourses to beat downe an errour of his owne putting vp, he puddleth the water in such sort, that any man of iudgment may easily espie, how he intendeth rather to giue vs the slip, then to debate face to face the right difficulty of the question which we haue in hand, as will sonne appeare if he be heard speake in his owne frase.

ANSWER. *That we may therfore giue vnto the Priest the thinges that are the Priests, and to God the thinges that are Gods; and not communicate vnto any creature the power that properly belongeth to the Creator, who will not giue his glory vnto another: we must in the first place lay this downe for a sure ground, that to forgiue sinnes properly, directly, and absolutely, is a priuiledge only appertayning vnto the most High.* b *I, saith he of himself, euen I am he, that blotteth out, thy transgressions, for myne owne sake, &c.* pag. 110.

b Esay. 43. v 25.

REPLY. Whenas we deny not the least word of all this your ground, and yet yow fill vp many pages with authorities, aswell of Scriptures, as of Fathers, to proue the same, yow know not against whom; may not that saying of Eliphaz according to your owne Bible, be iustly applyed vnto yow, *shall a wise man speake words of the wind, and fill his belly with the East wind? shall he dispute with words not comely? or with talke that is not profitable?* We desire yow then to come to the question, and that yow may find out the way, we present yow our Doctrin in S. Ambrose his words. c *VVho can forgiue sinnes but God alone? yet doth he forgiue by them also, vnto whom he hath giuen power to forgiue.*

Iob. 15, *v.* 2. 3.

c Quis enim potest peccata dimittere nisi solus Deus? qui per eos quoque dimittit quibus dimittēdi tribuit potestatē,

ANSWER. *Hauing thus therfore reserued vnto God his prerogatiue royall in cleansing of the soule, we giue vnto his vnder officers their due when we account of them, as of the Ministers of Christ, and stewards of the mysteries of God; not as lords, that haue power to dispose of spirituall graces as they please: but as seruants that are tyed to follow their masters prescriptions therin, &c.* pag. 116.

REPLY. We must haue patience to heare yow, though, as it seemeth, yow haue resolued to say nothing at all to that which now we haue in hand. We also account the Priests to be no more then the ministers of Christ and disposers of the mysteries of God: we hould them not to be lords at all. To what purpose then do yow spend two or three pages

more to make this good, disputing, I trow, against the man in the moone? and concluding after all, that

ANSWER. pag. 118. *To forgiue sinnes therfore being thus proper to God onlie, and to his Christ: his ministers must not be held to haue this power communicated vnto them, but in an improper sense, namely because God forgiueth by them; and hath appointed them both to apply thos meanes by which he vseth to forgiue sinnes, and to giue notice vnto repentant sinners of that forgiuenesse.*

REPLY. We willingly confesse that the Power which the Priest hath to forgiue sinnes, is no other, but that God forgiueth by them: nether doth the Priest forgiue sinnes any other way, then by applying the Sacraments by meanes wherof God vseth to forgiue. And because this power to apply the Sacraments is properly communicated by God vnto the Priest, I se not why we may not say that the Power to forgiue sinnes also is properly communicated vnto him, whenas the Power to forgiue sinnes is nothing ells but the Power to apply the Sacraments by which God forgiueth sinnes. As for the giuing of Notice of forgiuesse, it followeth after the act of forgiuing, and therfore it cannot be any way à part of the said Power, as euery child may see. As yet then no substance is to be found in your discourse, notwithstãding that we haue run ouer fiue leaues therof. But at last yow bring in foure thinges, to wit *The Word of God, the Sacraments, the Relaxation of the Censures of the Church, and Prayer: and in thes foure,* say yow, *the whole exercise of this ministerie of Reconciliation doth mainly consist. Of each wherof it is needfull that we should speake somewhat more particularly.* I believe well that it is needfull for yow to make long and tedious discourses far from the question propounded, only to hide your shameful weakneſſe from the Readers obseruation: but we will follow yow close at the heeles, and euer by the way discouer your suttle winding in and out, till at last, roosin yow from all your starting holes, we may bring yow, if it be possible, to the open feeld.

Answ. pag. 119.

ANSWER. ag. 119. d *Iames 5. v. 15, 16.* *That Prayer is à meanes ordayned by God for procuring Remission of sinnes, is plaine by that of S. Iames,* d *The prayer of the faithfull shal saue the sick, &c.*

REPLY. Our question is not whether prayer may procure remission of sinnes or no, nether can ther be made any doubt but that prayer is powerfull to obtaine all graces whatsoeuer: but we dispute now whether the remission of mortall sinnes which ptayer procureth, must not of necessitie be receaued from the hands of the Priest, as from him by whom God hath promised to giue all remission, according to that, *Whos sinnes soeuer ye forgiue they are forgiuen?* A man by the prayers of his honorable freindes obtayneth of his maiestie to be à Bishop: do the like

like prayers presently make him a Bishop? or is he a Bishop out of hand by the kinges grant, without any more adoe? yow will not deny but that besides the prayers of his freinds, and the grant of the king, ther is necessarily required the ordination of other Bishops, who actually confer that which prayer procured, and the king granted. Euen so though prayer procure remission of sinnes, and God do grant it, yet doth not that forbid vs to belieue that the Priest must necessarily confer it, whenas we find that God hath ordained him his officer to that end. And therfore all your larg sermon of prayer is altogether impertinent and nothing to your purpose, vnlesse yow will say that Prayer alone doth not only procure, but cōfer also remission of sinnes, and so make both Baptisme and all other Sacraments needlesse, which would be more idle and impious too, then may well suit with your disposition, if I be not deceaued.

I doubt not but that in your conscience yow acknowledg that the Sacraments of the new law do excell thos of the ould in this, that whereas the Sacraments of the ould did but signifie grace only, the Sacraments of the new do both signifie, and work it in the soule of the worthie receauer, through that vertue which they haue from our Sauiour himself, and from none other; for which cause not only the ancient Fathers, but all schoole diuines also do agree, that a *Sacrament* receaued at the hāds of an vngodly Priest auayleth the worthy receauer no lesse, then if it had beene ministred vnto him by *S.* Peter himself: becaus, as I said, the vertue and force of the *Sacrament* dependeth wholy vpon our *Sauiours* merits, and deriueth all it efficacie from his Holie Passion, and not from any sanctitie or disposition of the Priest at all: which cannot be said of Praier, for it is well knowen that the Praier of a Holie man is more forceible to obtaine from God what is demanded, then is the Prayer of euerie sinfull person, and therfore our louing Lord was pleased to ordaine that the Office of remitting sinnes should be executed by the application of the Sacraments, and not by Prayer onlie, to the end that, being well disposed in our selues, we might not doubt but that we receaue the grace of forgiuenesse; which we could not be assured of, if we should relie vpon the Prayers of any mortall man, as it is easie for euerie one to conceaue. We doe not denie but that the Prayers of the Priest may someway concurre vnto the effect of remission, that is to say, in as much as they may obtaine from God the grace of a perfect disposition to the Penitent, for the receauing of a more copious indulgence and pardon in the vse of the Sacrament: and perhaps for this cause S. Leo, and other Fathers, do teach that c *The guilt of sinnes is loosed by the supplication of the Priest*: and euer yet, both of ould and now also, the Priest before he

c *See this alone. pag 386.*

gueth Absolution is accustomed to make his prayer to God for the same intent.

ANSWER. pag. 123.

In the dayes of Thomas Aquinas ther arose à learned man among the Papists themselues, who found fault with that indicatiue forme of Absolution then vsed by the Priest, I absolue thee from all thy sinnes, &c.

REPLY.

S. Thomas, who alone maketh mention of this man, doth tell vs that he was both f rash in his assertiones, and brought nothing but vaine babling for reasons to proue them withall: wher then, I pray yow, is he said to haue beene so learned à man, as here yow proclayme him? but it seemes yow are of their side who fight so stoutlie against the Communion booke, and therfore yow would authorize this your champion with the title of *à learned man*, against that indicatiue forme of Absolution which is therin prescribed. Nether are yow ashamed to beg from him such friuolous arguments in this matter, as S. Thomas in that work by yow alleadged hath most soundlie answered to the full, of whose Doctrin your owne masters (yow know) haue beene forced to make vse in the defence of their booke of commō prayer, when M. Cartwright, Martin Marprelat, and other Puritants did most eagerlie oppose it. As for vs, the graue authoritie of S. Thomas, who maintained the common Faith of Gods Church, is à sufficient warrant to contemne this your learned Bable, and to adheare vnto the doctrin of the ancient Fathers, from whos iudgment now yow seeke to shrink, ensuing thus the help of pettie vpstarts, who were confuted and confounded at their verie first appearing.

f Sicut autem temerarius est in asserendo, ita vaniloquus in probādo, dum friuola quædam pro rationibus inducit. *S. Thom. Opusc. 22. cap. 2.*

ANSWER.

This learned man would haue Absolution to be deliuered by way of deprecation, alleadging that this was not only the opinion of Gulielmus Altisiodorensis, Gulielmus Parisiensis, and Hugo Cardinalis; but also that thirtie yeares were scarse passed since all did vse this forme only, Almightie God giue vnto thee Absolution and forgiuenesse. Nether do we find that the Fathers did euer vse any such formall Absolution as this, I absolue thee from all thy sinnes, &c.

REPLY.

To that which is affirmed of Altisiodorensis, and the two others, S. Thomas answereth that it was not knowen whether they euer held any such opinion or no. Are yow able to proue that they did? But though we should grant, saith this holie Doctour, that they were of that minde indeed, can their opinion infringe our Sauiours words spoken to Peter? for he said not, whatsoeuer thow shalt pray me to loose: but, *Whatsoeuer thow shalt loose*. Moreouer if they were now alive, ought their opinion to be preferred before the common sentence of the Masters, and Regents in the Vniuersitie of Paris, who hould the contrarie, and haue resolued, that without the words, *I absolue thee*, no Absolution can be of force giuen by way of deprecatiō onlie? Whereas he

he saith that scarse 30. yeares are passed since all did vse that deprecatorie forme of Absolution, how can he iudg of thos, whom he hath not seene? Yet this is sure and certaine, that it is now g aboue twelue hundred yeares since our lord said to Peter: *VVhatsoeuer thow shalt loose on earth shalbe loosed in heauen. Math.* 16. Which manifestlie appertaineth to the vse of the Keies, for he said immediatlie before, *I will giue vnto thee the Keies of the kingdome of heauen*, and therfore expounding the vse of the said Keies he added, *VVhatsoeuer thow shalt loose, &c.* It is euident then that he who hath the Keies doth vnloose, and consequentlie it is great presumption for any man to teach that the Priest may not lawfullie say, *I absolue thee*, when our Sauiour himself confesseth that he doth vnloose, and absolue. Finallie this indicatiue forme of Absolution is more agreeable vnto the speech of our Lord: For as in the last of Mathew he said to his disciples, *Go teach all Nationes, baptising them, &c.* so he said, *whatsoeuer thow shalt loose vpon earth*: wherfore euen as the Priest when he baptizeth saith indicatiuelie, *I baptize thee*, according to our Sauiours Commission, so is it meete that he should absolue by thos indicatiue words, *I absolue thee*, seeing that our Sauiour expressed his Office to consist in a formall act of Absolution. And for the ancient Fathers if it be not found that they vsed the like forme, nether is it found that they disallowed therof, or that they vsed any other: it ought then to be sufficient that we find it written, that the Ordainer of this Sacrament expressed it by the act of vnlooſing, or Absoluing, and also that his Apostle was bould to say that he h *pardoned in the person of Christ*: all which declareth an indicatiue maner of absoluing, which the Fathers may welbe thought also to haue vsed, though we find it not expressed in their writinges. This in effect is S. Thomas his answer vnto the obiections of your obscure and vnknowen Author.

g *S. Thomas lived in the 13. age vvell nigh 400. yeare ago.*

h *2. Corinth. 2. v. 10.*

ANSWER. *pag. 125.*

This loosing of men by the iudgment of the Priest, is by the Fathers generally accounted nothing ells but a restoring of them to the peace of the Church, and an admitting of them to the lords table againe, &c.

REPLY.

The sayings of the Fathers themselues produced in the former section, do proclaine this for meere falshood, and vntruth: for they generally allow vnto the Priest the very i power of Christ himself, a power k that reacheth to the very soule, a power l to forgiue sinnes in Gods stead, to do the m office of Christ, and such like; how can yow affirme then without blushing, that they generally accounted this loosing of men to be nothing ells but such externall actions as here yow haue named? They tearme sometymes the lyke externall actiones by the name of binding and loosing, but it neuer was any part of their meaning to confine all the Priests power of loosing sinnes vnto such like actiones as thes, which they esteemed not to be Sacramentall, but only

i *S. Chrysostome.*
k *S. Chrysostome.*
l *S. Gregorie.*
m *Isychius.*

following after Sacramentall Abſolution, and neceſſarily ſtill ſuppoſing the ſame. In a word, as no wiſeman will ſay that the cēſures of the Church are ſinnes, ſo he muſt be very foolish, who can perſwade himſelf that when a man is abſolued from the like cenſures, he is abſolued from his ſinnes: And therfore if yow haue nothing ells to alleadg for yourſelf, why yow ought not to be conſorted with the Nouatian Heretikes, but only that yow defend this authoritie of looſing from the cenſures of the Church, yow cannot poſſibly eſcape; for all the Anciēt Fathers who diſpute againſt the ſaid Nouatians, do condemne them principally for denying that the Church had power to abſolue ſuch as had fallen in the tyme of perſecution, and but conſequently for refuſing to admit thē to the Cōmunion of the Church: and ſo the prime cauſe why they refuſed to admit them, was becauſe they erroneouſly imagined that it lay not in the power of man to grant Abſolution vnto the like ſinners, as appeareth moſt plainly by that Argument which S. Ambroſe maketh againſt them ſaying n *VVhy art thow baptiſed if ſinnes may not lawfully be forgiuen by man?* and S. Peter Chryſologus. o *VVher be they who take vpon them to define that ſinnes cannot be forgiuen to men by men?* And Iſidorus Peluſiota ſpeaking to a Nouatian Heretike p *thow denyeſt force to the diuine Sentence Iohn 20, which hath giuen power to the Prieſts to forgiue men their ſinnes.* Now if this was the Hereſy of the Nouatians, as thes Fathers, and many more, do make it plaine; and if they mainteyned this their Hereſie *vpon pretence that God only had power to remit ſinnes*, ab yow q yourſelf confeſſe, which way, I pray yow, will yow be able to ſhake of the infamous note of the ſame Hereſy, when, vpon the ſame pretence, yow ſtand in open field to vphould the ſelf ſame errour? But let vs goe on.

n *Se this aboue. pag* 340.
o *Aboue pag.* 384.
p *Aboue Ibid.*
q *Anſvv pag.* 127

ANSWER. *pag.* 129.

Ther followeth now another part of the miniſtery of reconciliation, conſiſting in the due adminiſtration of the Sacraments &c. in all which the miniſterie only is to be accounted mans, but the power Gods. For as S. Auguſtin well obſerueth, it is one thing to baptize by way of miniſterie, another thing to baptize by way of power.

r *S. Auguſtin. in Ioan tract.* 5.

REPLY.

Here yow ſay nothing againſt vs at all, what ſoeuer your meaning be, for we acknowledg that the Prieſt hath no more power, then a meere miniſteriall power only. Which yow might haue learned out of S. Thomas in the treatiſe erewhile alleadged by your ſelf. ſ *It belongeth to God, ſaith he, to forgiue ſinnes by authoritie, and to man to affoard his miniſterie to the forgiueneſſe, whileſt he forgiueth in the perſon of Chriſt as ſaith the Apoſtle* 2. *Corinth.* 2. 10. All the power then by which ſinnes are forgiuen ether in Baptiſme, Penance, or any other Sacrament, is the power of Chriſt alone, and not of Man: but it is onlie adminiſtred by man, as by Gods Officer, ſubſtitute or Lieutenant, according to the language

ſ Dei eſt authoritate peccata dimittere, hominis autem eſt miniſterium ad remiſſionem exhibere, dum in perſona Chriſti condonat ſicut dicit Apoſtolus. *S. Thomas Opuſc.* 22. *cap.* 2.

language of the Fathers aboue produced, or t *in the Person of Christ*, as S. Paule speaketh, or, if yow will haue it in your owne fraſe, u *as Gods Angels, Ambaſſadours for Christ, yea as Christ Ieſus.* S. Auguſtin then, and the reſt of your Authors here alleadged, denie no more, but that man hath ſupreame power and dominion in baptiſing, which when we do not any way allow vnto man, iudg yow how wiſelie the like authorities are produced againſt vs. Yow allow that the Sacramẽts are meanes by which God vſeth to forgiue ſinnes, and all the Power which we grant vnto the Prieſt in forgiuing of ſinnes, is à power onlie to applie the Sacraments vnto the penitent ſinners, which yow alſo confeſſe that Christ hath appointed them to doe: wherin then do we offend in granting to the Prieſt this power to forgiue ſinnes? is it becauſe we ſay that he forgiueth actiuelie and immediatlie? no ſurelie, for all his immediat action is granted by vs to be but miniſteriall, and à ſole application of the Sacrament. Is it becauſe we grant vnto him any actiue power at all? but nether can yow ſay that herein ther is any fault, vnleſſe your will condemne your ſelf: for in the application of the word of reconciliation yow confeſſe that the miniſter doth* operatiuelie, (which is all one and actiuely) concurre vnto the forgiueneſſe of ſinnes, what offence then is it to affirme, that he concurreth operatiuelie alſo in the application of the Sacrament? O but Penance is no Sacremẽt at all ſay yow. Allthough we haue proued that it is à Sacrament, and yow your ſelf ſeeme not to think otherwiſe, when yow linck it with Baptiſme, and place it among the Sacraments of both the Teſtaments, yet letting this paſſe for the preſent, yow cannot denie but that it is one of the meanes by which God vſeth to forgiue ſinnes, and which God hath appointed his miniſters to apply to the ſame effect, why then may not the Prieſt be ſaid to work herein operatiuelie and actiuelie, aſwell as when he applieth the word of reconcilation? If this matter be conſidered à right, it will appeare that ether yow haue no anſwer to this queſtion, or elſe your anſwer muſt be for the aduantage of our cauſe.

t 2. Cor 2. v. 10.

u Anſvv. pag. 137

* Anſvv pag. 132.

Anſvv. pag. 129.

ANSWER.

But the word of reconciliation is it, wherin the x *Apoſtle doth eſpeciallie place the miniſterie of reconciliation, which the lord hath committed to his Ambaſſadours here vpon earth. This is that key of knowledge, which doth both open the Conſcience to the Confeſſion of ſinne, and include therin the grace of the healthfull myſterie vnto eternitie. as Maximus Taurinenſis ſpeaketh of it. This is that powerfull meanes, which God hath ſanctified for the washing away of the pollution of our ſoules, &c.*

pag. 130.

x 2. Corinth. 5. 18. 19.

REPLY.

Here yow ſeeme to haue your game à foot: here yow florish, yow amplifie, and enlarg your fraſes, your ſentences, and your pulpit eloquence, onlie to diſpatch your gooſe vnto your Reader for à ſwan. But when yow haue ſpent all your Rhetorike, and run your ſelf out of breath-

breath in extolling this your powerfull meanes of preaching the word, this your key of knowledg, &c. vouchsaue, I pray, yow to declare your meaning: whether it be to teach, that this ministerie of reconciliation by preaching the word of God, be powerfull of it self to remitt sinnes immediatlie without any other meanes or noe? or is it powerfull onlie to produce and work à disposition in the soule of the hearer. If yow say the former, then do yow make Baptisme, and all other meanes before rehearsed, to be needlesse for reconciliation, seing that by hearing the word of God onlie à man may obtaine remission of his sinnes. If yow meane the later, then must yow grant another ministerie which concurreth immediatlie vnto the effect of forgiuenesse, and consequentlie that all this your Oratorious discourse in the commendation of Preaching the word is wholliе idle & to no effect. For we our selues do not denie but that the Preaching of the word is à powerfull meanes to dispose à man to conuert him self to God by faith if he be an infidell, or by true and vnfained repentance if he be à sinfull Christian, in such sort that the infidell may be moued to seeke remission of his sinnes in baptisme, and the faithfull in the Sacrament of Penance. But then who seeth not that the reconciliation is actuallie effected in the ministerie of Baptisme and Penãce, and not in that of preaching the word: which trulie is expressed most manifestlie by Maximus Taurinensis in the selfe same place by yow produced, though by deceitfull cunning yow indeauour to set forth his meaning in à contrarie sense. y *Our Lord bequeathed vnto Peter, as to à good steward, the key of the kingdome of heauen: and vnto Paul, as to à fit Doctour, the Masterie of Ecclesiasticall instruction: to the end that Peter might receaue vnto rest, such as Paule did teach vnto saluation: and that Peter might open the kingdome of heauen vnto the soules of thos, whos hearts Paule had opened with the Doctrin of the Word: for Paule also in à certaine maner receaued à key of knowledg from Christ, which may welbe called à key wherby the heard harts of sinners are vnlocked vnto faith, and the secrets of the mind are laid open, and whatsoeuer was kept hidden within, is brought forth into publick by à discreet manifestation: à key I say, which both openeth the Conscience to the Confession of sinne, and includeth therein the grace of the healthfull mysterie vnto eternitie. Both Peter and Paule then receaued keis from our Lord: Paule the key of Science, Peter the key of Power. Peter dispenseth the riches of immortalitie: Paule distributeth the treasures of knowledge.*

Here the Iudicious Reader cannot choose but take notice of your ordinarie maner of dealing with the Doctrin of the Fathers, by forcing and violentlie racking their sayings to à quit contrarie sense: for Maximus yow se, when he is permitted to speak out all his minde freelie,

Pergo sicut bono dispensatori claue regni cælestis dedit; Paulo tanquã idoneo Doctori magisterũ Ecclesiasticę institutionis imiunxit, scilicet vt quos iste erudierit ad salutẽ, ille suscipiat ad quietem: vt quorum corda Paulus patefecit doctrina verborum, eorum animabus Petrus aperiat regna cælorum, clauẽ enim quodammodo à Christo scientiæ & Paulus accepit. Clauis enim dicenda est, qua ad fidem peccatorũ dura corda reseruntur, mentium secreta panduntur, & quicquid intrinsecus clausum tenetur, in palam rationabili manifestatione producitur: Clauis inquam, quę & cõsciẽtiam ad confessionem peccati aperit, & gratiam ad æternitatẽ mysterii salutaris includit. Ambo igitur claues à Domino perceperũt, scientiæ iste, ille potentię. Diuitias immortalitatis ille dispẽsat, scientiæ thesauros iste largitur. *Maximus Taurinens. hom. 5 de natal. BB. Petri & Pauli Apost.*

doth directly ouerthrow that ministerie of reconciliation, or of remitting of sinnes, for the maintenance wherof yow produced him: he plainely teacheth that Paule by his preaching did no more, but dispose the people to receaue the benefite of Peters power. Paule opened their hearts by the doctrin of the word. Peter opened heauen to their soules by vnlooſing them from sinne, whyleſt he powerfully absolued thos, whom Paule had learnedly recalled from their wicked wayes. Paules key then compared to that of Peter, is but *quodammodo clauis, à key after à certaine maner*, which is not ordayned to vnlooſe sinnes immediatly, but only to dispose and prepare soules to be vnlooſed from their sinnes by the immediat power of another key, which Peter properlie had receaued, according to our Sauiours promise. Math. 16. *And I will giue vnto thee the keyes of the kingdome of heauē: whatsoeuer thow shalt looſe vpon earth, shalbe looſed, &c.* And therfore we se that Paule in the exercise of his ministerie doth but exhort and intreat men to be reconciled, euen as yow haue it in your owne translation. 2 *Now then are we meßingers for Christ, euen as though God did beseech yow through vs: so pray we yow in Christs stead, that ye be reconciled vnto God.* So that this ministerie of knowledg is not powerfull to bind and looſe, as yow vainelie supposse, but onlie to induce men to seeke to be vnlooſed by another distinct ministerie ordained particularlie to that ēnd. 2 2. *Corinth.* 5. v. 20.

The Power then of looſing and binding is far different from that of knowledg and teaching: for it was first promised to Peter alone vnder the name of keies, Math. 16. and afterward conferred to all the Apostles, Io. 20. wheras the Power of Preaching was committed to the Apostles in an other place and tyme, when as no mention was made of binding and looſing at all. *Goe ye therfore and teach all nations. Math.* 28. v. 19. Behould in the collation of the ministerie of Preaching ther is no mention of binding and looſing, as in the collation of the ministerie of binding and looſing ther is not one word spokē of Preaching or teaching. Moreouer when our Lord gaue the power of binding and looſing, he first breathing vpon his Apostles gaue them the holie Ghost; which ceremonie we doe not read that he obserued in giuing them power and commission to preach the Ghospell. Againe the Ghospell was to be preached to all sort of people, aswel penitent, as impenitent, wheras reconciliation was to be imparted vnto such onlie as were penitent. Finallie the Fathers when they defend this power of forgiueing of sinnes against the Nouatians and other ancient Heretickes, they plainelie declare that it is à speciall power in the Priests and Prelats of the Church, far different from that of preaching the Ghospell, seing that the said Heretickes denyed not this power of preaching, but that onlie of remitting of sinnes, as hath beene formelie declared.

ANSWER. pag. 134. *The ministers of the new Testament are not only ordayned to be Gods instruments to worke faith and repentance in men, for the obtaining of remission of sinnes, but also to declare Gods pleasure vnto such as beleeue and repent, and in his name to certifie them and giue assurance to their consciences that their sinnes are forgiuen, they hauing* a *receaued this ministerie of the lord Iesus, to testifie the Ghospell of the grace of God; and so by their function being appointed to be witnesses rather then conferrers of that grace.*

a *Act* 20. v. 24.

REPLY. All this is à meere dreame of the first broachers of Protestancie, which is repugnant both to Scripture, Fathers, and right reason. S. Paule in that place by yow alleadged speaketh not at all of the ministerie of binding and loosing in particular, but of his function of Apostleship in generall, as any man that obserueth the place may vnderstand. Nether doth the word of God, in all thos places wher mention is made of this power which our Lord communicated vnto his officers to forgiue sinnes, tearme it once by any such name of declaring, certifying, or witnessing, as yow here most vainelie do stile it withall. For wher do we find it written, whos sinnes ye shall declare, certifie, or witnesse to be forgiuen on earth, they are forgiuen in heauen? and if it be not written any wher, but onlie whos sinnes ye shall forgiue, loose, remit, and such like, what presumption, what fraud, yea what impietie is it to peruert Gods word in such maner, as to foist in à declaration, or à witnessing of the action for the action it self? That Metaphor or similitude of *the keyes*, by which our Sauiour expressed this power, doth manifestlie shew that the ministerie therof should be performed by à reall action of forgiueing, and not by à bare declaration. For euen as it were most idle to say that, when à gentleman ordayneth one of his seruants to be his Porter, and to that end deliuereth vnto him the keies of his gates, that he intendeth no more therby but only to make him à witnesse, or denouncer of opening and shutting, without euer putting hand himself vnto that work: so must it be esteemed no lesse idle to say that when our Sauiour gaue vnto his Apostles the keyes of the kingdome of heauen, with commission to open and shut, to binde and and loose, to forgiue and reteine, without prescribing any limitation, but such as the nature of the cause it selfe did require, he meante nothing ells but that they should as it were keepe the said keyes hanging idly at their girdles, and neuer as much as once open or shut, but onlie declare and witnesse that all is done by another. It is written of our Sauiour that b *He hath the keyes of Dauid, and that he openeth and no man shutteth; shutteth and no man openeth:* must we say here that he doth not actually open and shut, as the words do sound, but only declareth and witnesseth the like actions to be done by another? I know yow will not dare to auouch any such thing. And is not our case, I pray yow, iust the

b *Apocalips. cap.* 3. v. 7.

the ſame? did not Chriſt Math. 16. promiſe to giue vnto Peter the keyes of the kingdome of heauen, and do not all agree that he performed this his promiſe in the 20. of Iohn, declaring withall what the vſe of thes keies should bee, that is, to remit and reteine ſinnes? what deſperat wilfullneſſe then is it to ſtrayne, and wreaſt ſo violentlie the plaine ſenſe of Gods words, as to make void the performance of his promiſe by denying the actuall exerciſe of thes keyes vnto them?

Moreouer when our Sauiour ſaid to Peter, what ſoeuer thow shalt looſe on earth *shalbe* looſed in heauen, he declared that the action of Peters vnlooſing on earth, should go before that vnlooſing which was to be performed in heauen: and conſequentlie that Peters action was not à declaration of forgiueneſſe, ſeing that forgiueneſſe was not giuen in heauen vntill Peter had performed his miniſterie here on earth. c *What is more powerfull then Peter*, ſaith S. Bernard, *who receaued the keyes of heauen in ſo ſingular à maner, that his ſentence should goe before the ſentence of heauen?* Wherunto agreeth that ſaying of S. Chryſoſtome, d *Heauen borroweth principall authoritie from the earth*; and of S. Hilarie, e *The iudgmēt or ſentence on earth, goeth before that which is giuen in heauen.* Who can conceaue then how it may be à declaration, or à witneſſing of the ſame?

Now for the Fathers, our Anſwerer shall find them ſo far from giuing any countenance vnto this his new fangled doctrin, that they will tell him to his face, that in the action of forgiuing of ſinnes the Prieſts do exerciſe Chriſt his f *allmightie power*, and g *his office*, and that h *they vnlooſe in Gods ſtead.* And conſequently that they vnlooſe in another maner, then only by declaring ſinnes to be vnlooſed. Againe whē they teach that the Prieſts power is ſuch as nether Princes, nor k Archangels themſelues haue the like, they plainely declare that the ſaid power paſſeth beyond à bare declaration or witneſſing of forgiueneſſe, for why might not an Angell teſtifie forgiueneſſe vnto the penitent ſinner, aſwell as any man?

But that we may come to à concluſion, I reaſon with yow thus: when your miniſter taketh vpon him *to certifie à man, and to giue aſſurance to his conſcience*, as yow talke, *that his ſinnes are forgiuen*, doth he giue this aſſurance abſolutely without including any condition of true faith and repētance in the penitent, or not? if he giue it abſolutly, he is temerarious to aſſure him of forgiueneſſe, who perhaps bringeth not true faith and contrition with him; if he denounce forgiueneſſe vnder à condition (tow it, if thow beeſt truly penitent) how can that giue any aſſurance, when as nether the miniſter nor the Penitent can be aſſured of the like condition? And when the penitent were certaine of the truth

c *Quid Petro potentius qui claues cæli tam ſingulariter accepit, vt præcedat ſententia Petri ſententiam cæli. S. Bernardus ſerm. 1 de SS Apoſtol. Petro & Paulo.*

d A terra iudicandi principalē authoritatem ſumit cælum. *S. Chryſoſtom de verbis Eſaiæ hom. 5.*

e Cuius terreſtre iudicium præiudicata auctoritas ſit in cælo. *S. Hilarius in Math. Can. 16.*

f *S. Chryſoſtom. aboue pag.*

g *Iſychius aboue pag. 383.*

h Vice Dei peccata relaxant. *S. Greg. aboue pag. 383.*

i *Gregor. Nazianz. aboue pag. 382.*

k *S. Chryſoſtome ibidem.*

truth of his owne inward Contrition, and repentance, doth not your owne Doctrin assure him of his forgiuenesse from God by vertue of the same contrition it self, without any more adoe? to what purpose then serueth this your ridiculous declaring and certifying function in your ministers? yea why might not any other man, woman, or child, performe the same as well as any of your selues? here yow snuffe and storme at Cardinall Bellarmine very childishly, as will appeare by your owne words.

ANSWER. *pag.* 136

Nether do we grant hereupon, as the Aduersarie, Bellarmine, *falsly chargeth vs, that à lay man, yea à woman, or à Child, or an infidel, or the Diuell (the Father of all calumniators and lyars) or à parrat likewise if he be taught the words, may aswell absolue as the Priest, as if the speech were all the thing that here were to be considered, and not the Power.*

REPLY.

The Cardinall chargeth yow most truly, as may appeare by this Confession of Luther himself, who is followed herein by Beza and other Protestants. *I will not say as the Papists say, that none of the Angells, no not Mary her selfe is able to consecrate. But contrary wise I say, that if the very Diuell should come, and I afterwards should vnderstand that the Diuell had crept into the office of à Pastour of the Church, and had beene inuited to preach in à humane shape, and so had taught publickly, bapitized, said masse, and absolued from sinnes, as long as he performed the like office according to the institution of Christ, I say we are not forced to Confesse the Sacrament then to be void and fruitlesse, but that we receaue true baptisme, the true Ghospell, true Absolution, the true Sacrament of the body and blood of Christ: For nether doth our faith, nor yet the dignitie, and efficacie of the Sacraments depend vpon the qualitie of the minister, be he good or bad, anointed or not anointed, lawfully called or vnlawfully, à Diuell or an Angell; but it wholly dependeth vpon Christ and his word, vpon his Commandement and Ordinance: and wheresoeuer thes are found, ther true Sacraments are found also, let the minister be who he will. Nether dare I take vpon me to affirme that the Diuell was neuer yet à Pastour, or à Preacher.* Now if the Diuell can minister Absolution, and other Sacraments aswell as the Priest, much more may à woman or à Child performe the same: nay Beza goeth further on in this

I Ego non dicam, quod Papistę dicunt, nullum Angelorum, ne Mariam quidem ipsam, &c. consecrare posse; & è contra dico; Si diabolus ipse veniret, &c. vt postea resciscerem Diabolum, sic irrepsisse in officiū Pastoris Ecclesię, in specie hominis vocatum esse ad Prædicādum, & publicè in Ecclesia docuisse, baptizasse, celebrasse Missam, absoluisse à peccatis, & tali munere functum esse iuxta institutionem Christi, tunc cogeremur fateri; Sacramenta ideo non esse inefficacia: sed verum Baptismum, verum Euangelium, veram Absolutionem, verum Sacramentum Corporis & Sanguinis Christi nos accepisse. Fides enim nostra, dignitas & efficacia Sacramentorum, non nituntur qualitate personæ, siue bona sit, siue mala, vncta vel non vncta, vocata legitimè vel non vocata, Satan vel Angelus, sed nititur Christo & verbo eius, Christique mandato & ordinatione: vbicunque illa sunt ibi sunt vera Sacramenta, persona qualiscunque tandem sit, aut esse possit. *Luther. libro de Missa priuata & vnctione Sacerdotum tom. 2. Latin. VVitenberg.* Neque ego affirmare ausim Diabolum nunquam fuisse Pastorem aut concionatorem. *Ibidem.*

this point, and maketh more account of the Sacrament miniſtred by the Diuell, then if it were miniſtred by any lay Chriſtian: wherein he is worthely condemned by Hunnius the Lutheran, ſaying, m *Away with Beza, and with this his prodigious opinion, by which he preſumeth to prefer the Baptiſme which is giuen by the Diuell in the habit of a Miniſter of the word, before the Baptiſme which is giuen by a faithfull Chriſtian.* This declareth manifeſtly that the Cardinall did not charge your partners falſly herein, and withall it returneth your parentheſis *of Calumniators and Lyars*, vpon your owne head, as euery one may eaſily obſerue: chiefly when yow your ſelf giue teſtimonie againſt your ſelf in this caſe. For yow make your miniſter but a witneſſe only of Abſolution, and yet yow confeſſe that n *Others may bring glad tydings of good thinges to the Penitent ſinner as truly as the miniſter*, and conſequently be witneſſes of forgiueneſſe aſwell as he: and what more I pray yow can be required?

m Faceſſat Beza cum hoc ſuo prodigioſiſſimo cõmento; quo diaboli pro miniſtro verbi ſe gerentis Baptiſmum anteferre audet Baptiſmo à fideli Chriſtiano diſpenſato. *Hunnius tract. de Sacrament. cap. 13.*

n *Anſwer pag. 136.*

But they cannot do it with the ſame authority, neither is it to be expected that they ſhould do it with ſuch power, ſuch aſſurance, and ſuch full ſatisfaction to the afflicted conſcience.

ANSWER. pag. 136.

All this *authority*, and *power* which yow ſpeake of, ſerueth only for the truth of Abſolution, if then another may denounce it *as truely* to the penitent as the Miniſter, what power and authority can he be ſaid to want for the ſame? I ſe yow are wary to deny the power it ſelfe to euerie Chriſtian, and therfore yow ſay only that *it is not to be expected* that they ſhould doe it with ſuch power, and aſſurance, and ſatisfaction to the afflicted conſcience, though yow cannot tell vs why this *is not to be expected*: when as it may happen very eaſily that a lay man may be, not only more learned then your Miniſter, but alſo of more grauity and of a better life: why then ſhould not the truth, proceeding from his mouth, be able to giue aſmuch aſſurance and ſatisfaction, as from the mouth of another that is inferiour to him both in knowledg and vertue? or what Penitent can eſteeme more of the tale of an ignorant and diſſolute Miniſter, then of the ſaying of a skilfull and godly laymã, if Abſolution be nothing ells, but only *to certifie the Penitent that his ſinnes are forgiuen?*

We may conclude then that this your power of abſoluing from ſinnes by *witneſſing, certifying, and giuing aſſurance vnto the conſcience of the Penitent*, is a mere bable of your owne begetting, vnheard of in the ſcripture, (which teacheth in plaine tearmes a power to *bind* and *looſe*, to *remit*, *forgiue* and *reteine*) vnknowen to the ancient Fathers, (who, as we haue heard, neuer doubted but that the Prieſt did actually and really forgiue ſinnes by vertue of Sacramentall Abſolution) and contrarie to all reaſon and iudgment: for firſt of all it followeth by this

your doctrin, that your Minister is not to absolue any sinner but such as is not able of himself to quiet his conscience: of which sort very few are found among yow. Nay why should ther be any at all, when as it is your common doctrin that à Confession made to God alone is sufficient to cleanse the soule, and to free it from all sinnes, how many, or how great soeuer? Secondly seing that your Minister doth absolue o *by testifying the Ghospell of the grace of God*, as yow say, it must follow that his power is altogether vnprofitable to such as are more skilfull in the said Ghospell then he is himself: for what can he signify vnto them, but what they know allready better then himself? or what assurance or satisfaction can he bring vnto their afflicted cōsciences out of Gods word, which they are not assured of already by their owne knowledg? Thirdly it followeth that he that is most learned amonge yow, is the furthest off from getting Absolution of his sinnes: for say that the learneddest Minister in all this kingdome falling into sinne, is not able to quiet his owne cōscience, to whō shall he repaire for help, whenas none in all the kingdome can tell him any part of the Ghospell of the grace of God, which he knoweth not alreadie better then any other, yet cannot find out this assurance of forgiuenesse, which yow dreame of, with all his knowledg and learning? sure he must needs crosse the seas to go seeke for that abroad, which he cannot get at home, as long as he trusteth to this your ridiculous opinio. Fourthly it followeth that all deafe people among yow should be quit forlorne, and destitute of all remedy for their afflicted consciences: for how could this your testifying, and witnessing Absolution, or assurance, be applyed vnto such like? or how ill would it speed with many of our our poore countrymen, if in the like case they were trusting vnto such English Ministers as deuour their Church liuinges, and yet cannot bestow as much as one the like Absolution vpon them, being wholly ignorant of their language, and therfore not able to affoard them one word of confort or assurance from the scripture? It is well knowen that the holy Fathers p of the primitiue Church ordayned that such as by extremitie of sickneſse were suddainly bereaued of their senses, should be absolued from their sinnes by the Priest before their death, yf by any probable signe or token they had demanded the same before that mortall accident happened vnto them: which maketh it past all doubt that they accounted the Absolution of the Priest to be another maner of matter then à bare witnessing or certifying of forgiueneſse to the penitent: and consequently that they haue no agreement with our Answerers doctrin in this point.

o *Answer pag. 134.*

p *S. Augustin. l. 1. de adulterinis coniugijs cap. vlt. S. Leo epist. 91. ad Theodorum. Cōcil. Carthagin. 4. can. 76. Concil. Arausican. can. 12.*

A discovery

A discouery of Calumniations, Vntruthes, and Absurdities deliuered by our Answerer in this point of Absolution.

SECT. III.

HAuing thus confirmed our owne Catholick Truth, and beaten downe the Aduersaries vaine oppositiō, we haue no more worke to be donne in this Controuersie, but only to discouer vnto the indifferent Reader the vnseemely Calumniations, and Vntruthes wherwith our Answerer, for want of better stuffe, is driuen to fence against vs at this tyme, strayning his owne cōscience to make our profession odious, when he is not able to disproue it, and in stead of learned arguments, filling vp his leaues with forged imputationes. Obserue his corrupt language I pray yow.

ANSWER. pag. 128.

But our new masters will not content themselues with such à ministeriall power of forgiuing sinnes, as hath beene spoken of; vnlesse we yeeld that they haue authority so to do properlie, directlie and absolutelie, that is, vnlesse we acknowledg that their high Priest sitteth in the Temple of God as God, and all his creatures as so many demi-Gods vnder him. For we [a] *must say (if we wilbe drunke with the drunken) that in this high Priest ther is the fulnesse of all graces; because he alone giueth à full indulgence of all sinnes. That this may agree vnto him, which we say of the chiefe Prince our Lord, that of his fulnesse all we haue receaued. Nay we must acknowledg, that the meanest in the whole armie of Priests that followeth this king of Pride, hath such fulnesse of power derined vnto him for the opening and shutting of heauen before men; that* [b] *forgiuenesse is denied to them, whom the Priest will not forgiue: and his Absolution on the other side is à Sacramentall act which conferreth grace by the worke wrought, that is (as they* [c] *expound it) actiuelie; and immediatly, and instrumentally effecteth the grace of iustification in such as receiue it, &c.*

a *S. Thomas de regimine Principum. lib. 3. c. 10. n. 20.*

b *Bellarm. de Panit l. 3 c. 2.*

c *Bellarm. de Sacrament. in genere l 2 c. 1.*

REPLY.

d I perceaue that yow are now in the gall of bitternesse, vnlikly to find any tast in the sweetnesse of truth & reason, & therfore, letting yow alone vntill yow haue digested thes your peccant humours, I conuert my speech vnto the well disposed Reader, desiring him to cōsider whether à Iudg who by his Maiesties speciall commission is appointed to inquire in crimes of treason amongest his subiects, and to cōdemne the guiltie, if they remayned obstinat and hard hearted, but if they be truly sorowfull for their fault, and fully resolued to amend for the tyme to

d *Act. 8. 23.*

come,

come, to pardon and discharg them in his name; whether (I say) this Iudg as often as he pardoneth any one truely repentant, doth not pardon him properlie, directlie, and absolutelie, by that authoritie which the king hath properlie, directlie, and absolutelie communicated vnto him for that end. Secondly wether the said Iudg doth not actuelie, immediatlie and instrumentallie forgiue and pardon such like delinquents. Finallie whether by pardonning in this sort he intrudeth vpon the royall prerogatiue of his lord and master, whether he vnlawfullie vsurpeth the kinges power, or meddleth with the matter of soueraignetie. And if no doubt at all can be made in such à case as this, why should any be made in the Priests action of forgiuing sinnes, which is altogether of the like nature and condition? Christ our Sauiour bequeathed his owne supreame power vnto his Apostles and their successours, and ordayned them to be his Iudges betwixt his people and himself, to pardon and forgiue such sinnes, and treasons, as euerie one should humblie and sorowfullie acknowledg and confesse himself to haue committed against his diuine Maiestie: and the Ancient Fathers haue tould vs that when they pardon sinnes in this sort, they [e] *vndergo Christs office*, they [f] *remit sinnes in Gods stead*, yea they [g] do perform in Christ his name, as much as Christ himself did, when he was liuing vpon the earth: we cannot deny then but that they do it properlie, directlie and absolutelie, vnlesse we will say that Christ did not do it so himself, or that he was not able to communicate vnto them the power to do so much.

e *Isychius aboue. pag.* 383.
f *S. Gregorie. Ibid.*
g *S. Ambrose. Ibid.*

When our Answerer then giueth forth, that we do vrge him and his to *acknowledge that our high Priest sitteth in the temple of God as God, and all his creatures as so many demy Gods vnder him*, we may well skote vp his saying for à most sensless calumniation: for all that we attribute vnto them exceedeth not the nature of à Ministeriall power, and therfore it cannot be said that we hould them to sit as Gods, or yet as demi-gods, but onlie as Gods Officers, as his instruments, as his Iudges: which ought not to be accounted offensiue, when as the Apostle doth tell vs that he did [h] pardon in the person of Christ, yea our verie Calumniatour himself doth teach that the minister, *ought to be receaued* not onlie *as an Angell of God*, but euen *as* [i] *Christ Iesus*. And although we acknowledge the fulnesse of all graces to be in our high-Priest, as in the visible Head of all the faithfull here on earth, and that from this Head à plenarie indulgence of all sinnes may be deriued vnto the members, who are partakers of his powerfull influence, ye do we account no more of him then [k] *as the Minister of Christ, and the dispos of the secret Mysteries of God*. Wherfore this saying of S. Thomas ought not to seeme to be so *drunken* to any that is sober in himself, for

h 2. *Cor.* 2. *v* 10.
i *Answer. pag.* 137.
k 1. *Cor.* 4. *v.* 1.

what doth he say which the holy Fathers haue not taught many hundred yeares agoe as agreable doctrin to God word? we haue heard S. Maximus l affirme that Peter hauing receaued from Christ the key of power, *dispenseth the riches of immortalitie*: and S. Chryso stome, m that our Sauiour gaue vnto him all power of hauēly thinges. Wherfore S. Hilary astonished at the greatnesse of this prerogatiue cryeth out, n *O blessed Porter of heauen, vnto whose arbitrement the keies of the eternall gates are committed: whose iudgment here on earth goeth before the iudicial sentence of heauen, so that what thinges soeuer are bound or loosed here on earth, they obtaine the condition of the same decree in heauen.* And what wōder, whenas, according to Ambrose, o *our Sauiour did therfore giue vnto his Apostles that equitie of forgiueing sinnes, which did formerly belong vnto his owne proper iudgment, that what was to be loosed out of hand, should not remaine long tyme vnbound?* p *it is aboue all humane power*, saith S. Cyrill, *to breath vpon the Apostles, and so to giue the holy Ghost: and it is à great thing also, surpasing the condition of à creature, to grant vnto them the like power, that is, to reteine the sinnes of whomsoeuer they pleased, and to forgiue also whom they pleased.* All which doth manifestly declare that nether S. Thomas, nor any other of our side doth attribute ether to our high Priest, or to our lower Priests any greater power then that which it pleased our Sauiour to impart vnto them, and consequently that it is à meere calumnie, sauoring no lesse of ignorance then of malice, to giue forth that in the exercise of this communicated power, our *high Priest sitteth in the temple of God as God, and all his creatures as so many demi-Gods vnder him.*

With no lesse fraud doth our Answerer peruert and depraue our Catholick doctrin, when relating that we hould the Priests Absolution to be à Sacramentall act, which conferreth grace *by the worke wrought*, he maketh it our exposition, to say, that *it effecteth the grace of iustification actiuely, immediatly, and instrumentally.* For though we meinteine that the Priests Absolutiō is *à Sacramentall act* indeed, which conferreth grace *by the worke wrought*, and withall that the like act *doth actiuely, immediatly and instrumentally effect the grace of iustification*, yet do we not say that to conferre grace by the worke wrought, is all one and to effect the same grace actiuely, immediatly and instrumentally, as the aduersarie by à suttle impostur doth auouch: but our exposition is this: q The Priests Absolution is à Sacramentall act, which conferreth grace by the worke wrought: that is to say, it conferreth grace, nether by the merits of the Priest, nor by the power and worth of the Minister, but wholly and precisely by the merits of our Sauiour Passion, from whence it receaueth all it efficacie to produce the grace of

l *Aboue pag.* 398.
m *Aboue pag* 382.
n O beatus cæli ianitor cuius arbitrio claues æterni aditus traduntur, cuius terrestre iudicium præiudicata authoritas sit in cælo: vt quæ in terris aut ligata sint aut soluta, statuti eiusdem conditionē obtineāt & in cælo *S. Hilarius can. 16. in Math.*
o Ideo Dominus quod ante erat iudicij sui, dedit Apostolis, peccata remittendi æquitatem: ne cito soluēda diu ligata manerent. *S. Ambros in pſ.* 38.
p Non est humanum flare in Apostolos, & dare spiritum sanctū. Deinde magnum & super creaturā, talem potestarem concedere, & ita retinere peccata quorumcunque voluerint, dimittere item quibus voluerint. *S. Cyr. Alexand. l. de fide ad Reginas.*
q *The Priests Absolution is à Sacramentall act, ordained by Christ to effect the grace of iustification, not any way by the goodnesse or vertue*

of the Priest, but wholly by the decree and vvill of it first Institutour Christ Iesus.

iustification in the soule of the well deposed receauer: and therfore we are bould to say, (not without good reason I weene) that the same Sacramentall act of Absolution, thus qualified in his blood who is the author of all Sacraments, doth actiuelie, immediatlie, and instrumentally effect the grace of iustification. Which doctrin being well vnderstood, will not seeme to be so harsh vnto the Reader, I am sure, as our deceitfull aduersarie would haue it to appeare.

Thirdly we may skore vp another trick of our Answerers foule play in this matter, whenas notwithstāding that he himself alleadgeth our doctrin to be that the Priest doth but *instrumentally* forgiue sinnes, towit as an instrument by which God worketh the grace of remission in the Penitent, yet doth he take vpon him to dispute most vehementlie against such as [x] *intrude vpon the royall prerogatiue of our lord and master*, as [y] *meddle with the matter of soueraignte*, and account the Priests to be [z] *Lords* and not *as seruants*. And although he knew full well that we taught no such thing, yet must he needs enlarge his discourse to proue, that in this office of forgiueing sinnes *the ministerie only is mans*, and that *the* [*] *excellencie of the power is of God and not of man*. But what is it for à writer to cog, & cussen his Reader, if this be not plaine cogging and cussening, inuented only to make men belieue that wee hould and defend such doctrin as we neuer dreamed of, and that he himself penned à larg and long disputation against vs in this point, when he bringeth not one direct argument against the faith which we professe? Let him shew vs wher euer any yet amongest vs was allowed to teach, that our very highest Priest himself hath any other *excellencie of power* to pardon sinnes, saue only ministeriall, and then we yeeld him the victorie; or if he cannot, let him confesse himself à thrall vnto folly and malice, by which he hath suffered himself to be ridden and coursed about in so absurd à fashion, tyring his best witts, to lay downe à larg proofe of that which no man denyeth.

Fourthly his corrupt proceedings appeare also when he vrgeth in à wrong sense the power to forgiue sinnes *properly, directly, and absolutly*. Affirming first, that to forgiue sinnes in this maner, is [u] *à priuiledge only appertayning vnto the most High*: and afterwards alleadging that we also do teach that the Priest doth [x] *properly, directly, and absolutly* forgiue: wherupon by à fraudulent conclusion he indeauoureth to make his Reader belieue that we vsurpe and [y] *challenge this absolute power of the keyes*: as though we had defended that the Priest doth as properly, as directly, and as absolutly forgiue sinnes as God himself. Which is a most proper, direct, and absolute imposture indeed: for it is well known, and our Answerer himself is not ignorant therof, that our doctrin carieth allwayes this temper, towit that God forgiueth properly, directly,

x *Answver. pag.* 139.
y *Answver. Ibidem.*
z *Answver pag.* 116.
* *Answver pag.* 133.
u *Answver pag.* 110.
x *Answver pag.* 138.
y *Answver pag.* 139.

ctly, and absolutely, by his owne authoritie and power, whereas the Priest, thoughe he forgiueth properly directly and absolutely, yet by no authoritie of his owne, but by that of his lord and master, communicated vnto him, as we haue said: and so allmighty God forgiueth absolutely as the principall agent, the Priest forgiueth absolutely as an instrument only vnder God. If here it be vrged that he who forgiueth only as an instrument, may not be said to forgiue properly, directly, and absolutely, we refer our selues vnto the right honorable the lord deputie of this Realme, who I suppose will not yeeld, that himself, hauing an absolute grant of Pardons from his Maiestie, is not able to pardon any delinquent properly, directly and absolutely, notwithstanding that he is but an instrument, by which the kinges pardon is extended vnto others, for indeed whyleſt he worketh by the proper, direct and absolute power of the supreame lord, he cannot be denyed to performe all by a proper, direct, and absolute action of pardonning. And if that man would be thought to be most absurd, who would obstinatlie contend that the lord Deputie, by giuing the like pardons, did intrude vpon his Maiesties royall prerogatiue, or did vsurpe vnto himself the absolute power of his lord and master: what may we thinke of our Answerer, who in the like case doth obstinatlie contend that our Priests do meddle with the matter of soueraigētie, when they take vpon them to forgiue sinnes only as instruments, and officers of our lord?

And here I desire the discreete Reader to obserue how this calumniation is brought in cloked with a shew of zeale, and care of Gods honour, z *who will not giue his glorie vnto another*, and whose a *prerogatiue royall must be reserued* vnto himself: I desire the Reader, I say, to obserue this well, and I will forthwith let him se how the Nouatian Heretiks did long since mainteyne the self same errour against the Church of God, by the very same art. For, amongest other Ancient Fathers who wrote against them, S. Ambrose doth witnesse that it was their common excuse to say, that they denyed all power of forgiuing vnto men, b *for the respect and reuerence which they did beare vnto their Lord, to whom alone they reserued the power of remitting sinnes.* Nether doth this holy Father giue vs notice only of their hypocrisy, but also teacheth vs what answer we are to make vnto their Heresie, affirming that *no men are more iniurious vnto our lord herein then they themselues, whenas they presume to make voyd his manifest commandement: for seing that our lord Iesus-Christ himself hath said in the Ghospell, Receaue ye the holy Ghost: whose sinnes ye shall forgiue, they are forgiuen them, and whose sinnes*

z *Answer pag.* 110.

a *Answer pag.* 116.

b Sed aiunt se Domino deferre reuerentiam cui soli remittendorum criminum potestatem reseruant. Imò nulli maiorē iniuriam faciunt quàm qui eius volunt mandata rescindere. Nam cum ipse in Euangelio dixerit Dominus Iesus, *accipite spiritum sanctum quorum remiseritis peccata, remittuntur eis, & quorum detinueritis detenta erunt.* Quis est ergo qui magis honorat? vtrum qui mandatis obtemperat, an qui resistit? Ecclesia in vtroq; seruat obedientiā vt peccatū & alliget, & relaxet. *S. Ambros. l. 1. de Pan. c. 2.*

sinnes yee shall retaine, they shalbe reteined. Who doth honour him more? He who obeyeth his commandements, or he who gainsayeth the same? The Church obserueth obedience in both, that is, she doth as well bind as loose sinne. And ellswhere, taking the same argument in hand, he produceth our Sauiours words to Peter, Math. 16. *I will giue vnto thee the keyes of the kingdome of heauen,* wherupon he saith thus. c *The Nouatian doth not giue eare vnto this saying: but the Church of God listeneth therunto. He therfore remayneth in his sinne, we obtaine remission. He in Penance, we in grace. What is spoken to Peter, is spoke to all the Apostles. We vsurpe not power* (by forgiuing sinnes) *but we obey vnto our lords Commandement, least afterward when our lord shall come & finde thos bound who ought to be absolued, he be moued with indignation against his steward, who kept such seruāts bound as the Master had commanded should be absolued.* Thus S. Ambrose, laying open aswell the shame of our Answerers errour, as the truth of our Catholick doctrin. But what need we labour to produce S. Ambrose, or any other ancient, or later writer against him, whos blindnesse is so miserable, that he himself giueth testimonie against himself? For he who will haue vs to be vsurpers of Gods glorie for houlding that the Priest by ministring the Sacrament of Penance doth instrumentallie forgiue sinnes, doth account it lawfull for the preachers of his side d *to boast* that they are *instruments of ministring à plentifull measure of grace vnto their hearers:* may that they f *are ordained to be Gods instruments to worke faith and repentance in men.* Marke this well: our high-Priest most be tearmed the f *king of Pride*, and all his creatures vnder him *semi-Gods*, for taking vpon them an instrumentall power to loose and bind sinnes, notwithstanding that we haue the expresse commandement of our Lord to doe the same, as euen now S. Ambrose hath tould vs. And yet they, who without any cōmand or comission at all, do take vpon them to minister such *à plentifull measure of Grace, to worke both faith and repentance in men,* yea and to brag and *boast* of this their mightie power, must passe for zelous defenders of Gods honour, who will not giue his glorie to vs, so much as to allow vs once to worke forgiuenesse of sinnes, and yet hath authorized them to worke both faith, Grace, and repentance in à plentifull measure, for all S. Paules adoe to teach vs, that it is God who is g *The author of Faith*, and who h *deuideth the measure of Faith to euerie one.* But let vs proceed.

In the fift place we must recken that vgly, and monstrous falshood, by which the Aduersarie slandereth vs with maintayning that by the Priests Absolution, i *The sinner is immediatlie acquitted before God, howsoeuer that sound conuersion of heart be wanting in him, which otherwise would be requisite.* And as though this were true, which the verie boyes of Grammerschoole do knowe to be à meere imposture, yet doth our

Answerer

c Hoc Nouatian⁹ non audiuit, sed Ecclesia Dei audit. Ideo ille in lapsu nos in remissione, ille in pœnitentia, nos in gratia. Quod Petro dicitur, Apostolis dicitur: Non potestatem vsurpamus, sed seruim⁹ imperio: ne postea cū venerit Dominus, & ligatos inuenerit quosoportuit solui, commoueatur aduersus dispensatorem, quiligatos seruauerit seruos, quos Dominus iusserat solui. *S Ambros in Psal.* 38.

d *Answ pag.* 137.

e *Answ. pag.* 134.

f *Answ. pag.* 138.

g *Hebreuves.* 12. v 2.

h *Romans.* 12. v. 3.

i *Answ. pag.* 138.

Answerer hereupon bring in a whole cart load of ancient authorities, to shew that it is not in the power of the Priest to absolue a sinner who hath not true Faith and repentance in his soule: which trulie is the common and expresse Doctrin of our Church, as all our Diuines, both in writing and Preaching do generallie professe: and therfore whyleſt our Answerer imputeth the contrarie *Tenet* vnto our side, and yet is not able to produce one only Author vpon whom he may father it, we desire him to take vp, what he cast at Cardinall Bellarmine concerning k*the Father of all Calumniatours and Lyars.*

k *Answv. pag.* 136.

A Conditionall Absolution vpon such tearmes as thes, l If thow doest believe and repent as thow oughtest to doe, *is in thes mens iudgment, to no purpose, and can giue no securitie to the Penitent, seeing it dependeth vpon an vncertaine Condition.*

ANSWER.

pag. 138.

l *Bellarmin. de Pœtentia lib.* 3. *cap* 2.

This shalbe the sixth falshood wherwith yow fight against the truth: for Bellarmine, when he saith that a conditionall Absolution is to no purpose, speaketh only vpon this suppositiō, videlicet, if Absolution be nothing ells but a declaration of forgiuenesse, forasmuch as then it can giue no security to the Penitēt, as we haue declared heretofore m more at large. Vpon which yow are not ashamed to charge vs with dissalowing of a conditionall Absolution alltogether, that yow may make vs seeme to hould the former errour of absoluing such as are not truelie conuerted in heart, which yow falsly layed vnto our charge, vp houlding still one calumniation with another, and adorning them with blind inferences, as may be seene when yow conclude that n *Bellarmin himself, hauing considered better of the matter, dareth not* dissalow a conditionall Absolution amongest his owne bretheren; as who should say that vpon better consideration he recanted his former opinion: but had yow made vse of your best consideration your self, yow might haue found that it is most absurd to say that a man vpon better consideration recanteth what as yet he hath not maintained. For the place which yow alleadg for his better consideration is in his second booke, and that which yow make him then to haue considered better, in his third: iust as yow say ellswhere of S. Ambrose o, that he in his first booke of the holie Ghost, rendreth a reason of what he had said in his third booke, which as yet was not written. But we should hardly make an end, if we would stand to recken vp all such like your absurdities, and therfore letting them passe, we take notice onlie of your vncharitable imputation, by which yow giue forth that we teach the Priests absolution to be so powerfull, that it maketh him acquit before God, who is not truely conuerted to god in his heart: and although yow alleadg the doctrin of Bellarmin to the contrarie your self, yet are yow pleased to stuff whole pages with arguments framed against your

m *Se heretofore pag.* 401.

n *Answv. pag.* 144

o *Answv. pag.* 121.

owne shadow, shutting vp all with this conclusion, § *To think therfore that it lyeth in the power of any Priest truely to absolue a man from his sinnes, without implying the condition of his beleeuing, and repenting as he ought to doe, is both presumption and madnesse in the highest degree.* But whenas yow cannot shew that we haue any such thought, yow must needs keepe both this *presumption and madnesse* with your self.

§ *Answ pag.* 143

In the last place, to be briefe, we may skore vp a number of Calumniations, vntruthes, and absurd collectiõs wherwith yow abound, whyleſt yow impugne our doctrin cõcerning the sufficiencie of Attrition, together with the Priests Absolution, for the obtaining of Remission of sinnes, as will appeare to any man who is acquainted with that which we maintayne. For which cause I shall desire the Reader to obserue well what our Opinion is herein, which I declare vnto him breefly in this maner. The Sacrement of Penance consisteth, as hath beene said, of Contrition, Confession, and Satisfaction, as of three materiall parts required in the Penitent, and of Absolution, which is the Forme, perfection, and complement of the said Sacrament, in such sort that, according to our doctrin, the sinner cannot possibly obtaine the benefite of the Priest his pardon, vnlesse he be truly penitent and sorowfull for his sinnes cõmitted, and resolued for euer after to abstaine from the like. Now forasmuch as this sorow may arise from diuerse motiues, as frõ the feare and terrour of Gods wrath, and of euerlasting punishment, or ells purely from the loue of God, it followeth that according to the diuersitie of thes motiues, the act of sorow is more or lesse perfect and pretious.

First of all, if the Penitent shall feele sorow for his sinnes meerely and principallie for the loue of God, grieuing to haue offended so good and gracious à Lord; we call the like sorowe, perfect Contrition, by which forgiuenesse is forthwith obtayned, and receaued from almightie God: yet so as the Penitent remayneth obliged to Confesse at due tyme all and singular his mortall sinnes vnto his Ghostlie Father: for this being our Sauiours ordinance, as heretofore hath beene declared, he who hath not an intention to fulfill our Lords commandement by confessing, cannot possibly haue true, and cordiall sorrowe, and Contrition for his sinnes: and therfore it is the generall beliefe of the Catholick Church, that mortall sinnes are neuer forgiuen without Confession and Absolution, at least in the desire and intention of the Penitent, insomuch that the sinner, iustified now by Contrition, if he should neglect to repaire vnto his ghostly Father, would assuredly be depriued of the former grace of remission which he had obtayned by that perfect sorrowe and conuersion of heart. But then, saith the Aduersarie, what getteth the Penitent by Sacramẽtall Absolution, when his

his sinnes are forme he washed away by inward Contrition? I answere that as by his Contrition he receaued grace whereby his sinnes were washed away, so by vertue of Sacramentall Absolution he obtayneth increase of Sacramentall grace, by which he is euer more and more cleansed from his sinne, which Dauid demanded of God so earnestlie, when notwithstanding that he had receaued assurance from the Prophet that h *God had taken away his sinne*, yet ceassed he not to crye, *Amplius lauame ab iniquitate mea.* i *VVash me yet more throughlie, ô Lord, from myne iniquity, and cleanse me from my sinne.* And our Sauiour signified the same by thos his words, k *He that is washed needeth not saue to wash his feete, but is cleane euerie whit.*

h 2. *Reg.* 12. *v.* 13.
i *Psal.* 50. *v.* 4.
k *Iohn.* 13. 10.

Secondly the Penitents sorrowe may proceed from the feare of God and of his punishments, because he obserueth that by his sinne he hath incurred Gods fearefull indignation, and therby standeth in danger to be cast into Hell fire. This kind of sorrowe is inferiour to the former, as being an imperfect Contrition, and for distinction sake is tearmed by the Diuines, Attrition, which though it bringeth not with it self the grace of iustification, yet doth it dispose à man to receaue iustification by meanes of the Sacrament: for being à supernaturall guift of God, which begetteth in the heart of the sinner à detestation of sinne, and à resolute purpose neuer more to commit the same, though, as I said, it alone doth not serue to bring à man out of his sinne, and to make him iust, yet being ioyned with the Sacramentall act of Absolution, it concurreth to the begetting of forgiuenesse and remission, and though it be not true *VViscdome* it self, yet is it l *the beginning of wisdome*, and though not true loue, yet m *the beginning of loue.* n *VVill yow not be afraid of me, saith our Lord, and sorrowe in my Presence?* The feare of our Lord then, o *is the roote of wisdome*, grounded in true faith, from whence doth spring the blessed fruit of p *Glorie, gladnesse, reioycing, and à ioyfull crowne:* and the sorrow which proceedeth from this feare, is that q *Godly sorrowe which worketh Penance, or Repentance, vnto saluation.*

l *Psalm.* 110 *v.* 10. *Prouerb.* 1. *v.* 7.
m *Eccles.* 25. *v.* 13.
n *Ieremi.* 5. *v.* 22.
o *Eccles.* 1. *v.* 24.
p *Ibidem. v.* 11.
q 2. *Corinth.* 7. *v.* 10.

This then is our Doctrin of Attrition which our Answerer taketh in hand to disproue: but finding it surely grounded both in Scripture, and holy Fathers, he is content to let it alone without speaking one worde against it. Yet as à man that taketh more delight to say much, then to speake wisely, he keepeth his wonted tenour in framing of monstruous opinions out of his owne idle imagination; and then imputing them vnto vs, he layeth sore about him to make that good, which we do freelie of our selues acknowledge. Take his owne words.

Now put case on commeth to his ghostlie Father, with such sorrow of mynde ANSWER. pag. 136.

mynde as the terrours of a guilty conſcience vſuallie do produce, and with ſuch a reſolution to caſt away his ſinnes, as a man hath in a ſtorme to caſt away his goods, not becauſe he doth not loue them, but becauſe he feareth to looſe his life if he part not with them: doth not he betray this mans ſoule, who putteth into his head, &c.

REPLY.

Behould now, whereas we maintaine ſuch a ſorrow and repentance as not onlie recalleth the ſinner from committing ſinne, but alſo from affecting and louing it any more, and ſtirreth him vp to ſeeke for the wholſome remedie thereof in the Sacrament of Penance, our Anſwerer putteth vp another marke for himſelf to ſhoote at, by framing a ſorrowe of another nature, ſuch as hath the verie loue of ſinne adhearing vnto it ſelf ſo cloſelie, that the ſinner for all his ſorrow, would not be depriued of the pleaſure therof, yea [r] *Such a fruitleſſe repentance as that which Iudas had, and which the reprobate may carry with them to all.* And hereupon he enlargeth his diſcourſes againſt ſuch Prieſts as take vpon them to abſolue and iuſtifie the like ill diſpoſed Penitēts, calling them *Spirituall Cooſeners*, and telling them out S. Cyprian, that [t] *it is the Lord alone that can shew mercie*, and that *Man cannot be greater then God.* And as for the Penitent, he denounceth him, out of S. Auguſtin, to be *Euill, VVicked, Carnall, Naturall and Diuellish.* For it muſt be remembred that he meaneth a man, who hath no better diſpoſition, then he [u] *VVho cannot find in his heart to forgiue the wrong done vnto him by another.* Hauing run this wild race, at laſt he taketh vpon him to tell vs. [u] *VVho they were that firſt aſſumed vnto themſelues this exorbitant power of forgiuing ſinnes, &c.* And who ſeeth not that all this, & much more the like ſtuffe alleadged by him thus out of the way, is more impertinent, and ſhamefully ridiculous, then is befitting either his perſon, or the importance of ſo weighty a point of faith and Religion as this is.

That Attrition proceeding from the feare of Gods iuſt iudgment is good and holie, no good and holie man can denie: for why doth almighty God in the ſcripture thunder out ſo often his threats, & cōminations of euerlaſting punishmēt, but onlie to ſtir vp the like feare, and thereby to recall ſinners from their wicked wayes? [x] *Feare*, ſaith S. Auguſtin, *being not as yet chaſt and perfect, doth dread punishment, and the preſence of our Lord, and performeth good workes for feare of ſuffering that which is Euill, and not for feare of looſing that which is good. It feareth to be caſt into helfire, and not to be depriued of the embracements of the moſt beautifull ſpouſe. Euen this feare it ſelf is good: it is profitable.* And ell ſwhere he declareth to what end this feare ſerueth, ſaying, [y] *VVhen feare ſtingeth thee, diſmay thow not, charitie will enter and cure that which feare lanced. The feare of God launceth, as doth the ſurgeons inſtrument, when it maketh way for the corrupt gathering to run out: and therfore it is neceſſarie that feare enter in firſt*

r *Anſvv pag.* 145.
ſ *Anſvv. pag* 145.
t *Anſvv. pag* 149.
u *Anſvv pag* 154.
x Ille timor nondum caſtus, præſentiā Domini & pœnas timet. Timore facit quid quid boni facit, non timore amittendi bonū illud, ſed timore patiē di illud malū: non timet ne perdat amplex' pulcherrimi ſponſi, ſed timet ne mittatur in Gehennā. Bonus eſt iſte timor, vtilis eſt. *S. Aug. in Pſalm.* 127.
y Stimulat timor, ſed noli timere, intrat charitas quę ſanat quod vulnerat timor: timor Dei ſic vulnerat quomodo medici ferramentum putredinem tollit. Opus eſt ergo vt intret timor primum, per quem veniat Charitas: timor medicamē tum, charitas ſanitas. *Idem tract.* 9 *in Ep. Io.*

firſt of all, that by it charitie may be brought in. Feare is the medicine, charitie the health. Behould, here S. Auguſtin teacheth that feare ſerueth to bring in charitie, which is all one and to ſay, that it helpeth a man of attrite to become contrite, when it bringeth the ſinner with ſorrow to launce and open his ranckled conſcience in Confeſſion, wherupon, by vertue of Sacramentall Abſolution, grace, charitie, and health is imparted vnto the Penitent ſoule by the heauenly Phyſician Chriſt Ieſus, who alone is the chiefe author of this cure by meanes of the ſaid Sacrament ordained by himſelfe to that end, as hath beene formerlie declared: and this is that which is meant when it is ſaid that *Attrition by vertue of the keyes is made Contrition.*

Nether can our Anſwerer be any way excuſed when he condemneth Attrition, and maketh it ſo *fruitleſſe à repentance* as he doth, whereas the Holie Fathers accounted it euer to be moſt fruitfull, and profitable. For [z] *although it be Gods deſire*, ſaith S. Hierome, *that we ſhould at the firſt become his Children and do good of our owne voluntarie free will, yet if we refuſe ſo to doe, he will haue vs to be at leaſt as his ſeruants, that we may retire our ſelues from wickedneſſe for feare of punishment, to the end that ſo we may paſſe from ſeruile feare to filiall grace.* And [a] *that ſuch as are not bridled by ſhame and bashfulneſſe, may do Penance at leaſt for feare of that punishment which God doth threaten vnto the ſinner.* Thus S. Hierome, to the ſhame of thos that eſteeme this kind of doing Penance, to be [b] *ſuch à fruitleſſe repentance, as the reprobate may carie with them to hell:* But S. Baſill (that omitting manie others we may adde his ſentence to the former of S. Hierome) is ſo far from thinking that it may be caried to hell, that he will haue it to conduct men to ſanctitie, and to be à ſupernatural grace and guift of God. [c] *This wholſome feare*, ſaith he, *which begetteth ſanctitie, and which is ingraffed in the ſoule by deliberation, and not by paſſion, if thow deſireſt to be acquainted with it, liſten to what I ſay: whenſoeuer thow art in danger to commit any ſinne, call to mynde the dreadfull and horrible iudgment of Chriſt, the Iudg ſeated in his throne, the Diuells, hellfire, &c.*

But to repent and do Penance vpon this motiue of feare, ſuteth not with the tenderneſſe of our delicate Aduerſaries: for [d] *feare bringeth paine*, which they cannot abide. All muſt be ſweet loue, nothing but pleaſure, confidence, and certaine aſſurance that their ſinnes, though for number neuer ſo many, and for heinouſneſſe neuer ſo enormous, are merily forgiuen them, without any ſuch [e] *Afflicting of the minde, freating of the heart*, or [g] *making lamentation like vnto that which is made ouer an only begotten ſonne*, as the Scripture teacheth. With them it is à fruitleſſe thing to feare that the tree which bringeth forth no good fruit of Prnance [h] *ſhalbe cut downe and caſt into the fire*, though Gods-

z Vult Deus vt primum eius filij ſimus, & bonũ voluntate faciamus: ſi hoc conſequi nolumus, vt ſaltẽ nos ſeruos habeat à malis per ſuppliciorum formidinem recedamus vt de timore ſeruorum ad gratiã filiorum tranſeamus. *S. Hieronym. Comment. in cap. 1. Malach.*

a Vt qui pudore vel verecũdia nõ tenentur, agant pœnitentiã ſaltem cõminatione pœnarum. *Idem in c. 2. Malach.*

b *Anſwu pag* 143

c Φόβος ὁ ζωτήριος, καὶ φόβος ἀσιτασμὸν ποιητικὸς, φόβος ὁ καθ' ἑπτὰ ἡδύσιν ἢ ἐχι κῆ πάθη ἐγκινούμενος τῇ ψυχῇ, ὁ ποῖός ἐστι θέλεις διηγήσομαί σοι ὅταν μέλλῃς ἐπί τινα ἁμαρτίαν, σύνισόν μοι σεαυτῷ τὸ φοβερὸν κριτὴν καὶ ἀνύποιτον ἐν χερσὶ δικαστήριον, οὗ ὁ μὲν καθίζεται βῆμα ὑψηλὸν, οἱ δὲ κριτὰς.

d 1. *Iohn.* 4. v. 18

e *Leuit.* 16. v 29.

f *Ioel.* 2. v. 13.

g *Ieremie* 6. v. 26.

h *Math.* 7. v. 19.

word do threaten it neuer so much. Nay in their opinion it is vngodly to repent and flee from sinne for feare of [i] hell fire, of that [k] gnashing of teeth, of outward darknesse, the neuer dying worme, and such like: allthough they cannot tell vs for what other cause our Sauiour did threaten them so heauily, but only that for feare thereof, we should abstaine from wickednesse, and do Penance for our sinne. But thes our delicious Sybarits would do well to listen vnto Clement of Alexandria that ancient Father who readeth them this wholsome lesson. [l] *Faith is the first disposition to saluation, after which ther cometh Feare, Hope, and Penance.* [n] *Otherwise they who condemne Feare, do contradict the law: and if the law, they manifestly contradict also the Lawmaker.*

But that which our Answerer stormeth at is[o], when we attribute vnto the Absolution of the Priest such vertue and Power, as to worke forgiuenesse in a sinner who hath *not one graine of loue*, but is wholly led to repentance by feare, wherby he chargeth vs with [n] *Assuming vnto our selues a strange authoritie of iustifying the wicked, a thing, we know,* saith he, *that hath the curse of God and man threatned vnto it.* Where if it please him to take notice of our Doctrin, which is, that our Lord himself is the cheefe and principall agent in this worke, and the Priest no more but his minister or instrument, he will soone espie, that ether his curses be darted at our Lord, or this his saying must passe for an absurd vntruth. For we assume not any other authoritie vnto our selues, but that which Christ hath imparted vnto the Priests of his Church, to wit, [o] *dispence, and dispose faithfully his mysteries or Sacraments:* and therfore as it cannot be said that he who doth giue the Sacrament of Baptisme, doth take vpon him to iustify the wicked, notwithstanding that he instrumentally concurreth to his iustification: so is it surely, most vnresonably obiected that our Priests assume vnto themselues any strange authoritie of iustifying the wicked, whenas we professe that they are able to do no more then to minister the Sacrament of Penance vnto well disposed penitents. Wherby it appeareth that all the worke is principally performed by Christ the author of the Sacrament, and who will dare to deny that he is able to iustifie the like Penitent after such a maner? Nether are our Aduersaries able to assigne vs any reason why it ought not to be allowed that the Priest may instrumẽtally concurre vnto the iustification of a sinner by the Sacrament of Penance, aswell as by that of Baptisme; for indeed concerning the ministerie it self ther is no difference at all, saue only that in Penance it is performed by way of iudgment, which is communicated to none other but to Priests, in Baptisme by way of ablution and washing, which in tyme of neede, may be exercised by any man or woman whosoeuer. And this was the argument

i *Mark.* 9. v. 43. 45. 47.
k *Math.* 8. v. 12.

l Ἡ μὲν πρώτη πρὸς σωτηρίαν νεῦσις ἡ πίστις· ἡμῖν ἀναφαίνεται μετ' αὐτὴν ὁ φόβος καὶ μετὰ τοῦτον ἡ ἐλπίς, εἶτα μετάνοια. *Clemens Alexandrin. lib. 2. Stromatum.*

m Οἱ δὲ φόβον κατηγορεῖντες, κατατίθενται δὲ νόμον. εἰ δὲ νόμον, δῆλόν που ὡς καὶ δι' ἀνόητον. *Ibidem.*

n *Answer pag.* 150.

o 1. *Corinth.* 4. v. 1.

argument wherwith the ancient Fathers vſed to preſſe the Nouatian Heretikes, as we haue p heard allreadie.

p *See this about pag* 384.

But it plainely appeareth that the ancient Fathers are not to our Anſwerers liking in this Controuerſie, and therfore leauing them behind him, he deſcendeth to later authors, that is to the maſter of the ſentences and à few of his followers, who forasmuch as they held that perfect Contrition was neceſſarilie required in the Penitent for the receauing of Abſolution, they conſequentlie imagined that the Prieſt, when he abſolued, did not actually concurre vnto the remiſſion of the ſinne, but did only ſignifie or declare that it was forgiuen allreadie. Where it wilbe eaſie to shew that our Aduerſarie gayneth nothing by thes men at all, not onlie becauſe they are of ſo late à date, but for other pregnant reaſons. Firſt becauſe it is well knowen that all of them did ſtill ſubmitt their iudgment and Doctrin vnto the cenſure of the Catholike Roman Church, acknowledging in her à ſupreame power to declare and determine what was to be embraced in matters of Faith, and what was to be reiected: and therfore as they profeſſed themſelues euermore to liue in her holy Cõmunion, ſo without doubt, if this matter had, beene declared in their tyme by her authoritie, as afterward q it hath beene, they would haue conformed their vnderſtanding to her declaration, and, though *old Doctours*, they would haue giuen place moſt willingly vnto the *new Fathers of Trent*: and ſo we may bouldly ſay of them, as S. Auguſtin ſaid of S. Cyprian and his adherents in ſuch another controuerſie. r *The obſcuritie of this queſtion in the former tymes of the Church before the Schiſme of Donatus*, (of Luther we may ſay) *conſtrayned great men, and Fathers endued with ſingulare charitie, and Bishops, ſo to diſpute and varie among themſelues without any breach of peace, that different Conſtitutions of Councells were found in ſeuerall countries: vntill ſuch tyme as by à plenarie Councell gathered from all parts of the world together, that which was thought to be moſt ſound, was confirmed, and all doubts remoued.*

q *Concil Trident. Seſſ.* 14 *cap* 4.

r Quæſtionis huius obſcuritas prioris Eccleſiæ temporibus ante ſchiſma Donati, magnos viros, & magna charitate præditos patres, Epiſcopos ita inter ſe compulit, ſalua pace diſceptare, atq; fluctuare, vt diu conciliorũ in ſuis quibuſque regionibus diuerſa ſtatuta manauerint, donec plenario totius orbis cõcilio, id quod ſaluberrimè ſentiebatur, etiam remotis dubitationib⁹ firmaretur *S. Auguſt in. lib.* 1. *contra Donatiſt. cap.* 7.

Secondly thes authors, produced by our Anſwerer, did conſtantly maintaine that Abſolution was à Sacramentall act, which allwayes did confer heauenly grace vnto the well diſpoſed Penitent: for they beliued aſſuredly that Penance was properly à Sacrament, and one of the ſeauen which our Lord ordayned for the benefite and comfort of his Chuch. They held alſo that Confeſſion to the Prieſt was abſolutelie neceſſarie euen after Cõtrition, and withall that by due ſatisfaction and penitentiall auſterities in this life, the punishment due to ſinne in the other life, might be eſcaped.

Finally howſoeuer they ſtood for this opinion, ther were neuer wanting other Doctors to ſtand for the contrary, who were both more

in number, and alſo of greater eſteeme in Gods Church, amongeſt whom it will not be amiſſe that we heare à litle that famous Schoole-man Richardus à ſancto Victore, (our owne countriman as ſome do think) who liued at one tyme with the Maſter of the ſentences, and florished in the ſchooles before him. Let vs liſten then to what he teleth vs in this matter. ſ *Ther is extant an opinion of certaine men, ſaith he, which is ſo friuolous that it deſerueth rather to be laughed at, then to be refuted with reaſons: for they imagin that Prieſts haue not power to looſe ſinnes, but only to declare them looſed. But did our Lord ſay, VVhatſoeuer ye ſhall bind to be looſed, ſhalbe looſed? Thes men ſay that Prieſts haue not power to forgiue ſinnes, whenas our Lord ſaith that they haue: and againe they ſay that the Prieſts haue power to declare that ſinnes are forgiuen, whenas our Lord ſaid no ſuch thing.* By which we may gather that this opinion of the Maſters was but litle eſteemed of, euen in the dayes of it firſt beginning, and ſoone after it was, in à maner, generally beaten out of the ſchooles by S. Thomas and other learned Diuines, who far ſurpaſſed the Maſter of the ſentences as it is well known; and ſo it lay dorment, vntill ſuch tyme as Luther and Caluin, (who made open profeſſion to rayſe vp opinions more for hate of the Pope, then for loue of the truth) did take in hand to ſet it forth in à more hatefull and corrupt meaning, then euer it was intended by the foreſaid Doctors: and therfore it is not to wondered, if the Catholike Church, following the example of primitiue tymes in the like occaſiones, did reſolue by the conſent t *of à Plenarie or Generall Councell gathered from all parts of the world together, to determin and confirme that which was thought to be moſt ſound, that ſo all doubts might be remoued* from ſuch as luſt not to be contentious.

ſ Extat quorundā ſententia tam friuola, vt redenda quàm refellenda videatur: putant enim Sacerdotes non habere poteſtatem ſoluendi, ſed oſtādendi ſolutos: ſed nūquid Dominus dixit, Quod ſolutum oſtenderitis, erit ſolutum? Dicūt Sacerdotes non habere poteſtatem remittendi peccata, cum Dominus hoc dicat: & dicūt habere poteſtatē oſtendēdi remiſſa, cum Dominus hoc non dicat. *Ricaard. à S. Victore lib de Poteſtate ligandi & ſoluendi cap 21.*

t *Se S. Auguſt. next heretofore.*

ANSWER. pag. 163.

And ſo we are come at length to the end of this long queſtion: in the handling wherof I haue ſpent the more tyme, by reaſon our Prieſt do make this facultie of pardoning mens ſinnes to be one of the moſt principall parts of their occupation, and the particular diſcouerie therof is not ordinarily by the writers of our ſide ſo much inſiſted vpon.

REPLY.

Yow would feine be pardoned, I ſe, and get an Abſolution for your prolixitie in the handling of this queſtion: but yow know that we are not able to forgiue the ſinner except he firſt cōfeſſe his fault: which yow are ſo far from doing, that yow bring excuſes to iuſtifie your proceeding. Well we will examin your excuſes, to ſe if they be well grounded: if not, I hope yow will ether make à iuſt Confeſſion, or ells hould vs excuſed for denying yow Abſolution. Firſt yow ſay that yow haue ſpent the more tyme in the handling of this queſtion, *by reaſon our Prieſts do make this facultie of Pardoning mens ſinnes to be one of the moſt principall parts of their occupation.* But this excuſe hath nether feet nor head,

head, for by it yow should as prolixly dispute against your self and your owne partners, who, by your owne Confession, u *Acknowledg most willingly that the principall part of the Priests ministery is exercised in the matter of forgiuenesse of sinnes.* Wher à man may se that yow spent so much tyme in the handling of this question, that in the conclusion thereof yow remembred not what yow had cõfessed in the beginning. Nether is your second excuse any better: Because, say yow, *the particular discouerie of this question is not ordinarily by the writers of our side so much insisted vpon.* Shame, may be, withheld your writers from insisting so much against so plaine à truth, as we may well coniecture by your shamefull successe in this your particular discouerie. For what haue yow discouered more then your owne vntruthes, false imputations, and such like corrupt and vnworthie dealing, as we haue allreadie detected? But that I may not be thought to vse thes tearmes through disrespect of your Person, whom vnfainedly I honour, but by the assured warrant of the Truth for which I stand, I will in briefe point out some part of thos your sayings wherin yow offend most palpablie.

u *Ansvv pag.* 190.

First yow affirme x *the Romanists* to be of such *senslesnesse as to deny that axiom of Scripture: who can forgiue sinnes but God alone?* whenas they hould it à point of their beliefe, that sinnes are neuer forgiuen but by the sole power of God, y *who yet forgiueth by them, to whom he hath giuen power to forgiue,* if S. Ambrose may be belieued.

x *Ansvv. pag* 111.

y *S. Ambros. about pag.* 191.

Secondly yow charge vs with intruding vpon z *our Lords prerogatiue,* and with assuming to our selues an *Excellencie of power, &c.* whereas we atribute to the Priest à meere ministeriall power, and no more, as formely I haue expressed.

z *Ansvv. pag.* 139

Thirdly yow impute vnto vs that we hould Priests a to be *Lords* that haue power to bestow *spirituall graces* as they please, and not *seruants* that are tyed to follow their masters prescriptiones therein. That they may meddle with the matter of b *Soueraignetie*, and that they haue power *to proclaime warre*, and conclude peace betwixt God and man according to their owne discretion, *&c.* all which we haue discouered to be meere calumnie.

a *Ansvver pag.* 116.

b *Ansvver pag.* 139.

Fourthly yow spare not to affirme, that we make the Absolution of the Priest to be so powerfull, that the sinner d is therby immediatlie acquitted before God without that sound conuersion of heart which is requisit: & yet yow confesse it to be our Doctrin, that the Priest e signifieth by his Absolution that he do.h but cõferre the Sacrament of Reconciliation as much as in him lyeth; implying therby the necessarie conditions of true faith and repentance in the heart of the Penitent f, otherwise he proceedeth not with *claue non errante.*

d *Ansvver pag.* 138.

e *Ansvv. pag* 144.

f *Ansvv. pag.* 143.

Fiftly yow giue forth that we make the Prieſts to be iudges in ſuch an abſolute maner, that g *The validitie of their iudgment, in our opinion, doth not depend vpon the truth of the conuerſion of the Penitent:* not remembring that à litle before yow had cited h our Cardinall Toletus affirming that the Prieſts abſolution *is then only of force, when matters are caried with right iudgment.*

g *Anſvv. pag.* 147.

h *Anſvver pag.* 143.

Sixthly yow deceaue your Reader by tellinghim that i *As well in the ancient Ritualls, as in the new Pontificall of the Church of Rome,* yow *find the Abſolution expreſſed in the third perſon,* to wit *Miſereatur tui omnipotens Deus, &c,* and not indicatiuely, as S. Thomas doth teach it ought of neceſſitie to be giuen: which k *the Ieſuits,* ſay yow, *who follow Thomas, may do well to conſider* how they accord together. I, for one, haue conſidered this, and I cannot chooſe but ſmile to ſe that our Armachanus, who ſitteth now ſo manie yeares in à Bishops place, hath no better skill in Church ritualls and Pontificalls, then ſo groſſlie to miſtake à cerimoniall prayer for à Sacramentall Abſolution. Trulie amongeſt vs that man would not be thought ſufficient to be à Prieſt, muchleſſe to be à Bishop, who knew not how to diſtinguish the one from the other better then here yow ſeeme to do.

i *Anſvver. pag.* 123.

k *Anſvver pag.* 125.

Seuenthly we haue allready diſcouered *how vntruly yow anouched that the l *Looſing of men by the iudgment of the Prieſt, is by the Fathers generallie accounted nothing ells but à reſtoring of them to the peace of the Church, and an admitting of them to the Lords table againe.*

**Aboue pag.* 395.

l *Anſvv pag.* 125.

Eightly yow tread no leſſe away when yow ſay m that in the dayes, not only of S. Cyprian, but of Alcuinus alſo, the Reconciliation of Penitents was not held to be ſuch à proper office of the Prieſt, but that a Deacon in his abſence was allowed to performe the ſame. For nether S. Cyprian, nor yet Alcuinus do ſpeake of reconciling Penitents in the Sacrament of Penance, but only of releaſing them from cenſures, and temporall punishments, wherwith they had beene bound by the poſitiue decree of the Church. Which might be performed not only by à Deacon, but alſo by à letter it ſelf ſent vnto the Penitent being neuer ſo far abſent. And therfore it cannot be truly ſaid to be an Abſolution from ſinnes, which neceſſarily requireth the Penitents preſence, and appertayneth to the office of Prieſthood inſeparablie, and not to any other, n *Ius enim hoc ſolis Sacerdotibus permiſſum eſt*, ſaith S. Ambros, *for this is à priuiledg granted vnto Prieſts alone.* And againe: o *we haue receaued the holy Ghoſt, who doth not only forgiue vs our owne ſinnes, but alſo doth ordayne vs to be his Prieſts, that we may forgiue vnto other men their ſinnes.* Thus S. Ambroſe in the name of all the Ancient Fathers who differ not from him in this point at all.

m *Anſvv pag.* 125.

n *S Ambroſ. lib.* 1. *de pœnitent. cap.* 2.

o Accepimus Spiritum ſanctũ, qui non ſolum noſtra peccata dimittit, ſed etiã nos facit Sacerdotes ſuos alijs peccata dimittere. *S. Ambr. ſer.* 10 *in Pſal.* 118.

Ninethly yow wrong p S. Cyprian, S. Cyrill, and S. Chryſoſtome when

p *Anſvv pag.* 129.

when yow affirme them to hould that the commission Iohn 20. v. 23. *Whos sinnes ye remit they are remitted vnto them &c*, is exercised by the Ministers of Christ aswell in the conferring of Baptisme, as in the reconciling of Penitents: for yow are not able to shew wher any of them did euer deliuer any such doctrin. The places which yow cote out of their workes in your margent, do proue no more but that they held sinnes to be forgiuen by the Minister aswell in the one as in the other Sacrament: as for the commission to baptize, they neuer doubted but that it was particularly giuen in the 28 of Mathew v. 19. and not in the 20 of Iohn, as yow dreame.

Tenthly yow say q of *the Papists, that after they haue giuen Absolution, they enioyne penance to the partie absolued:* which I say is most vntrue, as is well knowen to all such as euer yet haue receaued Absolution in our Church. q *Answ. pag.* 157.

Eleuently yow say r that amongest vs all sorts of Penitents vsually receaue one and the self same iudgment in Confession. And this no man amõgest vs can iudg to be any better then à loud vntruth, as yow yourself will find, if euer yow haue the grace to submit yourself vnto the like iudgment. r *Answ pag.* 159.

Twelfthly yow take in hand to inquire s *how late it was before this trade of pardoning mens sinnes after this manner* (that is, according to your owne forging) *was established in the Church of Rome:* but I would aduise yow first to informe your self more throughly whether ther be any such *trade of pardonning* established in the Church of Rome at all, before yow take your iourney to seeke out when it was established, for feare least yow giue occasion to the wiser sort to remember that mans calf, who went nine mile to suck à bull. s *Answ. Ibidem.*

Thirteenthly yow t hould it to be vnreasonable in vs to seeke that the opinion of à few priuate doctors, towit of the Master of the sentences and of his followers, should giue place vnto the iudgment and sentence of à Generall Councell gathered from all parts of the world: and yet amongest yourselues yow thinke it reasonable that à priuat and particular conuocation of à few English Bishops assembled in à corner u of the world, may check many generall Councells, and make the authority of the vniuersall Church of former tyme *to giue place* vnto the new sentence of your particular home-bred congregation. But S. Augustin will tell yow that the practise of Gods Church it quite contrarie: for x *That allwayes which is established by the decree of the whole Church must needs be preferred before the authoritie of one Bishop, or of à Prouinciall Councell.* t *Answ. pag.* 163.

u *At London in the yeere* 2562.

x Quod per vniuersa Ecclesię statuta firmatũ est, vel vnius Episcopi authoritati, vel vnius Prouinciæ concilio præferẽdum est. *S. Augus. lib.* 2. *contra Donatist. cap.* 1.

Behould here à table for the examination of your Conscience, wherunto more points might be added verie easelie, yet this bakers dozen,

dozen, together with what hath heretofore beene diſcouered vnto yow, may wel ſuffice your turne to find out the true cauſes which made yow ſpend ſo much tyme in the handling of this queſtion, and to eſpie withall wherein yow haue offended, that ſo yow may make à readie Confeſſion, and receaue à wholeſome Abſolution, if God be pleaſed to beſtow vpon yow the grace of true Compunction. And becauſe yow graunt that the miniſters of the new Teſtament y *Are ordayned to be Gods inſtruments to worke faith and repentance in men*, giue me leaue, I pray yow, to put in practiſe à briefe exerciſe of my function towards yow herein, which can do yow no hurt, and perhaps may do good to manie other wellminded Proteſtants: and though eminent yow be in authoritie and eſtimation among your owne, and by education haue beene taught to ranck à Ieſuit in the worſt degree, yet if yow find à Ieſuit himſelf to tell yow truth, why ſhould yow not embrace it, whenas yow know that Dauid z being aſtray diſdayned not the guid and conduct of à poore Egyptian boy?

y *Anſwer. pag.* 234.

z 1. *Reg.* 30. *v.* 15.

Firſt then for the Scripture, I preſent vnto your conſideration all the three places wher our Sauiour made mention of this Power which he communicated vnto his Apoſtles: that is to ſay Math. 16. v. 19. according to your owne tranſlation. *I will giue vnto thee*, Peter, *the keyes of the kingdome of heauen, and whatſoeuer thow ſhalt bind in earth, ſhalbe bound in heauen, and whatſoeuer thow ſhalt looſe in earth ſhalbe looſed in heauen.* Next Math. 18. v. 18. ſpeaking vnto all the Apoſtles: *Verelie I ſay vnto yow whatſoeuer ye ſhall bind on earth ſhalbe bound in heauen, and whatſoeuer ye ſhall looſe on earth ſhalbe looſed in heauen.* Laſtlie Iohn. 20. v. 23. *VVhoſoeuer ſinnes ye remitt they are remitted vnto them, and whoſoeuer ſinnes ye reteine, they are reteined.* Thes be the places wher our Sauiour ſpecified this power, and yow ſe that ther is expreſſed in plaine tearmes not onlie *à binding and looſing*, but *à remitting and retaineing of ſinnes*, and not aſmuch as one word of *declaring, denouncing, or certifying* them to be forgiuen. Now then in thos words of our Sauiour Mark. 2. v. 10. *The ſonne of man hath power on earth to forgiue ſinnes*, may à man take *forgiuing of ſinnes*, for à bare declaring or certifying onlie that they are forgiuen, as though our Lord had meant no other? I think yow will not dare to approue any ſuch interpretation of thes our Sauiours words: and withall I know that yow cannot aſſigne vs any competent reaſon why *to forgiue ſinnes* ſhould ſignifie à reall forgiuing in S. Mark, and not in S. Iohn, whenas the ſame mouth expreſſed it by the ſelf ſame word in both places.

All that yow can ſay herein is, that God alone forgiueth ſinnes and therfore when the Scripture ſaith that Chriſt forgiueth ſinnes, it muſt be vnderſtood properlie and reallie, becauſe he is God: but when men

men are mentioned to forgiue sinnes, it must be taken in an improper sense, towit that their forgiuing is but a declaration of forgiuenesse only. Yet listen a while, and I will make it plaine vnto yow that all this carieth no force of reason at all. For this power of forgiuing sinnes is not so inseparably vnited vnto the Godhead, that God himself is not able to communicate it vnto man if he please: nether can it be denyed but that our Sauiour as he was man it self, euen a *the sonne of man had power to forgiue sinnes here on earth*, and that his sacred humanitie did actually cōcurre vnto the infinitly meritorious work of our Redemption, though in it self it was the proper and especiall worke of God. If it was giuen then to man to effect actiuely, immediatly, and instrumentally the incomprehensible work of taking away all the sinnes of the whole world, how can it be said that our lord wanted power to enable his Ministers to concurre actiuelie immediatlie, and instrumentallie vnto the cleansing of the soule of this man, and that man in particulare? or what inconuenience can any man find therin, whenas our Lord himself is euermore the prime and principall actor in that worke, and man the instrument only by which he performeth the same? a *Mark 2. v. 2.*

Moreouer to do miracles, and to effect supernaturall wonders, is proper *vnto God* b *alone*, if the Prophet Dauid may be credited: and yet this power was assuredlie communicated by our Sauiour vnto his disciples; for c *he gaue them power ouer vncleane spirits, to cast them out, and to heale all maner of sicknesses and diseases: yea* d *in my name*, saith he, *they shall cast out diuells, they shall speake with new tongues, they shall driue away serpents, and if they shall drink any deadly thing it shall not hurt them.* But yow will say that our Sauiour by forgiuing sinne did declare himself to be God, to whom alone it belongeth to forgiue sinne: wherūto I answer, first that before the Sacramēt of Penāce was ordayned, our Sauiour did forgiue sinnes immediatly himself by his supreame & heauēlie power, & therby did testifie most playnelie that he was not only mā but God also, who euer vntill the coming of his Christ in humane flesh, had reserued the exercise of this power vnto himself, without imploying any created instrument therin: yet when our Sauiour did forgiue on earth, his humanitie did actiuelie and immediatlie concur vnto that worke, as the instrument by which the Godhead (wherwith the humanitie was personallie vnited) did impart forgiuenesse. Secondly our Sauiour proued himself to be God aswell by working of miracles, as by forgiuing of sinnes; yea, as though the power to work miracles were more proper to God then that of forgiuing sinnes, he declared that he was able to forgiue sinnes, by shewing that he had the power to work miracles, as appeareth Mark. 2. v. 10. whenas therfore,

b *Psal. 71. vr. 72. v. 18.*
c *Math 10 v. 1.*
d *Mark 16. v. 17. 18.*

fore, notwithstanding all this, he cõmunicated this power of working miracles vnto his followers in so ample à maner, that they should be able to performe e greater wonders then he himself had done, and that too, without any incroaching vpon his priuiledg, without vsurping of his royall prerogatiue or soueraignetie in the least degree, forasmuch as they were to performe all in his name, as his instruments guided by himself; what is it that may hinder vs from believing, but that he might as well communicate vnto his disciples also the power to forgiue sinnes in the like maner? that euenas they could say *& behould diuells are subiect vnto vs* in such sort that we are able *in thy name* to cast them out of mens bodies, so they might as trulie say, behould, ô lord, euen sinne it selfis subiect vnto vs in such sort that in thy name, and by thy holie Sacraments we are able to wipe them away from the soules of men that are trulie penitent, and require our helpe. And what Christian heart can be so blind and forlorne as once to imagin that the communication of such à power as this to man, is preiudicious any way vnto the royall prerogatiue of our lord, or to his soueraignetie? Nay who will not confesse that true believers haue iust occasion indeed to referre this to the increase of Gods honour, and not in any sort vnto the iniury of his Maiestie? for we may be bould to say that he gaue not à more glorious testimonie of his diuine power and Godhead when here on earth he pardonned sinners by himself, then when, as S. Ambrose saith, g *he made vs Priests to forgiue the sinnes of others* in his stead.

e *Iohn* 14 *v.* 12.

f *Luk* 10. *v.* 17.

g *S. Ambrose aboue pag.* 420.

h Cum enim dixisset discipulis: Accipite spiritum sanctum, continuò subiecit si cui dimiseritis peccata, dimittetur ei: si cui retinueritis, retenebuntur. Huic ergo dono gratiæ Dei quicunq; restiterit & repugnauerit, vel quoquo modo fuerit ab eo alienus vsque in finem huius temporalis vitæ, non remittetur ei neq; in hoc sæculo, neque in futuro. Hoc scilicet tum grande peccatum, vt eo reneantur cuncta peccata. *S. Aug. epist.* 50. *ad Bonifac.*

Now then if our gracious lord was able to impart this power vnto his Priests: and if the communicating therof doth rather extoll the Goodnesse and the greatnesse of his Maiestie, then any away impaire the same: when also the scripture in such plaine and open tearmes doth assure vs that he really endued his Apostles therwithall: and all Antiquity did euer vnderstand it in that sense, without once dreaming of any such vnreasonable interpretations as yow in this your *long question* haue huddled vp together; consider with your self, I beseech yow, what an vnchristian peece of work yow haue taken in hand by opposing of this acknowledged truth: and if yow please to sound the matter throughly yow may easily find that it is highe tyme for yow to listen vnto S. Augustins wholesome and faithfull admonition, and learne therby to betake your self vnto sound faith and repentance with all speed. For, saith he, h *when our lord had said vnto his disciples, receaue ye the holy Ghost, he added forthwith: If ye shall forgiue sinnes to any man, they shalbe forgiuen him: and if ye shall reteine any mans sinnes they shalbe retained. Whosoeuer*

soeuer then shall presume (do yow heare M. Vsher?) to resist or oppose himself against this gracious guift of God, or whosoeuer shalbe in any sort estranged from the same vnto the end of this transitorie life, he shalbe deprived of remission both in this world, and in the world to come: for this sinne is so heynous and so great, that by it all other sinnes are kept fast bound, and vnpardoned.

If this may not preuayle with yow, I will discouer vnto yow the top of your kin in this your errour, and so conclude. We haue already tould yow of the Montamists i and Nouatians, who, as yow k your-selfe confesse, vpon this pretence that God only had power to remit sinnes, did deny this power, wherof we now dispute, vnto the Priests and Pastors of the Church. And though yow endeauoured to renounce all parentage with thes men, because of their notorious infamie, yet we haue made it l cleere, that notwithstanding all your deuises, yow must of force shake hands with them vntill yow shake of your errour herein. For as thes Heretikes layd for their foundatiō the same groundes which yow do, to wit the pretended texts of scripture which teach that none forgiueth sinnes but God alone, so did they deduce from thence the self same conclusion which yow maintaine against vs, and condemned the Catholicks for taking vpon them the execution of that power, which in their opinion did only belong vnto God, as appeareth by the answer of Acesius à Nouatian Bishop, vnto the Emperour Constantine the great, when he demanded of him why he refused to communicate with the Catholike Bishops: for he gaue no other reason bnt only that the Catholike Bishops tooke vpon thē to pardon m *that kind of sinne* which *none but God was able to forgiue.* Which the Christian Emperour hearing presently replyed in this manner: n *Get à ladder ô Acesius, and set it vp that thow alone mayest clime therby into heauen.* Signifying that he might as easily go to heauen in that fashion, as without the Priests Absolution. But if yow be desirous to deriue your Pedigre from à more ancient stock, S. Dionysius the disciple of S. Paule will tell yow of à hot spirited gentlemā of his tyme, by name Demophilus, who presumed not onlie to denie this power to the Priest, but also to reuile him most bitterlie, for taking vpon him to forgiue sinnes, and to iustify the wicked, which, as yow in the same humour o haue tould vs, hath the curse of God and man threatened vnto it. But let vs heare the words of the Ancient Father obiecting this vnto Demophilus. p *And thow*, saith he, *as thy letters do signifie, diddest I know not in what maner, standing by, against the order of discipline, kicke and thrust away the Penitent sinner, or the wicked as thow tearmest him, as he prostrated himself before the Priest*: whenas he with bashfulnesse, *as it was meete, did confesse that he came to seeke remedy for his sinnes.* Nether was thow

i *See aboue pag.* 368.

k *Answ pag.* 127.

l *See aboue pag.* 396.

m Θεῷ γὰρ ἐξουσίας μόνῳ ἐνὶ ἐφεῶν κρίνεσθαι τὰ ἁμαρτήματα. *Socrates lib.* 1. *cap.* 21.

n ὦ Ἀκέσιε, κλίμακα λαβὼν καὶ μόνος εἰς οὐρανὸν ἀνάβηθι. *Ibidem.*

o *Answer. pag.* 150.

p Σὺ δὲ ὡς τὰ γράμματά σου δηλοῖ, καθεζόμενος προσωτάτω τῆς εἰσόδου τὸν ὡς φῆς ἀσεβῆ καὶ ἀμαρτωλὸν ὄντως ὅπως καθ' ἑαυτὸν παρὼν ἀπελάκτισας εἶτα, ὁ μενιδέντο, καὶ ὠμολόγει παρὸν ἁμαρτιῶν ἑλκυσθέντα. σὺ δὲ ἐκ ἔφριξας, ἀλλὰ καὶ τὸν ἀγαθὸν ἱερέα μὴ θρόους προσπηλακίζεις, ἀλλὰ τὸν εἶναι μεταμελούμενον, καὶ τὸν ἀσεβῆ δικαιώσαντα. *S. Dionysius Areopagita. epist.* 8. *ad Demophilum.*

show afraid to ſcould alſo and rayle at the good Prieſt, reuiling him and calling him wretch, for aſſuming to himſelf the authoritie of ſatisfying the Penitent and the wicked. Truely *Sibboleth* q at the paſſages of Iorden neuer diſcouered an Ephraimite more properlie, then the pronunciation of this doctrin doth bewray this fellow, and our Anſwerer to be of one and the ſame tribe, and imagination. And ſo leauing them together, I paſſe to the next point

q *Iudges* 12. *v.* 6.

OF

OF PVRGATORIE.

Our Catholike Doctrin is proued by the Scripture.

SECT. I.

FORASMVCH as man by actuall ſinne doth not onlie turne himſelf away from God the chiefeſt good, but alſo followeth after à tranſitorie and vaine pleaſure affecting it too much: in punishment hereof he is iuſtlie condemned to be both eternallie ſeparated from God, and punished alſo with euerlaſting torment; the former being due vnto that foule ſtaine wherwith his ſoule by forſaking God is tainted, the later to his diſordinat delight taken in the affection of à created good. And although our Aduerſaries do not much varie from vs herein, yet are they moſt vehementlie offended with vs for teaching that the guilt of the fault may be taken away by Gods grace, and yet à guilt or obligation of à temporarie punishment be left vpon the reconciled Penitent: but in this we are able both by Scripture, and by the ancient Fathers to diſcouer them to be moſt vnreaſonable. As appeareth firſt by that example which we haue in the 12. Chapter of Exodus, wher God hauing at Moyſes his requeſt, as S. Hierom [a] doth witneſſe, forgiuen vnto the Iſraëlits the ſinne of Idolatrie committed in the adoration of their golden calues, yet he proteſted that he would punish the ſaid ſinne in the day of reueng. Verſ. 34. In the ſame maner though he pardoned Marie [b] the ſiſter of Moyſes her ſinne of murmuring againſt her brother, yet did he exact of her ſeauen dayes Penance by the punishment of à lothſome leproſie. Nathan denounced forgiueneſſe in Gods behalfe vnto Dauid ſaying, [c] *Our Lord hath put away thy ſinne*: yet who knoweth not that à punishment thereof did follow by the death of the Child? Adam was [d] *Brought forth of his ſinne*, and deliuered from the ſame by the eternall wiſedome, yet did he liue lyable to the punishment therof all the dayes of his pilgrimage, and to be briefe, his whole poſteritie doth

[a] *S. Hieron. Epiſt. 12. ad Gaudent.*

[b] *Num. chap. 12.*

[c] *2. Reg. 12. v. 13.*

[d] *Sap. 10. v. 1.*

groane as yet vnder the burthē of the miseries of this mortalitie, which originall sinne hath heaped vpon our heades, notwithstanding that we are freed from the guilt thereof by the Sactament of Baptisme. e *Man in punishment of his transgression*, saith old Irenæus, *was condemned to suffer the miseries and labours of this life, to eate his bread in the sweat of his browes, and to be brought againe to the earth from whence he was taken; and the woman likwise was condemned to indure griefes, labours, the groanes and panges of Childbearing, and subiection to her husband: all this to the end that they might not perish accursed, nor yet continue in their contempt of God without correction.* And S. Augustin affirmeth that f *The punishmēt lasteth longer then the fault, fearing least we should set light by the fault if the punishment ended with it.* And speaking to allmightie God, in the exposition of thos words of the Psalmist: *Thow hast loued truth*: g *that is*, saith he, *thow hast not suffered the sinnes of thos to whom thow hast granted pardon, to passe vnpunished, but thow hast allwayes aduanced thy mercie in such sort, that thow hast not forgotten truth.* For which cause the same Father elswhere teacheth that h *It is not enough for vs to change our maners into better, and to forsake sinne, vnlesse we make satisfaction also to God for such thinges as are past, by the griefe of Penance, by humble lamentation, and by the Sacrifice of a contrite heart, almes deeds cooperating therunto.* And therfore i *He that doth Penance*, saith S. Ambrose, *must not onlie wash away his offences with teares, but must indeauour also with perfecter workes to couer and hide his former faults, that sinne may not be imputed vnto him.* For as S. Basil also obserueth, k *Although God in his onlie begotten sonne, hath, asmuch as lyeth in him, granted remission of sinnes to all, yet because mercy and iudgement are ioyned together by the holie Prophet, who giueth testimonie that God is both mercifull and iust, it is necessarie that thos thinges which are spoken of Penāce by the Prophets and Apostles be performed of vs, that the iudgments of the Diuine iustice may be seene, and that his mercie may obtaine it full effect to the forgiueing of sinners.* Whereunto serueth that saying of S. Greg. Nazianzen. l *It is alike inconuenient, forgiuenesse without punishmēt, and punishment without pardon; because the one letteth goe the raynes too far, the other restrayneth them too much.* in a word, all our Doctrin of satisfaction is grounded vpon

e Condemnationem autem trāsgressionis accepit homo tædia, & terrenum laborē, & manducare panē in sudore vultus sui, & conuerti in terram ex qua assumptus est. Similiter autem & mulier tædia, & labores, & gemitus, & tristitias partus, & seruitiū, id est, vt seruiret viro suo, vt neque maledicti à Deo in totum perirēt, neque sine increpatione perseuerārēs Deum contemnerent. *S. Irenæus lib. 3. cap. 35.*

f Productio est pœna quā culpa, ne parua putaretur culpa. *S. Aug. tract. 124. in Ioan.*

g Veritatem dilexisti, hoc est impunita peccata eorum etiam quibus ignoscis non demisisti: sic prorogasti misericordiā, vt seruares & veritatē. *Idē Ps 50*

h Non enim sufficit mores cōmutare, & à factis malis recedere, nisi etiam de his quæ facta sunt satisfaciat Deo per pœnitentiæ dolorem, per humilitatis gemitum, per contriti cordis sacrificium, cooperantibus eleemosynis. *Idem Hom. vltima ex 50. cap. 15.*

i Qui etiam agit pœnitentiam non solum diluere lachrymis debet peccatum suum, sed etiam emendationibus factis operire & tegere delicta superiora, vt non ei imputetur peccatum. *S. Ambros lib. 2. de Pœnitentia. cap. 5.*

k Ὁ γὰρ ὑπὲρ τῶν ἀφίστως τῶν ἡμετέρων ἁμαρτημάτων καταπέμψας τὸν μονογενῆ αὐτοῦ υἱὸν, τὸ ὅσον ἐφ' ἑαυτῷ σωλαβὼν πᾶσιν ἀφῆκεν. ἐπεὶ ὁ ἔλεον καὶ κρίσιν ἄδει ὁ ἅγιος, καὶ μαρτυρεῖ, ὅτι ὁ Θεὸς ἐλεήμων ἐστὶ, καὶ δίκαιος, ἀναγκαῖον τὰ εἰρημένα ὑπό τε τῶν προφητῶν, καὶ τῶν Ἀποστόλων εἰς τὸς περὶ μετανοίας τόπους τοὺς ἡμῶν γίνεσθαι. ἵνα τὰ κρίματα τῆς δικαιοσύνης τοῦ Θεοῦ ἀναδειχθῇ, καὶ ἔλεος αὐτοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν τελειωθῇ. *S. Basil. in regulis Breu. interrogat. 12.*

l Ὁμοίως γάρ ἐστι κακὸν, καὶ ἀσυμφορία, καὶ κατάγνωσις ἀσυγχώρητος. Ἡ μὲν ὅλως ἐφιεῖσα τὴν ἡνίαν, ἡ δὲ τῷ σφοδρῷ κατάγχουσα. *S. Gregorius Nazianz. Orat. in Sancta lumina.*

vpon this punishment which is due to sinne after that the fault is pardoned: and our Aduersaries themselues do not deny but the ancient Fathers were constant maintainers of the same Doctrin how soeuer with shame enough they reiect and condemne it for erroneous. [m] *I am little moued*, saith Caluin, *with the sentences of the fathers which do euerie where occur concerning satisfaction. I se truely some of them, nay, I will speake simplie, in à maner all of them whos bookes are extant, were ether deceaued in this point, or spake too too harsh and vnsauerie.* M. Whitaker also in the name of all his fellowes doth tell vs in particular of S. Cyprian, yea and in generall of all the Holie Fathers of that tyme, that they were stayned with this errour (as he calleth it) immediatlie after: for saith he, [n] *They made the greatest part of repentance to consist in certaine outward disciplines. They thought the punishment of sinne to be hereby discharged, Gods iustice satisfied, freedome from sinne and certaine forgiuenesse with righteousnesse to be procured.* By all which it appeareth how playnelie not onlie the Scripture, but also the generall consent of ancient Fathers doth confessedlie stand for vs, when we teach that, after the forgiuenesse of the fault, ther oftentymes remayneth an obligation of penaltie, and punishment for the same, [o] *That the iudgments of Gods iustice may appeare.*

Now then, that this obligation of temporarie punishment may passe sometymes with the soule into the other world, ther to be discharged before that the said soule can enter into Gods kingdome, no man that is acquainted with the faith of the ancient Church will euer make any doubt, and it may easilie be proued thus. Let vs put à case, which oftentymes doth happen. Two men of equall age though of vnequal maners, the one à godly liuer, the other wicked and licentious all his life tyme: both dye in one day truelie repentant and sorrowfull, he for his smaler sinnes without which no man liueth, this other, for his manifould heynous transgressions wherin he hath consumed his whole life: though we grant that God of his mercie doth free them both from euerlasting damnation, because they both did vnfainedlie conuert themselues vnto him before their departure out of this life, will any reason allow vs to thinke that the wicked liuer shall attaine to euerlasting happinesse as soone, and as easilie as the godlie? shall we make God so mercifull as to bereaue him of his iustice, and therby giue occasion to others to lay aside all care of doing good, or of conuerting themselues betymes vnto God vpon hope of his mercie to be so compendiouslie obtayned in the end? No, the Holie Ghost doth teach vs otherwise in hole writ, signifying in plaine tearmes that euerie one shall suffer more or lesse punishment according to the measure of his sinne. And that [p] *As much as he glorified himself in pleasure and delight so much torment and mourning shalbe heaped vpon him.* And therfore howsoeuer

[m] Parum autē me mouent quæ in veterum scriptis de satisfactione passim occurrunt videoquidem eorum nonnullos, (dicam simpliciter) omnes fere quorum libri extant, aut hac in parte lapsos esse, aut nimis aspere ac durè locutos. *Caluin. lib. 3. Instit. cap. 4. §. 38.*

[n] *VVitakers in his answer to Campians fift reason.*

[o] *S. Basil. aboue, at k.*

[p] *Apocalips 18. 7.*

foeuer Gods mercie doth graciouſly pardon the eternall guilt vpon the
q S. Gregor. Naz. Oratione 1. ſinners ſound conuerſion, yet doth his iuſtice ſometymes forbid q *Remiſſion without chaſtiſment*, as we haue heard: which chaſtiſment muſt neceſſarily be inflicted vpō the ſoule in the other life, when here it hath not beene ſufficientlie diſcharged. And this is that which we call Purgatorie, towit the place (wherſoeuer that place be) in which the ſaid obligation of punishment due to mortall ſinne is diſcharged, and veniall ſinnes alſo are cleanſed and purged.

But that it may appeare that we haue good and certaine grounds of Holie Scripture for what we profeſſe in this controuerſie, becauſe our Aduerſaries do diſallow of all manner of purging away ſinne by
r Malach. 3. v. 3. paine, we preſent them with that text of Malachie, r *And he ſhall ſit, as à refining and purifying fire, and he ſhall purifie the ſonnes of Leui, and ſhall purge them as gould and ſiluer*, which
ſ S. Ambroſ. in Pſal. 36. ſ S. Ambroſe, t S. Hierome, and u S. Auguſtin do interpret of à Purgatorie paine, *which ſhall cleanſe ſinne either by tribulation in this life, or by the fire of conflagration at the latter day.* Wherby we learne that how ſoeuer ſinne is forgiuen by God, yet may it, after forgiueneſſe, be lyable vnto à Purgatorie paine, as is confirmed by the graue teſtimonie of thes three prime Doctours of Gods Church; who will not be wanting to miniſter vnto vs alſo many other places of ſcripture, which may ſerue to declare the truth of our doctrin
t S. Hieron. in hūc locum. u S. Auguſt in. lib. 20. de Ciuit. Dei. cap. 25. coneerning Purgatorie.

First S. Auguſtin writing vpon that ſaying of Dauid, *O Lord rebuke me not in thy furie, nor chaſten me in thyne anger*, teacheth vs by Gods *furie* to vnderſtand euerlaſting damnation, and by his *anger* the temporarie
x S. Gregor. ſuper Pſal 1 & 3 Pœnitential. punishment of Purgatorie after this life: wherein he is followed by x S. Gregorie, Venerable Bede, Haymo, and others, whoſe ſayinges shalbe alleaged in the next Section.
y Beda & Haymo in eundem 1. Pſal. Pœnitent. Secondly S. Hierome z doth tell vs that Purgatorie may be proued by that place of Michæas c. 7. a *Reioyce not againſt me, ô myne enemie: for though I be fallen I ſhall ariſe: when I ſit in darkneſſe our Lord is my light. I will beare the indignation of our Lord becauſe I haue ſinned againſt him, vntill he iudge my cauſe, and execute iudgment for me. He will bring me forth in the light, and I ſhall behould his iuſtice.* Which words though they may point at à ſoule afflicted in this world, yet do they moſt aptly deſcribe a faithfull ſoule departed this life, and patientlie ſuſtayning the paines of Purgatorie, as, beſide S. Hierome aboue alleadged, the Ordinarie Gloſſe alſo doth teſtifie, for at thos words *I will beare the indignation of our Lord*, it interpreteth in this maner, b *I will beare the anger of God, either here, or in Purgatorie.*
z S. Hieron. in cap. vlt. Iſaiæ. a Micheas 7. v. 8. 9. b Hic, vel in Purgatorio. Gloſſa Ordinar. in hunc locum.

Thirdly we may obſerue that prophecie of Zacharias: c *And thou in the blond of thy Teſtament haſt deliuered thos that were bound out of the*
c Zacharias 9. v. 11

in which ther was no water. Where the Prophet ſpeaketh of the deſcending of our Sauiours ſoule into Hell after his Paſſion, whyleſt his bodie didiy in the graue: at which tyme he not onlie deliuered the ſoules of the ancient Fathers out of Limbus, but releaſed alſo manie others out of Purgatorie paines as S. Auguſtin doth witneſſe in thes words. d *It is not believed without cauſe that the ſoule of our Sauiour did goe euen vnto thos places where ſinners are punished, that he might deliuer them from their torments.*

Fourthly thos words of the Prophet Dauid may ſerue vs to the ſame purpoſe. e *VVe haue paſſed through fire and water, and thow haſt brought vs forth into refreshment.* For S. Ambroſe here by *water* vnderſtandeth Baptiſme, and by *fire* Purgatorie: f *Here by water, ſaith he, there by fire, by water that ſinnes may be washed away: by fire that they may be burned.*

Fiftly we haue that text of Eſai. g *VVhen our Lord shall haue washed away the filth of the daughters of Sion. and shal haue purged the bloud of Hieruſalem from away the mids therof by the ſpirit of iudgment, and by the ſpirit of burning.* Which S. Auguſtin h applyeth vnto the paines of Purgatory after this life. And S. Baſil interpreting that other ſaying of the ſame Prophet: i *For wickednesſe burneth as the fire, it shall burne the briers and thornes,* doth teach that k ſinne by Confeſſion is as it were dried, and made apt to be conſumed away with the fire of Purgatorie.

Sixthly when our Sauiour Math. 12. v. 32. did ſpecifie a kind of ſinne not to be *forgiuen ether in this world, or in the world to come,* he plainly declared that ſome ſinnes are forgiuē euen in the world to come: for as S. Greg. doth rightly obſerue, l *by denying remiſſion to that one, he inſinuated that it was to be granted to ſome others.* The ſame is confirmed by m S. Auguſtin, n Venerable Bede, o S. Bernard, p Rabanus, and Petrus Cluniacenſis who hath thus. q *VVhen our Lord ſaith, if any one shall ſpeake a word against the holie Ghoſt it shall not be forgiuen him, nether in this world, nor in the world to come, he sheweth that forgiuenesſe is allwayes granted in this world vnto ſuch as are worthie, thoughe the Remiſſion of the punishment due to the ſinne be put of ſomerymes to the other world after this.*

Seuenthly we learne the ſame Doctrin out of that ſentence of the Apoſtle. 1. Corint. 3. *If any build vpon this foundation gold, ſiluer, pretious ſtones, wood, hay, ſtubble: euerie mans worke shalbe made manifeſt,*

d Et Chriſti quidem animam venisſe vſque ad ea loca in quibus peccatores cruciantur, vt eos ſolueret à tormētis, &c. non immeritò creditur. *S. Auguſtin. de Geneſi ad lit. lib. 12. cap 33.*

e *Pſalm. 65. v. 12.*

f Hic per aquam, illic per ignem: per aquam, vt abluantur peccata, per ignem vt exurantur. *S Ambroſ in Pſalm. 36. & Serm 3 in Pſal. 118.*

g *Eſai 4. v. 4.*

h *S. Auguſtin. de Ciuitate Dei, lib. 20 cap 25.*

i *Eſai 9. v 18.*

k *S Baſil. in hunc locum Iſaiæ.*

l Quod de vno negatur, conſequens intellectus patet, quia de quibuſdam conceditur. *S. Gregorius 4. Dialog. cap. 39.*

m *S. Auguſtin. lib. 21. de Ciuitate Dei cap. 24. & lib. 6. in Iulian. cap. 6.*

n *Beda in cap. 3. Marci.*

o *S Bernard ſerm. 66. in Cantica.*

p Rabanus libro 2. de Inſtitut. Cleric. cap. 44.

q Quando Dominus dicit: *Qui dixerit verbum contra Spiritum ſanctum non remittetur ei, nec in hoc ſeculo, nec in futuro:* oſtendit veniam quidem peccatorum in hoc ſeculo dignis ſemper concedi: remiſſionem tamen pœnarum, quam peccata exigunt in ſeculo futuro aliquando differri. *Petrus Venerabilis Abbas Cluniac. Epiſt. contra Petrobruſianos.*

for the day of our Lord will declare, becauſe it ſhalbe reuealed in fire: and the worke of euerie one the fire ſhall try of what ſort it is: if any mans worke abide, which he hath built therupon; he ſhall receaue reward: if any mans worke ſhall burne, he ſhall ſuffer loſſe, but himſelfe ſhalbe ſaued, yet ſo as by fire. For here, though as r S. Auguſtine doth rightly obſerue, it be verie hard to vnderſtand what the Apoſtle meaneth by *Gold, ſiluer, precious ſtones, wood, hay, and ſtubble*, yet do moſt of the ancient interpreters agree in this, that the probatorie fire which ſhall try euerie mans worke of what ſort it is, is that of Gods fearefull iudgment at the end of the world: and the fire by which he whoſe worke is liable to burning ſhalbe ſaued is that of Purgatorie, as our Cardinall ſ hath moſt learnedly proued by a compleete expoſition of this whole text, confirming all by the aſſured teſtimonies of the chiefeſt ancient Fathers.

r *S. Auguſt in. lib. de Fide & operib. cap 15. & 16.*

ſ *Bellarm. lib. 1. de Purgatorio cap. 4.*

Eightly when our Sauiour Math. 5. v. 25. ſaith, *Agree with thyne Aduerſarie quickly, whyleſt thow art in the way with him, leaſt perchance the Aduerſarie deliuer thee to the Iudge, and the Iudge deliuer thee to the Officer, and thow be caſt into priſon. Verilie I ſay vnto thee, thow ſhalt not get out from thence till thow repaye the laſt farthing*, he confirmeth the ſame Doctrin: for this Aduerſarie with whom we muſt agree *in the way* of this life, is the law of God, rightly tearmed an Aduerſarie, forasmuch as it commandeth thinges contrarie to the corrupt inclination of our carnall man: and therfore if we make not a perfect agreement with it, it will at laſt deliuer vs vp vnto the Iudg Chriſt Ieſus, who finding vs defectiue in the obſeruation of his law, will conſigne vs vnto his officers the Angells to be layd vp in priſon, vntill we pay all whatſoeuer we omitted in keeping of Gods commandement. Now then that by this *Priſon*, we are to vnderſtande Purgatorie, it is generallie agreed vpon by the ancient Fathers t Tertullian, u S. Cyprian, x S. Ambroſe, y S. Hierome, Euſebius z Emiſſenus and others a whoſe ſentences ſhalbe produced in the next Section.

t *Tertull lib de Animacap. 17.*
u *S Cyprian lib. 4 Epiſt. 2.*
x *S. Ambroſ in ca. 12 Luca.*
y *S. Hieronym. in cap 5. Math.*
z *Euſeb. Emiſſen. hom. 3. de Epiphan.*

Ninthly the ſame may be gathered out of that othet ſaying of our Sauiour in the ſame Chapter of S Mathew v. 23. *Vvhoſoeuer is angrie with his brother ſhalbe in danger of Iudgment: and whoſoeuer ſhall ſay to his brother, Racha, ſhalbe in danger of a Councell: and whoſoeuer ſhall ſay, thow foole, ſhalbe guilty of Hell fire.* For here we ſe a mention of punishment to be inflicted vpon the ſinner euen after this life, as S. Auguſtin affirmeth, a and that for three ſeuerall ſinnes: and vnto the laſt onlie, as to the greateſt, is euerlaſting damnation threatened. Therfore it muſt needes follow that therbe other ſmaler ſinnes which are punished after this life with a temporarie paine, and not with eternall.

a *S. Auguſt. lib. 1. de ſermone in monte cap. 19.*

Tenthly

Tenthly Purgatorie is confirmed in thos other words Luke 16. v. 9. *Make to your ſelues freindes of the Mammon of iniquitie, that when ye ſhall haue need, they may receaue yow into the euerlaſting habitationes.* For by the interpretation aſwell of b S. Ambroſe, as of c S. Auguſtin, thes freindes which we are aduiſed to make vnto our ſelues, are the Saintes who raigne with God, whoſe help both in this life, and in the next, we may procure by almeſdeeds, and other good workes. Wherby it appeareth that our ſoules may aſſuredlie receaue help by the prayers of others after our death, as S. Auguſtin alleadged doth largelie declare, collecting out of this text that ſome do dye ſo holie and righteous that forthwith they paſſe vnto euerlaſting happineſſe, others dye in ſo vngracious an eſtate that they are caſt headlong into eternall damnation, and others departe this life in a middle eſtate betwixt both, who nether deſerue to be vtterly condemned, nor yet are worthy to be admitted into heauen: and thes are thos, ſaith this holie Doctour, who are receaued after a tyme into the euerlaſting habitations by the prayers of ſuch freindes as they made vnto themſelues in their life tyme.

b *S. Ambroſ. in hunc locum.*
c *S. Auguſt in. lib. 12. de Ciuit. Dei. cap. 27.*

Eleuenthly we haue for our ſelues that place of the Acts of the Apoſtles. d *VVhom God hath rayſed vp, looſing the ſorrowes of hell:* becauſe it was not poſſible that he ſhould be holden of thē. Vpon which text S. Auguſtin is bould to affirme that our Sauiour deſcending into Hell after his death vpon the croſſe, not onlie deliuered the holie Patriarks out of Limbus, wher they were indeed without paine, but alſo releaſed ſome others from the paines of Hell. Which muſt needs be vnderſtood of Purgatorie, and not of the Hell of the reprobate, as euerie man will confeſſe if he remember that Purgatorie is oftentymes tearned by the name of Hell, becauſe it is commonly held to burne with the ſame fire wherwith Hell is kindled; though the Catholick Church hath not as yet defined any thing herein to be beleiued for certaine. Nether doth S. Auguſtin walke alone in the way of this Doctrin: S. Epiphanus f alſo taught the like a good while before him, affirming that our lord at his deſcending into Hell, did deliuer ſuch as had profeſſed Gods true faith, yet ſinned through ignorance.

d *Act. 2. v. 24.*
e *S. Auguſt. in Geneſ. lib. 12. cap. 33. Se aboue pag. 431.*
f *S. Epiphan. hæreſ. 46 quæ eſt Tatianorum.*

Finally S. Auguſtin g doth teach vs to gather out of that prayer which the good theefe made vnto Chriſt when he ſaid: *Lord remember me when thow ſhalt come into thy kingdome. Luke 23. v. 42.* that ſome ſinnes may be forgiuen after death: For why ells ſhould the theefe demande of our Sauiour that he would be mindfull of him after this life? The ſame Father h likewiſe findeth out a mention of Purgatorie in thos words of the Apoſtle to the Philippians 2. v. 18. *That in the name of*

g *S. Auguſt. aboue*
h *S. Auguſt. ibidē.*

Ieſus euerie knee should bow, of thos that were in heauen, and in earth, and alſo vnder the earth: vnderſtanding by thos who are *vnder the earth*, not the damned ſpirits, for they refuſe to bow vnto the *name of Ieſus*, but the ſoules of the Godly deteined as yet in Purgatorie, and deliuered from thence at our Sauiours deſcending thither, as hath allreadie beene obſerued.

Let now the indifferent Reader iudge whether we haue not ſcripture for our ſelues in this controuerſie, and that not of our owne wreaſting or forceing, but freely deliuered vnto vs by the graue authoritie and interpretation of Venerable Antiquitie. And although the Fathers do at othertymes interpret the texts aboue alleadged in another ſenſe and meaning, yet nether doth any of their interpretations deſtroy or contradict this which they haue giuen for our Catholicke Doctrin, nor yet, whyle we haue thes for our ſelues, can it be denyed but that this article of Purgatorie was held in primitiue tymes to haue it ground and aſſured foundation in the holy Scripture: as shalbe shewen yet more at large in the following Section, wherein

Purgatorie is proued by the teſtimonies of ancient Fathers.

SECT. II.

THe ancient Fathers do make ſuch frequent and expreſſe mention of a *Purgatorie fire*, that it is moſt ſtrange to me how our Anſwerer can haue the face to pretend their patronage for himſelf: we haue heard a what S Ambroſe deliuereth vpon thos words of the Pſalmiſt: *VVe haue paſſed through fire and water, &c.* shewing that ſome ſoules do paſſe though fire in the next life, wherby their ſinnes are conſumed, and them ſelues tranſported into the refreshment of euerlaſting bliſſe. S. Baſill alſo commenting vpon Eſaias ſaith thus. b *If therfore we haue made knowen our ſinne by Confeſſion, we haue allreadie made the growing graſſe to wither, which truely is worthy to be conſumed and denoured by Purgatorie fire.* And againe vpon that, c *The people shalbe as it were the fuell of fire, He threateneth not an vtter deſtruction,* ſaith S. Baſill, *but inſinuateth a purgeing according to that of the Apoſtle, If any mans worke do burne he shall*

a *See aboue pag. 431.*

b Ἐὰν οὖν γυμνώσωμεν τὰ ἁμαρτίαν ἡμῶν τῇ ἐξομολογήσει· ἐποιήσαμεν αὐτὴν ξηρὰν ἄξιαν δὲ ὑπὸ τοῦ καθαρτικοῦ πυρὸς κατα βρωθῆναι. *S. Baſil. in cap. 9. Eſaiæ.*

c Καὶ ἔσται ὁ λαὸς ὡς ὑπὸ πυρὸς κατακαιομένῳ ἀνθρώπῳ. οὐκ ἀφανισμὸν ἀπειλεῖ, ἀλλὰ τὸ καθαῖρον ὑποφαίνει καὶ τὸ παρὰ τοῦ Ἀποστόλου εἰρημένον. ὅτι εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται ὡς διὰ πυρός. *Ibidem.*

shall ſuffer loſſe, and he ſhalbe ſaued, ſo as by fire. And the Holie Father Ephrem preſcribeth the conſideration of this fire as à ſingular remedie againſt all temptations of pride, and haughtineſſe of mynd. d *Euerie one, ſaith he, that hath à proud heart is vncleane before God. What, doeſt thow not conſider that fire through which we ſhall paſſe.* And ellswhere, e *when pride aſſaulteth à man he remembreth that he ſhall paſſe through fire, &c.*

S. Gregorie of Nyſſa brother to S. Baſill giueth alſo à large teſtimonie to the trueth of this our Doctrin of Purgatorie, when he teacheth that f *The diuine wiſedome hath ordained that man after ſinne ſhould returne to his ancient felicitie, either purified in this life by prayer, and by the ſtudie of wiſedome, or after his death cleanſed in the furnace of Purgatorie fire.* For if he do not make full ſatisfaction in this life, g *He cannot be made partaker of the Diuine bliſſe, vnleſſe Purgatorie fire do take away firſt all the ſpotts, which adheare vnto the ſoule.* And leaſt any one ſhould pretend that he ſpeaketh of the fire of tribulation in this world, he abſolutelie declareth himſelfe to meane that Purgatorie Fire, which euen h *after this life doth in ſome, ſcoure away their ſpotts and euill inclinations.*

The ſame is confirmed by S. Cyrill of Alexandria in the handling of that ſaying of our Sauiour Iohn. 15. v. 2. *Euerie branch that beareth fruit my father purgeth, that it may bring forth more fruit.* For which he alleadgeth the 12. Verſe of the Pſ. 93. *Bleſſed is the man whom thow ſhalt chaſtiſe, ô Lord, and ſhalt teach him in thy law*, to wit in this life *that thow mayeſt giue him reſt from the dayes of euill*, that is to ſay in Purgatorie, i *For thos dayes are vnfortunate ſurely and diſmall vnto the branches, wherein they are cut of* by death, ſaith this holy Father, *and caſt into eternall fire; when God doth firſt of all ſcourge and chaſtiſe them, that afterward he may giue them reſt from thos dayes of euill, and behaue himſelf meekelie towards them: for ſuch like are not abſolutelie damned, becauſe they were not branches altogether vnfruitfull.* Behould here what an vnfained teſtimony this ancient Doctour giueth vnto Purgatorie, whos fire he calleth *eternall*, becauſe, as we haue k obſerued, it is commonly accounted to be the ſelfe ſame with that which burneth the damned ſpirits eternally in Hell.

The like teſtimonie doth Theodoret affoard vs in thes wordes. l *We beliue this ſelfe ſame Purgatorie fire in which the ſoules of the deceaſſed*

d Immundus verè apud Dominū eſt omnis qui elato eſt corde. An non conſideras illum per quē trāſſibimus ignem? S. Ephrem Syrus orat. ad Euerſ. ſuperbia.

e Cōtingit ſuperbia, recordatur quod per ignem tranſiturus ſit. *Idē Paraneſi 49. de vita Monaſtica.*

f Τάυτλω εὖρεν ὁ σοφία τῦ θεῦ τὴν ἐκείνοιαν τὸ ἐξ ἀρχῆς τὸν ἄνθρωπον εἰς οἷς ἐξελήθη γενέσθαι. &c. ἤτοι κ' τ' παρῦσαν ζωὴν, διὰ προσευχῆς τι καὶ φιλοσοφίας ἐκκαθαρθεὶς, ἢ μὴ τ' ἐνθένδε μεταπαύσιν, διὰ τῆς τῦ καθαρσίυ πυρὸς χωνείας. S. Greg. Nyſſen. orat. de mortuis.

g Μὴ δύνασθαι μεταλαχεῖν τῆς θειότητος, μὴ τῦ καθαρσίυ πυρὸς τὸν ἐμμιχθέντα τῇ ψυχῇ ῥύπον ἀποκαθήραντος. *Ibidem.*

h Τῶν δὲ λοιπῶν διὰ τῆς εἰς ὕστερον ἀγωγῆς σὺν τῷ καθαρσίῳ πυρὶ ἀποκαθαίρονται τ' πρὸς τ' ὕλλω προσπάθειαν. *Ibidem.*

i Dies enim certè nefaſti ac praui deciſis palmitibus illi ſunt in quibus in ignem mittuntur æternum, quando correctis & caſtigatis mitem ſe reddit Deus: non enim abſolutè tales damnantur quoniam non omnino infructuoſi palmites fuerunt. *S. Cyril. Alex. in lo. lib. 10. cap. 14.*

k *See heretofore pag. 433.*

l Hunc ipſum ignem purgatorium credimus in quo animæ defunctorum probantur, & repurgantur ſicut aurum in conflatorio. *Theodoret. in Schol. Græc. in 1. Cor. 3.*

are proued, and refined like vnto gold in the furnace. And in the Homelies which goe vnder the name of Eusebius Emissenus we read, that m *The infernall paine shall fall to their share, who hauing lost, and not obserued their baptisme, will perish for euer: but they who haue committed thinges worthy of temporarie punishment, shall passe through à firie riuer, and through horrible lakes and pooles of rowling flames.*

The Ancient Father Diadochus n maketh also expresse mention of Purgatory fire; whose meaning is expouuded by S. Maximus in this maner. o *Diadochus affirmed that some are to be iudged and purged by fire in the world to come. I pray thee declare me his meaning.* Answer. *They who haue attained to the perfection of true charitie and of the loue of God, and by vertue haue spread the winges of the soule on highe, they shalbe caried, according to the Apostle, in the cloudes to meete with Christ at his coming. But such as attained not vnto perfect charity, but rather had sinnes not yet well purged, thes come to the tribunal of the iudg, where, by the examination of their good and bad workes being burned, they are purged and so deliuered from punishment.* And Oecumenius speaking of one of that sort: p *He shalbe saued,* saith he, *yet not without paine, such as it is meet for him to feele who passeth through the fire, and is cleansed from the spotts which adheare vnto him.*

Thus far the Greeke Fathers, from whom thos of the Latin Church do not vary à iot. And because it would be too long à worke to rehearse the sentences of all in particular, the constant and vniforme consent of the foure principall Doctours, S. Hierome, S. Ambrose, S. Augustin, and S. Gregorie may suffice to discouer vnto vs the comon faith of thos ancient tymes.

First of all then S. Hierome deliuereth his opinion in this maner. q *Euen as we belieue that the torments of the Diuell, and of all renegat and wicked men, who haue said in their heart ther is no God, be euerlasting, so we hould that the iudgement of sinfull and vngodly men who yet were Christians,* and accordingly penitent, *and whose workes must be proued and purged by fire, wilbe moderate and mixed with clemencie.* And of such soule he saith elswhere. r *After tortures and torments the soule brought*

m Hęc pœna illos manebit qui amisso, & non seruato baptismo in ęternum peribũt. Hi verò qui temporalibus pœnis digna gesserunt per fluuiũ igneũ, per vada feruentibus globis horrenda transibunt. *Eusebius Emissen. hom. 3. de Epiphania.*

n *Diadochus lib. de perfectione spirituali. cap. 100.*

o Quãdoquidem Diadochus iudicandos esse quosdam per ignẽ, & purgandos in sæculo futuro dixit, rogo vt explanes mihi propositum eius. *Respons.* Qui adepti fuerint charitatis perfectionẽ erga Deum, & alas animę, per virtutem in sublime extulerunt, rapiẽtur, vt est apud Apostolum, in nubibus obuiã venienti. Qui verò non fuerint adepti perfectam charitatẽ, sed potius

peccata habuerunt, vt pote nondum purgati, hi ad tribunal iudicis veniunt, vbi per examinationem bonorum, & malorum operum vsti, à supplicio liberati purgantur. *S. Maximus in Respons. de obscuris locis S. Scripturæ ad Thalassium.*

p Σωθήσεται δὲ γε ἐπωδύνως ἡ αὐτὸς, ὡς ἐικὸς τὸν διὰ πυρὸς παρεληλυθότα. *Oecumen. in 1. Cor. 3.*

q Sicut Diaboli & omnium negatorum atque impiorum qui dixerunt in corde suo non est Deus, credimus æterna tormenta, sic peccatorum atque impiorum, & tamen Christianorum, quorum opera in igne probanda sunt atque purganda, moderatam arbitramur, & mixtam Clementiæ sententiam Iudicis. *S. Hieron. in fine Comment. in Isaiam.*

r Post cruciatus atque tormenta, educta de tenebris exterioribus & reddito nouissimo quadrante, dicet videbo iustitiam eius, & loquar; iustificata sunt iudicia tua Deus. *Idem cap. 7. Michæa.*

forth from outward darknesse, hauing now payed the last farthing will say: I shall see his iustice, and sing, *Thy iudgments are iustified ô lord.* Againe in his Commentaires vpon the Prophet Nahum he discourseth thus. *Some one may chance to put this question: If a Christian conuicted of Adulterie should suffer death for the same, what shall become of him after this life? for either he shalbe punished, and then that wilbe falsified which is said, God will not reuenge the same thing twise in tribulation: or he shall not be punished, and then Adulterers may wish so easily to escape euerlasting torment, by a short and speedie punishment. VVhereunto I answer that God vnderstandeth the measure as well of punishment, as of all other thinges, and that the sentence of the iudge is not therfore preuented, nor yet the power of punishing the sinner after this life, taken from him: but a great sinne must be scoured away, by great and long paine. Notwithstanding if any man were punished like vnto him in the law who cursed the Israelits, or as that other was who gathered a few sticks vpon the Sabaoth day: such a one, I say, will not be punished after this life, because so light a sinne is sufficiently recompensed by the present torment.* Whereit must be obserued that S. Hierome speaketh of such an Adulterous man as dyeth penitent for his sinnes, the which being grieuous, are not sufficiently recompenced or satisfied by the short payne of beheading, as S. Hierome teacheth, but are to be further punished in the other world. We must note also that this holy Doctour tearmeth such men *sinners*, and *wicked*, who hauing lead a wicked life, though they did repent and truely conuerted themselues to God before their death, yet did carrie an obligation of punishment with them out of this world, forasmuch as they had not performed due penance for their sinnes whyle they were aliue: and such like he constantly auoucheth to be liable to the paynes of Purgatorie after their departure from hence. t *If Origen*, saith he, *doth affirme that reasonable creatures will not be damned foreuer, and alloweth penance to the Diuell himself: what is that to vs, who are assured that the Diuell and his companions, together with all wicked trangressors shalbe damned euerlastinglie: and that Christianes, if they be ouertaken in sinne by death* (towit before their penance be fully performed) *shalbe saued after torments.* And thus much may suffice to let vs know what beliefe S. Hierome held in this point.

S. Ambrose also will deale as plainely with vs. u *Althoughe our lord will*

Quærat hic aliquis, si fidelis deprehensus in adulterio decolletur, quid de eo postea fiet? aut enim punietur, & falsum est hoc quod dicitur: non vindicabit Dominus bis in idipsum in tribulatione: aut non punietur, & optandum est adulteris vt in præsentiarum breui & cita pœna cruciatus frustrentur æternos. Ad quod respondebimus, Deum vt omniū rerum, ita etiam suppliciorū scire mensuras, & non præueniri sententiam Iudicis, nec illi in peccatorem exercēdæ dehinc pœnę auferri potestatem, & magnum peccatum magnis diuturnisque elui cruciatibus. Si quis autē pnnitus sit, vt ille in lege qui Israeliticis maledixerat, & qui in Sabatho ligna collegerat tales postea non puniri: quia culpa leuis

presenti supplicio compensata sit. *Idem in c. 1. Nahum.* t Si autem Origenes omnes rationabiles creaturas dicit non esse perdendas, & Diabolo tribuit pœnitentiam: quid ad nos, qui Diabolum & sublimes eius, omnesque impios & præuaricatores dicimus perire perpetuò: & Christianos si in peccato præuenti fuerint saluādos esse post pœnas. *S. Hier. l 1 cont. Pelagian. post mediū.* u Etsi saluos faciet Dominus seruos suos, salui erimus per fidē, sic tamē salui quasi per ignē, etsi nō exuremur, tamē vremur. Quomodo tamen alij remanēt in igne, alij pertranseant, alio loco nos doceat scriptura diuina: nēpe in

mare rubrũ demersus est populus Ægyptiorum, transiuit autem populus Hebræorum. Moyses pertransiuit, præcipitatus est Pharao, quoniam grauia eum peccata merserũt. Eo modo præcipitabuntur Sacrilegi in lacũ ignis ardentis. *S. Ambr. in illud ps. 36 gladium euaginauerunt peccatores.*

x Cum Paulus dicit sic tamẽ quasi per ignem, ostendit illum quidem saluum futurum, sed pænas ignis passurum, vt per ignem purgatus fiat saluus; & non sicut perfidi æterno igne in perpetuum torqueatur. *Idem in 1. Cor. cap. 3. si tamẽ illa commenta. sint Ambrosij.*

y Qui enim coluerit agrum suũ interius & ad panam suum, quamuis cũ labore peruenerit, potest vsque finem vitæ huius hunc laborem pati, post hanc autem vitam non est necesse vt patiatur. Si quis fortè agrum non coluerit, & spinis eum opprimi permiserit, habet in hac vita maledictionem terræ suæ in omnibus operibus suis, & post hanc vitam habebit vel ignem purgationis, vel pœnam æternam, ita nemo euader istam sententiam. Sed agendum est vt in hac vita tantum sentiatur. *S. August. lib. 2. de Gen. ad lit. Manicheos. cap. 20.*

z In hac vita purges me, & talem me reddas, cui iam emendatorio igne non sit opus, propter illos qui salui erunt *sic tamen quasi per ignem.* Quare? nisi quia ædificant super fundamentum *ligna, fenum, stipulam.* Si ædificarent autem *aurum, & argentum, & lapides pretiosos*, & de vtroque igne securi essent, non solum de illo æterno, qui in æternum cruciaturus est impios; sed etiam de illo qui emendabit eos qui per ignem salui erunt: dicitur enim, *ipse saluus erit sic tamen quasi per ignem.* Et quia dicitur *saluus erit*, contemnitur ille ignis: ita planè quamuis salui per ignem, grauior tamen erit ille ignis quàm quicquid potest homo pati in hac vita. *Idem in ps. 37.*

will saue his seruants, saith he, *and we shalbe saued by Faith, yet so as by fire: although we shall not be vtterly burned, yet shall we be burned. In what maner notwithstanding some remaine euerlastingly in the fire, albeit passe through, the diuine Scripture may teach vs els where. The people of Egipt were drowned in the red Sea: the people of Israel passed through. Moyses passed, Pharao was ouerwhelmed, because his grieuous sinnes drowned him. In the same maner shall the wicked be throwen downe headlong into the pit of burning fire.* And againe: x *When Paule saith, yet so as by fire, he sheweth, indeed, that he shalbe saued, but shall suffer the paines of fire withall, to the end that being purged by fire he may be saued, and not be tormented as infidells in endlesse fire forever.* Hither to S. Ambrose.

But S. Augustin of all others speaketh so plainely, and expoundeth our Catholike doctrin so distinctly, that he might be thought to haue forseene the errours of thes tymes, and to dispute expressly against them. Thes be his words. y *Whosoeuer doth till his ground inwardly, and earneth his bread, though with labour; he may indure this paine vntoo the end of his life, after which it is not necessarie that he suffer any more. But whoso doth not till his ground, but suffers it to be ouergrowen with thornes, he hath in this life the curse of his ground in all his worke, and after this life shall haue ether the fire of purgation, or ells euerlasting punishment: and so no man shall escape that sentence,* cursed shall the earth be in all thy labours. *Yet we should indeauour to indure it in this life only.* For which the same S. Augustin maketh his petition to God in this maner. z *Purge me, ô lord, in this life, and dispose thow me in such sort, that I may not stand in nede of that amending fire, which is for thos who shalbe saued, but so as by fire. And why by fire? becausse they built wood, hay, and stuble vpon the foundation. If they would build gold, siluer, and precious stones, they might be secured from both fires, not only from that eternall which forever shall torment the wicked, but from that also which shall amend and purge thos who wilbe saued by fire: for it is said, He shalbe saued yet so as by fire: and becausse it is said he shalbe saued, this fire is contemned and set litle by: yet assuredly although we shalbe saued,*

ſained, that fire wilbe more grieuous, then all the paine which à man may poſſibly endure in this life. [a] For *ſome do ſuffer temporarie paines in this life onely, others after death; others both now and then, yet all of them before that ſeuerare and laſt iudgement.* And elſwhere ſpeaking of litle children which dy preſently after Baptiſme, [b] *ſuch à one, ſaith he, is nether prepared for eternall paines, nor yet doth he ſuffer any Purgatorie torments after death.*

As for aged perſons dying in ſmaller ſinnes, [c] *it is manifeſt that they being purged before the day of iudgment by temporarie paines which their ſoules doe ſuffer, they ſhall not be deliuered to the punishment of eternall fire.* [d] *Happy then are they who liuing well in this world, and contenting themſelues with what is neceſſarie for their bodies, being liberall of their owne, chaſt in themſelues, and not hard hearted towards others, do redeeme themſelues from the flaming night of this profound pit. This paine wayteth for them who haueing loſt their Baptiſme, and not recouered it againe by Penance, ſhall periſh forever. For which it is ſaid Math. 3. v. 12. and he will burne the chaffe with vnquenchable fire. But they who haue committed thinges worthy of temporarie punishment, of which the Apoſtle ſaith, if any mans worke do burne he ſhall ſuffer loſſe, but he ſhalbe ſaued, yet ſo as by fire. They ſhall paſſe through à firy riuer, of which the Propheticall ſpeech maketh mention Daniel. 7. v. 10. And à riuer of fire ran before him. They ſhall paſſe through à firie riuer, and through lakes horrible and fearfull with rowling flames. As great as the matter of their ſinne ſhalbe, ſo long ſhall they linger in that paſſage. Aſmuch as the fault ſhall require, ſo much will à certaine diſcipline of à reaſonable flame punish à man: and as far as ſinfull folly did prouoke, ſo far ſhall diſcreete reuenge lay it one. And for aſmuch as the diuine word doth liken the ſinfull ſoule vnto à braſſe pot, ſaying Ezech. 24. v. 11. Set it emptie vpon the coales, vntill the braſſe be hot, that all the droſſe may melt away: There idle talke, and ſinfull and filthie cogitations, ther the number of light ſinnes, which infected the puritie of that noble nature ſhalbe boyled out: ther*

[a] Temporarias pænas alii in hac vita tantum, alii poſt mortem, alii & nunc & tunc, veruntamen ante iudicium illud ſeueriſſimum nouiſſimumque patiuntur. *Idem l. 21. de ciuitate Dei c. 13.*

[b] Non tantum pœnis non præparatur æternis, ſed nec vlla poſt mortem Purgatoria tormẽta patitur. *Ibidem cap. 16.*

[c] Tales conſtat ante iudicii diem per pœnas temporales quas eorum ſpiritus patiuntur purgatos, æterni ignis ſuppliciis non tradendos. *Ibidem cap. 24.*

[d] Fœlices qui nũc bene viuentes, facultatibus vel cor pori ſuo neceſſariis contenti, ab huius putei profundi flãmea nocte ſe redimunt, hæc pœna illos manebit qui amiſſo, & non reparato per pœnitentiam Baptiſmo in æternum peribunt. Ad quos dicitur: *paleas autem comburet ignis inextinguibilis.* Hi verò qui temporalibus pœnis digna geſſerunt, de quibus Apoſtolus dicit, *ſi cuiusquam opus arſerit detrimentum patietur, ipſe autem ſaluus erit, ſic tamen quaſi per ignem*: per fluuium igneum de quo Propheticus ſermo commemorat, *& fluuius igneus currebat ante eum*: per fluuium igneum, & vada feruentibus globis horrenda tranſibunt, quanta fuerit peccati materia, tanta & per tranſeundi mora: quantum exegerit culpa, tantum ſibi ex homine vindicabit quædam flammæ rationabilis diſciplina: & quantum ſtulta iniquitas ſuggeſſerit, tantum ſapiens pœna deſauiet. Et quia ſermo diuinus quodam loco æneæ ollæ animam peccatricem comparat, dicens, *pone illam ſuper prunas vacuam donec concaleſcat æs eius, & omne ſtannum eius defluat.* Illic ſermones otioſi, & cogitationes iniquæ, vel ſordidæ, illic multitudo leuium peccatorum, quæ puritatem nobilis naturæ infecerant, ex ſudabunt: illic ſtannum vel plumbum diuiſorum ſubrepentium delictorum quæ diuinam imaginem obſcurauerunt, conſumentur: quæ omnia hic ab anima ſeparari per eleemoſynas & lacrymas compendioſa tranſactione potuiſſent. *Idem lib. 50. homiliarum hom. 6.*

the lead and droſſe of diuers imperfections and diſorders which darkened the diuine Image, ſhalbe conſumed away. All which might in a compendious maner be taken away from the ſoule in this life by almeſdeeds, and by teares.

e Multi ſunt qui lectionem iſtam malè intelligẽtes falſa ſecuritate decipiuntur, dum credunt quo ſi ſupra fundamentũ Chriſti capitalia crimina ædificẽt, peccata ipſa per ignem tranſitorium poſſint purgari, & ipſi poſtea ad vitam perpetuã peruenire. Intellectus iſte, fratres chariſſimi, corrigendus eſt: quia ipſi ſe seducũt, qui taliter ſibi blandiũtur: illo enim trãſitorio igne de quo dixit Apoſtolus *ipſe autem ſaluus erit, ſic tamen quaſi per ignem*, non capitalia ſed minuta purgantur. *Idem. Serm 41. de Sanctis.*

Finally the ſame holy Father rehearſing againe the Apoſtles words, *If any mans worke do burne, he ſhall ſuffer loſſe, but he ſhalbe ſaued, yet ſo as by fire*, ſaith thus thereupon: e *Ther be many who vnderſtanding this ſaying amiſſe, are deluded by a falſe ſecuritie, whyleſt they thinke that although they build mortall ſinnes vpon the foundation of Chriſt, yet that ſuch ſinnes may be purged away by the tranſitorie fire, and they attaine to euerlaſting life. This vnderſtanding, deere bretheren, muſt be corrected, for they deceaue themſelues verie much who flatter themſelues in this ſort: for no mortall ſinnes, but ſmaller ſinnes only, are purged by that tranſitorie fire whereof the Apoſtle ſaid, He ſhalbe ſaued yet ſo as by fire.* f *VVhich ſmale ſinnes although we do not thinke that they kill the ſoule, yet do they make it ſo deformed and disfigured, filling it, as it were, with certaine pimples, and lothſome ſcabs, that they permit it not to arine vnto the embracements of the heauenly ſpouſe without great confuſion: of which heauenly ſpouſe it is written, He prepared vnto himſelf a Church without ſpot or wrinkle. And therfore let ſuch ſinnes be dayly redeemed by continuall prayers, frequent faſting, and larg almesdeeds; and chiefly by forgiuing ſuch as do offend vs, fearing leaſt being cluſtered together, they make a heape and plunge downe the ſoule: for ſurely, all the like ſinnes, when they are not reedeemed by vs after this maner, muſt needes be purged with that fire.* g *But ſome one perhaps will ſay: It forceth not how long I ſtay by the way, ſo that I ariue at laſt to euerlaſting life. Let no man ſay this, deere bretheren, for that Purgatorie fire is more grieuous then any paine in this world may be ſeene, or thought, or felt. And ſeing that it is written of the day of iudgment, that one day ſhalbe as a thouſand yeares, and a thouſand yeares as one day, who can tell whether he ſhalbe for dayes, or mouneths, or perhaps for many yeares paſſing through that fire? And he who will*

f Quibus peccatis licet occidi animam non credamus, ita tamen eã velut quibuſdam pulſulis, & quaſi horrenda ſcabie replentes deformem faciunt, vt eam ad amplexus illius ſponſi cœleſtis, aut vix, aut cum grandi confuſione venire permittant de quo ſcriptum eſt Epheſ. 5. v. 27. aptauit ſibi Eccleſiam non habentem maculam aut rugam. Et ideo continuis orationibus, & frequentibus ieiuniis & largioribus eleemoſynis, & præcipuè per indulgentiam eorum qui in nos peccant, aſſiduè redimantur; ne fortè ſimul collecta cumulum faciant, & demergant animam. Quidquid enim deſtis peccatis à nobis redemptum non fuerit, illo igne purgandum eſt. *Ibidem.* g Sed dicet aliquis: non pertinet ad me quamdiu moras habeam, ſi tamen ad vitam æternam perrexero. Nemo hoc dicat, fratres chariſſimi, quia ille purgatorius ignis durior erit, quàm quicquid poteſt in hoc ſeculo pœnarum videri, aut cogitari, aut ſentiri. Et cũ de die Iudicij ſcriptum ſit. Pſ. 89. v. 4. quod eſt dies vnus tanquã mille anni, & mille anni tanquam dies vnus, vnde ſcit vnuſquiſque vtrum diebus, an menſibus, an forte etiam & annis per illum ignem ſit tranſiturus? & qui modo nec vnum digitum ſuum in ignem vult mittere, timeat neceſſe eſt vel rũc paruo tẽpore cũ anima & toto corpore cruciari. Et ideo totis viribus vnuſquiſque laboret vt capitalia crimina poſsit euadere, & minuta peccata ita operibus bonis redimere, vt deipſis nihil videatur remanere quod ille ignis poſsit abſumere. *Ibidem.*

will not put ſo much as one of his fingers into the fire, it behoueth him to beware, that then he be not tormented, though but for a ſmale tyme, in his ſoule, and in all his body. And therfore let euery one indeauour with all his might both to ſhun mortall ſinnes, and alſo by good workes to redeeme ſmaller ſinnes in ſuch ſort, that nothing may be left to be conſumed by that fire. Thus S. Auguſtin.

Now for S. Gregorie, though our Anſwerer himſelfe doth grant that he ſtandeth on our ſide, yet muſt we heare breefly how he deliuereth his mind herin, that it may appeare how ſweetly thes four maine pillars of the Primitiue Church do accorde in the profeſſion of this our Catholike doctrin concerning Purgatorie. Thus then doth S. Gregorie diſcourſe vpon that pious petition of the penitent Pſalmiſt, *O lord rebuke me not in thy furie, nor chaſten me in thyne anger:* h *Forasmuch as after death ſome are condemned to eternall puniſhment, and ſome paſſe to life by the fire of Purgation, the faithfull ſoule not only dreadeth Gods furie, but is afrayed alſo of his anger. Auguſtin vpon the 37. Pſ. doth witneſſe that all they who haue not layed Chriſt for their foũdatiõ are rebuked in furie, becauſe they are punished with eternall fire: but they who haue layd vpon the ſame foũdatiõ wood, hay, ſtuble, are chaſtened in anger; that is, they are purged by fire, & ſo brought to the Reſt of the bleſſed Saints in beauen. The faithfull ſoule then hauing cõſidered what she hath done, and what she is to receaue, let her cry out, Rebuke me not, ô lord, in thy furie, nor chaſtẽ me in thyne anger: as who ſhould ſay: this onlie do I craue with all my hearte, this moſt earneſtlie I will deſire, ô lord, that in thy dreadfull examination thow nether ſmite me with the reprobat, nor yet afflict me with thos who are to be purged by reuẽging flames.* And elswher vpon the ſame vearſe he dilateth againe in this ſort. *O lord rebuke me not in thy furie nor chaſten me in thy wrath:* i *as who ſhould ſay, I know it will come to paſſe that after the end of this life ſome wilbe cleanſed by Purgatorie flames, others will ſuſtaine the ſentence of euerlaſting damnation: yet becauſe I eſteeme that tranſitorie fire to be more intollerable, then all the tribulation of this preſent life, I deſire not only to eſcape from being rebuked with the furie of euerlaſting damnation, but I feare alſo to be purged in the*

h Quia poſt mortem carnis alij æternis deputantur ſupplicijs, alij ad vitam per ignem tranſeunt Purgationis, fidelis anima non ſolum furorem timet, ſed etiã iram abhorret, teſte Auguſtino in pſ. 37. Hi omnes qui in ō poſuerunt ſibi fundamentum Chriſtum, in furore arguuntur, quia æterno igne cruciantur. Qui autẽ eidem fundamẽto ſuperpoſuerũt *lignum, fœnum, ſtipulam*, in ira corripiuntur: quia igne purgati ad beatitudinis requiem reducentur. Dicat ergo fidelis anima quid fecit conſiderans, & quid ſit receptura contemplans: *Domine ne in furore tuo arguas me, neque in ira tua corripias me*: ac ſi aperte dicat; hoc ſolum tota cordis intentione efflagito, hoc indeſinenter votis omnibus concupiſco, ne me in illo tremendo examine vel cum reprobis ferias, vel cum purgandis flammis vltricibus affligas. *S. Gregor. in primum pſal. Pœnitentialem.*

i Quaſi dicat, Scio futurum vt poſt vitæ huius exitum alij flammis expientur purgatoris, alij ſententiam æternæ ſubeant damnationis. Sed quia illum tranſitorium ignem omni tribulatione eſtimo præſenti intollerabiliorem, non ſolum in furore æternæ damnationis opto non argui, ſed etiam in ira tranſeuntis timeo correptionis purgari. Tu ergo Domine, cui in ſpiritu meo ſeruio, qui omnium ſaluatorem eſſe cognoſco, ne arguas me in furore damnationis perpetuæ, neque corripias me in ira expurgantis vindictæ. *Idem in pſalmum 3. Pœnitent.*

in the anger of a transitorie chastisment. Thow then, ô Lord, whom in my spirit I do serue, and whom I acknowledg to be the Saviour of vs all, nether rebuke thow me in thy furie of euerlasting damnation, nor chasten me in thy anger of purging reuenge.

Behould here, Gentle Reader, the vniforme consent of thes principall both Greeke and Latin Fathers concerning Purgatorie, and cõsider with thy self what à desperate attẽpt our Answerer tooke in hand, when he assayed to challenge to himselfe the patronage of Antiquitie for the mainteinance of his senslesse deniall thereof. But if thow beest desirous to se how ridiculouslie he proceedeth herein, it shall breefly be layd open vnto thy vewe in the following Section, which examineth

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How vainly our Answerer disputeth against our Doctrin of Purgatorie.

SECT. III.

ANSWER. *pag* 165.

For extinguishing the imaginarie flames of Popish Purgatorie, we need not goe farre to fetch water seing the whole current of Gods word runneth mainely vpon this; that [a] *the blood of Iesus Christ cleanseth vs from all sinne: that all Gods Children* [b] *dye in Christ, and that such as* [c] *dye en him do rest from their labours; that as they be* [d] *absent from the lord while they are in the bodie, so when they be absent from the bodie they are present with the lord; and in à word that they* [e] *come not into iudgment, but passe from death to life.*

a 1. *Iohn.* 1. 7.
b 1. *Corint.* 15. 18. 1. *Thess.* 4. 16.
c *Reuel* 14. 13.
d 2. *Corinth* 5. 6 8
e *Iohn.* 5. 24.

REPLY.

All this current washeth not away one iot of your accustomed vanity For say, I pray yow, doth the blood of Christ so cleanse vs from all sinne, that nothing ells is requisite? not faith? not repentance? not Baptisme it selfe? The Apostle teacheth vs that Christ [f] *Cleansed* his Church not only in his blood, but also *in the fountaine of water in the word.* And doth not the same Apostle teach, [g] that some shalbe saued, yet *so as by fire*? If yow say that it is the blood of Christ which cleanseth the soule in baptisme, we say it is the blood of Christ which cleanseth in Purgatorie, and consequently this current of Gods words affordeth no help at all vnto your cause. Nether doth that other, when yow say that all Gods children dye in Christ: for yow cannot proue that all doe dye alike in Christ, seing that some do soe dye in Christ that they dye also for Christ, and thes are truely said to rest forthwith from their labours: some others dye not in so perfect à state, but carrie with them smallet

f *Ephes* 5. v. 26.
g 1. *Corint.* 3. v. 15.

ſmaller ſinnes, as the holy Fathers haue taught vs to beleeue, which ſinnes doe hinder them for a tyme from being at perfect reſt, or from being preſent with our lord in his kingdome: though at laſt it wilbe verified alſo in them that they reſt from their labours, and that they are preſent with the lord: and ſo thes your texts of Scripture and our Purgatorie may well ſtand together without any contrarietie or contradiction at all. As for the laſt text by yow produced, it is altogether forceleſſe for that which yow intend: for yow might learne out of your owne translations, (if yow eſteeme them worthie of ſo much credit) that *to come into iudgment*, ſignifieth in that place, *to come into condemnation*, from which the ſoules in Purgatorie are free, as being to *paſſe* aſſuredly *vnto life*: what then can yow vrge out of this text againſt Purgatorie, I pray yow? And is it poſſible that a man of your degree and qualitie, bringing no other authoritie of Scripture but thes, could haue the face to boaſt ſo childishly of *the whole current of Gods word*, as yow doe? Could naturall reaſon be ſo defectiue in yow as to ſuffer yow once to imagin that we, hauing for our ſelues the Scripture h euen as it is expounded by the ancient Fathers themſelues, ought in any ſort to liſten vnto ſuch like dreames as thes be, which here yow idly frame vnto your ſelfe?

Nether is it any wonder that yow, who ſtick not to trifle with the word of God in this ſort, ſhould make bould to dally with the ſayings of ancient Fathers. For whereas we do not deny but that all ſuch as are perfectly iuſt and holy, do preſently after their death attaine vnto euerlaſting bliſſe, yow beſtirre your ſelf moſt buſily to alleadge large ſentences of the Fathers in proofe of this, which we doe willinglie yeeld vnto. But concerning the right queſtion indeed which is in controuerſie betwixt vs, towit whether all ſort of Chriſtians dying in the ſtate of ſaluation do preſently after their death paſſe vnto euerlaſting glorie, yow do not affoard vs one only direct ſentence in all your diſputation, which it ſeemeth yow huddled vp before yow tooke notice of what yow had to ſay: and therfore it is requiſite that now at leaſt yow take good information of your buſineſſe, which cannot be better deliuered vnto yow then in the language of S. Auguſtin himſelf. i *It cannot be denyed*, ſaith he, *but that the ſoules of the dead are relieued by the pietie and deuotion of their liuing freindes as often as the Sacrifice of our Mediatour is offered, or almes deedes are done in the Church for them.* * *But thes thinges do bring proffit onlie to thos who in their life tyme did merit to receaue proffit by the like after death: For ther is a certaine ſtate of life* (Marke well M. Vſher) *nether ſo good that it needeth not thes helps after death, nor ſo euill but that it may be holpen by the ſame: for a man may be ſo perfect in goodneſſe, that he may not ſtand in any neede of the like after death, or ells ſo wicked*

h *See in the firſt Section.*

i Neque negandum eſt defunctorum animas pietate ſuorum viuentiū releuari, cùm pro illis ſacrificiū mediatoris offertur, vel eleemoſynæ in Eccleſia fiant. Sed iis hæc proſunt qui cum viuerēt, vt hæc ſibi poſtea prodeſſe poſſent meruerūt. Eſt enim quidam viuendi modus nam tā bonus vt nō requiratiſta poſt mortem, nec tā malus vt ei nō proſint iſta poſt mortem. Eſt verò talis in bono vt iſta non requirat, & eſt rurſus talis in malo vt nec his valeat cùm hæc vita tranſierit, adiuuari. Quocirca hic omne meritū comparatur, quo poſſit poſt hāc vitam releuari quiſpiam vel grauari. *S. Auguſtin in Enchirid. cap. 110.*

wicked that being departed this life, he may not possiblie be holpen by them. In this life then is gotten all that merit wherby a man may either be relieued or greeued after death. Loe here, this is that Doctrin which we defend against yow, to wit that *ther is a state of life neither so good that it needeth not to be holpen after death, nor yet so euill but that it may be holpen,* as being in the paines of Purgatorie: for, as we haue allready heard the same holie Doctor declare, k *Some do suffer temporarie paines in this life onlie, others after death, others both now and after death:* if yow haue any thing to say against this, we may perhaps find it in your next booke, for surely in this your Answer ther is not a word to be seene to that effect.

k *See aboue pag. 439.*

l *Answ pag. 164.*

Tertullian, say yow, l *counteth it iniurious vnto Christ to hould that such deceased as haue obtained their desire of being with Christ, are in a state that should be pittied.* We also are of the same opinion with Tertullian herein: but our question is of such as haue not yet obtained their desire of being with Christ, such as Tertullian himself acknowledged to be layd vp m *In an infernall prison, ther to pay the least farthing or sinne, and that betwixt the tyme of their death and the generall Resurrection*, and thes Tertullian n would haue to be pittied and prayed for, that they may by such meanes obtaine refreshment in their torments. Are not yow then to be pittied also, when yow argue out of Tertullian thus pittifully?

m Ille te in carcerem mandet infernum, vnde nō dimittaris nisi modico quoque delicto mora resurrectionis expenso. *Tertul. lib. de anima, cap. 17.*

n *Tertul. de Monogam. cap 10.*

ANSWER. *pag. 164.*

S. Cyprian in his treatise of Mortalitie hath such passages as by no meanes can be reconciled with Purgatorie: for encouraging the Christians against the feare of death in the tyme of a great plague, he exhorteth all to hope assuredlie that departing out of this life they shall raigne with Christ: forasmuch as the seruants of God then haue peace, then enioy free and quiet rest, when being drawen from thes stormes of the world, we arriue at the hauen of our euerlasting habitation and securitie, &c.

REPLY.

Who so peruseth our Catholike bookes, or heareth our sermons, shall find the like passages most common, and frequent amongest vs also: and therfore nothing could be said of yow more ridiculous, then that such *passages can by meanes be reconciled with Purgatorie:* For euerie one doth know that when Christians are exhorted to hope, and to haue full confidence that after their death they shall forthwith reioyce and raigne with Christ, this their hope must build vpon, o *The testimonie of a good conscience*, and of a vertuous life: otherwise it would be intolerable presumption and not true hope, and therfore the like exhortations are chiefly intended for the inducing of men vnto good life, and to the exercise of all Christian vertues, p *by which an entrance into the euerlasting kingdome of our lord shalbe aboundantlie ministred vnto vs.* But because all men are not alike perfect in vertue and Godlynesse at their

o 2. *Corinth.* 1. v. 12.

p 2. *Pet.* 1. v. 11.

their departure out of this world though some are *presentlie crowned after death*, as Martyrs and holy Saints, yet doth S. Cyprian himselfe teach that some others are q *Layd vp in prison vntill they pay the last farthing, wher they are cleansed and purged by a long paine and torment of fire.* Wherby yow se how easily his passages are reconciled with Purgatorie, though your wisdome proclaymed it for a thing impossible, not considering how absurdly yow apply vnto all, that which the holy Father meant not of all. When also he saith that after this life ther is r *No further place for repentance, nor any effect of satisfaction*, yow know well enough that he speaketh of satisfaction and repentance for mortall sinnes not pardoned in this world, wher *life is ether lost or obtained.* The same meaning had S. Gregorie Nazianzen when he said that s *No purging is to be expected after this life*: for mortall sinnes are not purged after death, but punished in Hell fire foreuer. In a word, if all your allegationes out of the ancient Fathers were pounded in a Mortar, ther would not be found in them one dram of Doctrin disagreeable vnto Purgatorie: for ether they speake of Saints, and perfect holy men, whos soules, we grant, do enter presently after death, do goe to heauen, to Christ, to immortality, to the fellowship of the Angells, and such like, they allwayes presuppose that such as haue need, must first be clensed, before they t *ariue vnto the imbracements of the heauenly spouse.*

Nor must I here omitt to put yow in minde how vnworthily yow wrong S. Hilary, among the rest, when yow affirme him to teach, u *That as soone as this life is ended, euerie one without delay is sent ouer ether to Abrahams bosome, or to the place of torment, and in that state reserued vntill the day of iudgment.* For although the very words of the holy Father layd downe by yow in Latin in your Margent, do bewray your fraud herein, yet for as much as euerie Reader will not be able to vnderstand the Latin, and many that do vnderstand it, will not stay to seeke it out, I must needes lay opē your corrupt proceeding vnto all. S. Hilary in that place declareth how speedily after death Gods anger will falle vpō the wicked. x *For*, saith he, *the vēgeance of Hell layeth hould vpō vs out of hād, and if our life hath beene impious, presētly departing frō the body we do perish from the right way*: then bringing in the examples of Diues and Lazarus in the Ghospell, he obserueth that Diues had his punishment so soone after death, that his bretheren were yet liuing in the world when he was in his torments. y *No delaye or stop is ther at all*, saith he, *for the day of iudgment is an eternall retribution ether of blisse or of paine: but the tyme of death houldeth euerie man by his owne lawes, whyleſt ether Abrahams bosome, or paine reserueth eich one vnto iudgment.* Where, I pray yow, doth this Father in all this his discourse affirme what yow charge him with all,

q Aliud est adveniam stare, aliud adgloriam peruenire. Aliud missū in carcerem non exire inde donec soluat nouissimū quadrātem, aliud statim fidei virtutisque accipere mercedem: aliud pro peccatis longo dolore cruciatum emundari & purgari diu igne, aliud peccata omnia passione purgasse: aliud denique pēdere in die iudicii ad sententiā Domini, aliud statim à Domino coronari. *S. Cypr. Epist. 52. ad Antonianum.*

r *Idem ad Demetrian. Sect. 22.*

s *Anſvv. pag. 169.*

t *Se S. Augustin. aboue pag. 440.*

u *Anſvv. pag. 167.*

x In breui nāque exardescit ira: excipit enim nos statim vltor infernus, & decedentes de corpore si ita vixerimus confestim via recta perimus. *S. Hilarius in Psal. 2.*

y Nihil illic dilationis aut moræ est; Iudicii enim dies vel beatitudinis retributio est æterna vel pœnæ: tempus verò mortis habet vnumquemque suis legibus, dum adiu-

dicium vnumquẽque aut Abraham reſeruat aut pœna. *Ibidem.*

all, towit that *as ſoone as this life is ended, euerie one without delay is ſent ouer ether to Abrahams boſome, or to the place of torment?* When he ſaith that *ther is no delay nor ſtop*, he meaneth only that the ſoule of an impious and impenitent ſinner, departing out of this life, is throwen into euerlaſting torment without *delay or ſtop*, ther to be reſerued vnto iudgmẽt: as for the ſoules of ſuch as are ſaued, he ſaith no more but that they are reſerued in Abrahames boſome vntill the day of iudgment, nether affirming that they are caried thither *as ſoone as this life is ended*, as yow traduce him, nor yet denying but that after death they may be clenſed in Purgatorie fire for a tyme, and afterward be laid vp in Abrahams boſome ther to be reſerued vnto the laſt day. And if yow had beene deſirous to haue taught your Reader ſincerely what mynd S. Hilary was of in this matter, yow might haue found in his expoſition of the hundred and eightenth Pſalme that which would haue giuen far better ſatisfaction, and which had no need of any ſuch artificiall tranſlation as here yow beſlaber the Latin text withall. z *Seing*, ſaith he, *that man liuing is cleane in Gods ſight, how can any one deſire his iudgment, in which we muſt indure that vnquenchable fire, and vndergoe thos grieuous torments for the purging of the ſoule from ſinnes?* And thus much may ſuffice to giue yow notice that yow handle not the holy Fathers, as thos are wont to doe, who ſtand in defence and mainteinance of the Truth.

z Cum nemo veniens in cõſpectu ipſius mundus ſit, quomodo deſiderabile eius poteſt eſſe iudiciũ? &c. in quo nobis eſt ille indefeſſus ignis obeundus, in quo ſubeunda ſunt grauia illa expiandæ à peccatis animæ ſupplicia. *S. Hilarius in Pſal. 118. v. 20.*

ANSWER. *By all that hath beene ſaid, the indifferent Reader may eaſily diſcerne what may be thought of the craking Cardinall, who would face vs downe that all the ancients both Greeke and Latin, from the verie tyme of the Apoſtles did conſtantly teach that ther was à Purgatorie.*

a *Bellarm. de Purgatorio lib. 1. cap. 15*

REPLY. If *craking* might beare the bell, I know none of our ſide that is worthy to goe before your ſelfe: for the Cardinall ſurely alleadgeth good proofe for what he ſaith, produceing the plaine ſentences of the ancient both Greeke and Latin writers, euen from the verie tyme of the Apoſtles: and yow, without ether anſwering to any one authoritie of antiquitie thus produced by him, or without pointing out any of the ſaid ancient who euer yet denyed Purgatorie, haue the forhead to call him *the craking Cardinall*, who firſt of all aſſigned yow wher both the Greeke and Latin Fathers doe teach that ther is à Purgatorie, before he tooke vpon him to auouch the ſame.

ANSWER. *His owne Patners could tell him in his eare, that in the ancient writers ther is allmoſt no mention of Purgatorie, eſpecially in the Greeke writers; and therfore by the Grecians it is not belieued vntill this day.*

REPLY. Thes *Partners* are Polidor Virgil, Roſſenſis, and Caſtro, cited by yow in your margent. Firſt then for Polidor, whoſoeuer readeth him ſhall find that he ſpeaketh not one word of his owne concerning Purgatorie,

gatorie in that place, but only relateth what Roffenſis had formerlie written of the ſame. Secondly nether doth that worthie Biſhop of Rocheſter affirme abſolutlie any ſuch thing as yow lay to his charge, towit that in the Greeke Fathers ther is litle or no mention of Purgatorie; but only with the modeſt prouiſo of à b *Quantum opinor, as farre as I gueſſe, or thinke.* Where yow ſe, he tooke not vpon him to define that wherwith yow iniuriouſlie do charge him, foraſmuch as he had not, perhaps, at that tyme peruſed ſo exactly the ancient Greeke commentaries, as afterwards he did in the proſecution of that his worke againſt Luther: For indeed when Luther came after to obiect that the Greeke Church did not belieue Purgatorie, the learned Biſhop anſwered thus. c *I take it yow meane the vulgar ſort of that Nation, not the Fathers of the Greek Church: For, that the Grecian Fathers did approue Purgatorie, the workes which they left behinde them do witneſſe:* as ther he proueth by many examples. And when Luther vrged that Purgatorie could not be proued out of Scripture, Roffenſis telleth him that d *Seing Purgatory is auowed by ſo many of the Fathers both Greek and Latin, it is moſt likely that the truth thereof was made knowen vnto them by the Scripture.* Loe now, M. Vſher, how all your craking oppoſition of Roffenſis his authority againſt Cardinall Bellarmin, is controuled euen by Roffenſis himſelf, when vpon à more attentiue peruſall of the Greeke Fathers, he affirmeth that they maintained Purgatorie, and their owne ſayinges produced by vs in the foregoing Section do make it good, that his affirmation is moſt true.

Thirdly for Alphonſus de Caſtro, he telleth vs indeed that ther is allmoſt no mention to be found of Purgatorie in the ancient, eſpecially in the Greek writers: but yow might vnderſtand that he ſpeaketh only of the formall word, and name of *Purgatorie*, and not of the Doctrin therof, as his following wordes do declare, which are thes. e *What man, for all that, vnleſſe he be an Hereticke will, dare to denie thes thinges, becauſe they are not mentioned by ancient writers vnder the like names?* Where yow ſe he will not haue it to be without all mention, but only that it is not mentioned vnder ſuch, or ſuch an appellation: otherwiſe the ſame Author himſelfe is bould to alleadge many anciēt Fathers of the Greeke Church for our Catholike Doctrin of Purgatorie, namely Dionyſius Areopagita, Athanaſius, Chryſoſtome, Theophilact; yea and all thos who teach that prayer for the dead is good and profitable: f *Becauſe*, ſaith he, *all thos teſtimonies which do proue that ſuffrages made for the dead do profit them, do alſo proue, and point moſt manifeſtlie at Purgatorie.* All which being well conſidered, the Reader will eaſilie perceaue that all your vaunting of thes writers is but meere craking, ſeing they do not tell the Cardinall any ſuch thing

b *Ioan. Roffenſ. Aſſert. Luth. Confut. art. 18.*

c Vulgus opinor intelliges, & non ipſos Eccleſiæ Græcanicæ Patres: nam hos fauere Purgatorio, libri quos edidere teſtantur. *Idem artic. 37.*

d Cum à Patribus tam Græcis quā Latinis Purgatorīū affirmetur, Non eſt veriſimile, quin eius veritas per idoneas probationes illis claruiſſet. *Ibidem.*

e Quis tamen niſi hæreticus hæc negare audebit, quia apud priſcos authores hæc ſub talibus nominibus non commemorātur. *Alphenſ. de Caſtro aduerſ. hæreſes lib. 8. tit. de Indulgentia.*

f Omnia illa teſtimonia quæ conuincunt ſuffragia, quæ pro defunctis poſt eorum mortē fiunt, poſſe illis prodeſſe, etiā conuincunt, & apertiſſimè oſtendunt Purgatorīū. *Idem lib. 13. tit. de Purgatorio.*

thing in his eare, as yow imagined, but make open profeſſion of the contrary.

ANSWER. pag. 179. *The teſtimonies which the Cardinall bringeth, belong either to the point of praying for the dead only, or vnto the fire of affliction in this life, or to the fire that ſhall burne the world at the laſt day, or to the fire prepared for the Diuell and his Angells, or to ſome other fire then that which Bellarmine intended.*

REPLY. What other can any wiſe man make of all this but fond craking, when yow bring no proofe to make good this your ſaying? Moreouer when yow are forced to graunt that the ancient Fathers belieued that ſinnes were purged away in the other life by fire, yow cannot denie but that they allowed of à Purgatorie after this life; which is the maine point which we ſtand for: as concerning the Nature and qualitie of the fire wherwith ſinnes are ſo cleanſed after death, whether it be the ſame wherwith the Diuell and his Angells are tormented, or whether it be that which ſhall burne the world at the laſt day, or whether any other, we make it not any point of our beliefe, as here after shalbe shewen more at large.

ANSWER. pag 171. *The ancienteſt memoriall that Bellarmine bringeth of Purgatorie (the places which he hath abuſed out of the Canonicall and Apocryphall Scripture onlie excepted) is out of Plato, Cicero, and Virgil.*

REPLY. Is it ſo great à crime, I pray yow, to confirme à point of chriſtian beliefe by the ſayinges or opinions of heathen writers? did not S. Paule do the like Act. 17. v. 28. when by the teſtimonie of à heathen Poet he proueth that we haue our liuing, our mouing, and our being in God? Truly if yow be as well ſeene in the writinges of the ancient as moſt men do eſteeme yow to be; yow may eaſilie find out many places wher the Holie Fathers do familiarlie practiſe the ſame, and conſequentlie do condemne yow of great vanitie for carping at the learned Cardinall when he followeth their example herein, and maketh vſe of ſuch like authorities to shew that the verie infidells themſelues are more apt to conceaue the true meaning of Gods word (from whence Plato apprehended his iudgment of Purgatorie, witneſſeth Euſebius) then our litigious Proteſtants are, who nether will admitt for true Canonicall Scripture what is ſuch indeed, nor yet will allow any other interpretation therof but ſuch as their owne partiall braines do begett: what ſoeuer others bring, how well grounded ſoeuer it be, muſt be ſhifted of with the bald cenſure of *abuſing Canonicall and Apocryphall Scripture*, without any better reaſon at all: but if the Cardinall had abuſed any place of Scripture in this matter, it had beene your part to haue pointed out the ſame vnto vs, and to haue diſproued his doctrin by ſolid reaſons, if yow would haue vs to eſteeme yow as ſound in

g *Euſebius de præparat. lib. 12. cap. 3.*

in conuincing, as here yow shew your self forward in idle craking.

The ancienteſt memorialls of Purgatorie which next after the Apoſtles tymes the h *Cardinall bringeth, are out of Tertullian in the* 17. *Chapter of his booke de anima, and Origen in diuers places.*

ANSWER.

h *Bellarmin. lib.* 1. *de Purgatorio cap.* 7. & 10.

This paſſeth beyond *craking*, and moſt ilfauoredly *cracketh* the truth: for firſt of all the Cardinall i bringeth S. Clement, and S. Dionyſius, who both were neerer à greate deale to the Apoſtles then Tertullian was. Secondly he alleadgeth not for proofe of Purgatorie any authoritie at all out of Tertullians booke de anima: nether is ther any ſuch thing to be found in ether of thos two chapters which yow do cite to make good this your fable. Thirdly nether yet doth he alleadge Origen to proue the Doctrin of Purgatorie, but after hauing alleadged the ſentences of diuers ancient Fathers confirming the ſame doctrin, without making the leaſt mention of Origen, or yet of Tertullian in that his booke de anima, he proceedeth to anſwer the obiections of Caluin, and of Peter Martyr, amongeſt which one was, that the Fathers made no mention of Purgatorie at all: which the Cardinal proueth to be moſt falſe by the expreſſe teſtimonies of many both Greeke and Latin ancient writers, and amonge the reſt he produceth aſwell Origen, as alſo Tertullian in that his booke de anima. Thes three vntruthes vttered by yow in ſo short à period, may eaſily inſtruct the Reader what he is to iudg of that which yow deduce from ſuch worthy principles as they be: chiefly whē yow collect frō thence that k *Origens Purgatorie*, which is Hell, *reſembleth the Purgatorie of the Pope ſo neerely, that the wiſeſt of his Cardinalls is ready to miſtake the one for the other.* But leſſe wit then that of the wiſeſt will keepe any one from being miſtaken in the diſcouerie of thes your *craking* fopperies.

REPLY.

i *Bellarmin. ſupra cap.* 6.

k *Anſvv. pag.* 172.

S. Auguſtin diſputeth againſt many errours concerning Purgatorie, proouing that wicked men, of what profeſſion ſoeuer, ſhalbe punished with euerlaſting torment.

ANSWER. *pag.* 172.

But when S. Auguſtin, for all that, giueth ſuch expreſſe teſtimonie of à clenſing of ſinnes by temporarie and Purgatorie paines euen after this life, as in the forgoing Section hath been produced, what other can any one think it to be in yow but importunat *craking*, to diſcourſe of his diſputing againſt other errours, which are condemned and deteſted in our Catholike Church euen to this day?

REPLY.

S. Auguſtin ſeemeth to doubt, at leaſt, whether ſoules endure any fire of purgatorie tribulation in the other world, &c.

ANSWER. *pag.* 173.

No man that hath read S. Auguſtin can doubt but that here yow wrong the holie Father moſt abſurdlie: for in all the places by yow alleadged he maketh no doubt of Purgatorie it ſelf, but onlie of the

REPLY.

nature and qualitie of the paine wherwith ſoules are torm̃ented therin, as hath beene long ſince made knowen vnto the world, not onlie by Cardinall Bellarmine [l] in Latin, but alſo, before him, by Doctour [m] Harding in his *Confutation of the Apologie of the Church of England*, wher this your abuſiue handling of S. Auguſtin hath beene long ſince corrected in your forefathers after this maner. Where ye make S. Auguſtin verie vncertaine in this point as though he ſaid, ſometyme ther is ſuch à certaine place, ſometyme ther may be ſuch à one, ſometyme he doubted of it, ſometyme plainly denyed any ſuch to be: ether ye vnderſtand not S. Auguſtine, or ye ſay contrarie to your owne knowledge. Verily ye be too bolde with him. Firſt that he denyeth Purgatorie, that is falſe. And wher ye alleadge [n] Hypognoſtica in the margent of your booke, read it once againe at my requeſt, and your ſelues will ſay the place proueth not your purpoſe. The Author of that worke, whether he were S. Auguſtine, which Eraſmus belieueth not, or whoſoeuer he was, denyeth not Purgatorie, but that after the day of generall iudgment ther is any place of euerlaſting reſt or paine, but the kingdome of heauen and hell, that he denyeth: which we alſo denie. And ther he ſpeaketh againſt the Pelagians, who as S. Auguſtine writeth of them *ad Quoduultdeũ* [o], promiſed to infants dying without baptiſme à certaine euerlaſting, and bleſſed life without and beſides the kingdome of God. Which Hereſie in ſundrie places he reproueth. It ſemeth the word *Purgatorium*, noted in the margent of that booke by the vnlerned * printer, begiled yow. Which sheweth how profoundlie ye be ſeene in the Doctours. Touching that he doubted, how and wherof he doubted, this is the truth. Of Purgatorie S. Auguſtine doubted not, that is to ſay of temporall paines, which they ſuffer, that reteining the foundation haue builded theron timber, hay, and ſtubble; Nether doubted he but that the dead in ſuch caſe were relieued by the charitie of their liuing freinds, as by Sacrifice of the Aulter, almes, and prayer. The thing he doubted of touching this matter, is this. Whether thos temporall paines do onlie punish for the ſatisfaction of the iuſtice of God, or alſo do purge and correct the ſoules of the dead in ſuch wiſe as temporall paines are wont to do in this life, with which they that be punished, being [p] *reſtrained* and *holden back*, as himſelfe ſpeaketh, be corrected. Which alſo he calleth [q] *Ignem ſecularia, hoc eſt, delitias amoresque terrenos, & cætera huiuſmodi concremantem atque exurentem, à fire that burneth and conſumeth away worldly thinges, as the delites, and earthly pleaſures that we loue, and ſuch other the like.* Of thos paines, or of that fire, or rather of that qualitie and effect of the fire after this life he doubted, as for example. Ther is ſome one who loueth Chriſt aboue all thinges, but therwith alſo he loueth wife. Children,

l *Bellarm. de Purgatorio lib. 1. cap. 6. & 9.*

m *D. Thom. Harding. Confutation of the Apologie. Second part fol. 119 b printed at Antuuerp. an. 1565.*

n *Lib. 5. Hypognoſtikon.*

o *Hæreſi 88.*

* *Or rather by Eraſmus.*

p Coërciti.

q *De Ciuitate Dei lib. 21 cap. 13. & 26. in Enchirid. cap. 68. 69. De Fide & operib. c. 16.*

Children, houſes, landes and goods, and that aboue the meaſure which he ought to kepe. For ſuch à man in this preſent tyme, it is eaſilie perceaued how the fire of tribulation may burne, and trouble and withall heale and amend his ſoule, becauſe the ſickneſſe of wife and Childrē, or loſſe of his temporall goods wilbe ſuch à greefe vnto him, that the ſmart therof may teach him for euer after, to loue more ſoberlie and moderatlie thos worldlie giftes and commodities. But now whether the ſmart and ſorow of thinges left behind, which proceeded in this life of carnall affection, remaine alſo to the ſoules after their departure from the body, wherof S. Auguſtine sheweth himſelfe to ſtand in doubt in Enchiridio ad Lawrent. capite 68. and 69. and whether the fire which ſoules feele in Purgatorie as it payneth them, ſo alſo do by degrees diminish and correct thos venial and ſecular affections, which they caried with them at their death, or whether death it ſelf do ſo end them as ther remaine not any correction of the mind yet being vicious, but onlie the punishment of the ſinne paſt: that is the thing wherof S. Auguſtin ſeemeth to haue doubted. In effect his queſtion is whether the fire of Purgatorie be not double: the one which puniſheth the veniall ſinne paſt, the other which diminisheth and taketh away the affection of ſinne yet remaining. Of the firſt he doubteth not: of the other he ſaith: *Non redarguo quia forſitan verum eſt. I ſay not againſt it, for peraduenture it is true.* Hitherto D. Harding: whos words may ſuffice to let the Reader vnderſtand how corruptlie yow endeauour to excuſe your owne ſtaggering, by imputing the like weakneſſe vnto the Holie Fathers, when as they walk moſt vprightly and reſolutlie through the whole queſtion without ſtop or ſtammering, as may be ſeene in thos ſayings which we haue produced heretofore out of S. Auguſtin.

1 *De Ciuitate Dei lib. 21. cap. 26.*

ANSWER. *S. Cyrill deliuereth this as the certaine ground of our hope, that we ought to belieue that the ſoules of the ſaints when they are departed out of their bodies are commended vnto Gods goodneſſe, and that after death we ſhalbe in the handes of God, &c.*

pag. 174.

REPLY. We haue reſolued all readie out of S. Auguſtine, that how ſoeuer ſome may dye ſo perfect that they neede no Purgatorie, ſome ſo vngodlie that Purgatorie may not auayle them; yet others may depart in ſuch à middle eſtate betwixt thes extreames, that they may be found to be both free from Hell, and as yet not meete for heauen. Now the ancient Fathers often tymes make mention of the firſt, and of the laſt, without ſaying any thinge of the middle, partly becauſe their diſcourſe tended another way, and partly becauſe they ſuppoſe the middle ones to be comprehended amonge the firſt, forаſmuch as after

f *So S. Gregory in the forgoing Sectiō, ſpeaking of the ſoules departed, maketh mention only of ſuch as goe ether to hell or to Purgatory, can he be ſaid*

thinke to haue held that none goe to heauen without any Purgatory?

death they are assuredly commended vnto Gods goodnesse, and are in hands of God, and at last shalbe brought to the perfect fruition of
t Bellarm. lib. 1. de Purgatorio c. 9. heauenly blisse. For as Cardinall Bellarmine t, answering the like Obiectiones, doth teach, ioy and rest is giuen presently after death vnto all thos that depart in true Charitie, because they are forthwith made secure of their euerlasting saluation, which begetteth in them an vnspeakable consolation and ioy: yet all receaue not this ioy alike, but in a differēt maner according to the diuersitie of their merits: for to some it is giuen without any mixture of sorow; to others it cometh mixed with a transitorie paine, as we haue formelie declared

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A discouerie of vntruthes, and impertinencies in the Answerer.

SECT. IV.

AFter rumbling and iustlinge with the ancient Fathers, our Answerer, finding no rest for himselfe amonge them, starteth out of the appointed lists of the first fiue hundred yeares after Christ, and falleth a quarrelling with writers, Doctours, and Pastors of later tymes: and allthough he cannot deny but that they granted all of them that ther was a Purgatorie after this life, which is the only thing wherin the whole Controuersie doth consist, yet will he needs weaue vp a discourse to shew that their opinions did varie aswell concerninge the nature and qualitie of such sinnes as are thet to be purged, as also concerning the place wher Purgatorie is, and by what maner of punishment soules are clensed therin: which be all but by-questions, and nothing to the purpose, as here we will declare.

ANSWER. pag. 175. *The first whom we find directlie to haue held that for certaine light faults ther is a Purgatorie fire prouided before the day of iudgment, was Gregorie the first.*

REPLY. Not I, but S. Gregorie himself will shew that here yow speake not truth, when yow call him the first that held this opinion: for he, as we haue heard, alleadgeth S. Augustin for the same, declaring therby that this Doctrin of Purgatorie was held in the Church of God long before his tyme. Yea that which we haue alleadged both out of S. Augustin, and out of other more ancient Fathers, being well considered, will not permit this your saying to passe for truth. For example, when
a See S. Augustin. aboue pag. 439. S. Augustin affirmeth it a *to be euident* that some for their smaller sinnes *are purged after death by temporall punishment sustained in their soule be-*

fore

fore the day of iudgment, doth he not deliuer our Doctrin of Purgatorie as plainely euerie whit as S. Gregory, whom here yow make the first author therof?

ANSWER. *It was Gregories imagination that the end of the world was then at hand. And this he assigneth for the reason why in thos last tymes so many thinges were made clere touching the soules, which before lay hid. But as we se that he was plainely deceaued in the one of his conceits: so haue we iust cause to call in to question the veritie of the other.*

REPLY. But if S. Gregorie was mistaken in that his conceit, to wit *that the end of the world was then at hand*, surely S. Paule was farre more mistakē whenas he taught that b *The endes of the world were come*, six hundred yeare before S. Gregories tyme; and S. Iohn also, when he imagined that c *The last hower was at hand*, and therfore yow may pretend as iust à cause to call into question the veritie of their Doctrin, as this of S. Gregories, if yow haue no better reasons then thes.

b 1. *Corinth.* 10. v. 11.
c 1. *Iohn.* 2. v. 18.

ANSWER. *The Scripture hath informed vs that à people for inquirie of matters should not haue recourse to the* d *dead, but to their God, to the law, and to the testimony.*

d *Esai.* 8. 18. 20.

REPLY. Can yow shew wher ether S. Gregorie, or any other of our side informeth any thing to the contrarie? if yow cannot (as we know for certaine yow cannot) this your maner of alleadging Scripture against vs may be shewen forth to the vew of the world for most idle and impertinent.

ANSWER. *But it is not Gods maner to send men* e *from the dead to instruct the liuing, but to remit then to Moyses, and the Prophets, that they may heare them.*

e *Luc.* 16. 29. 30.

REPLY. S. Gregorie maketh no mention of any that were sent from the dead to instruct the liuing in any point belonging to Moyses, and the Prophets, but only of soules that appeared vnto their liuing freinds, and demanded the assistance of their pietie to helpe them out of thos paines of Purgatorie which then they sustained: which discouereth that yow are more disposed to make vse of the Scripture to wrangle and cauill, then any way to teach your Reader the truth of that which yow haue in hand. S. Gregorie by your owne Confession teacheth *directly* that ther is à Purgatorie fire prouided before the day of iudgment for certaine light faults; S. Augustine taught the same long before S. Gregorie, and both of them confirme this their doctrin by plaine and manifest texts of Scripture, and this is that which we defend as an article of our beliefe against yow, and which your haue taken in hand to disproue, though hitherto yow haue not brought any one word to that purpose. Well let vs listen à litle further

ther vnto yow, to se if ther be any hope that yow will amend this your wonted fault of ranging farre from the right question.

ANSWER. pag. 176. *Neither is it to be passed ouer, that in thos apparitions, and reuelations, related by Gregorie, ther is no mention made of any common lodge in Hell appointed for purging of the dead (which is that which the Church of Rome now striueth for) but of certaine soules onlie that for their punishment were confined to bathes, and other such places here vpon earth; which our Romanist may believe of they list, but must seeke for the Purgatorie they looke for somewhere else.*

REPLY. It cannot choose but be à great confirmation of our Catholike Doctrin, in the iudgment of an indifferent Reader, to se that yow are not able to speake any thing against the same without planting an vntruth for the chiefe groundwork of your discourse. Here yow say that *the Church of Rome striueth* to make Purgatorie to be *à common lodge in Hell appointed for purging of the dead:* from whence yow infer that such apparitions and reuelations as are related by S. Gregorie serue not to proue our Purgatorie, being *of certaine soules onlie that for their punishment were confirmed to bathes, and other such places here vpon earth*, and not to any common lodge in Hell. But it behoueth yow to shew from whence yow learne that the Church of Rome doth hould Purgatorie to be such *à common lodge in Hell* as here yow dreame of, otherwise I know not how to saue your credit, or how to free yow from the foule disgrace of forgerie. Cardinall Bellarmin propounding the Question: f *Vbi sit Purgatorium, wher Purgatorie is placed*, answereth that g *Herof the Church hath determined nothing at all, and that therfore ther be diuers opiniõs concerning the same.* Which is confessed also by al the diuines of our side, amongest whom our Swarez for him self, and for his fellowes, giueth this discharg, h *Concerning the place of Purgatorie*, saith he, *ther is nothing to be found determined in the Holy Scripture, nor yet by any definition of the Church, and therfore it is à matter as yet disputable amonge Diuines.* Behould now how truly yow gaue forth that *the Church of Rome striueth* for à thing, which as yet is known en to remaine indifferent and disputable. Nether will any learned Diuine approue your collection that becausse some soules are confined to certaine places here one earth to be purged, as S. Gregorie relateth, therfore no common lodge of Purgatorie is any where ells to be granted: for by the same argument yow may aswell make good that ther is not any common lodge for the diuells, seing that some of them are certainly confined not only to the earth, but also to the ayer, water and other places, out of Hell, how soeuer they carie the torments of Hell with them, wher ells soeuer they abide, no otherwise then the blessed

f *Bellarmin. lib. 2. de Purgatorio cap. 6. initio.*

g De qua quæstione nihil Ecclesia definiuit, sunt autem multæ opiniones. *Bellarmin. ibid.*

h De hoc loco nihil in Scriptura sacra, vel definitione Ecclesiæ habetur: ideoque res hæc in disputatione Theologorũ vertatur. *Francisc. Suarez disput. 45. de Purgator. Sect 2.*

blessed Angells whyleſt they be miniſtring ſpirits here on earth, do ſe the face of the eternall Father who is in heauen.

ANSWER. *In the dayes of Otto Friſingenſis himſelf, to wit eleauen hundred yeares after Chriſt, the Doctrine of Purgatorie was eſteemed only à priuat aſſertion held by ſome, and not an article of faith generally receaued by the whole Church: for why should he elſe write of it in this maner?* i *That ther in his Hell à place of Purgatorie, wherin ſuch as are to be ſaued are ether only troubled with darkneſſe, or decocted with the fire of expiation, ſome doe affirme.* pag. 178.

i Otto Frinſingenſ. lib. 8. Chron. ca. 26

REPLY. Now ſurely this is paltrie ſtuffe, and, but that yow haue ſo ill à cauſe in hand, no way befitting your perſon. For how can yow hang thes together? Otto Friſingenſis writeth that in his tyme *ſome did affirme that ther is in Hell à place of Purgatorie*; therfore the Doctrine of Purgatory was then eſteemed only à priuat aſſertiō held by *ſome*. Who ſeeth not that here both vnlearnedly & deceitfully yow confoūd one queſtion with another; that is the doctrin of Purgatory, with the place of Purgatory? and becauſe the opinion which taught that Purgatory is à place in Hell, was eſteemed only à priuat aſſertiō of ſome, yow ſeeke to make your ſimple Reader belieue that the doctrin alſo of Purgatory was but à priuat aſſertion of ſome in like maner. But I ſuppoſe yow will meete with verie few of ſo shallow vnderſtanding, that will not be able to diſcerne your corrupt dealing herein: for, as I haue ſaid before, the queſtion whether Purgatorie be à common lodge or place in Hell, or whether ſoules be purged elſwher in other places vnknowen tovs, is not determined at all in the Catholicke Church euen to this day, and therfore, howſoeuer moſt Diuines do hould that ther is in Hell à place of Purgatorie, which is ſufficient to make the like opinion probable, yet doth it not goe beyond the nature of à priuat aſſertion of ſome, as not hauing any certaintie of faith annexed vnto it by the expreſſe authoritie of ether Scripture, or Church vniuerſall, but, for any thing we know, may ether be true, or yet may proue to be otherwiſe. Neuertheleſſe that ſome ſoules are after this life clenſed by temporall torments, and ſo made fit to enter into the kingdome of heauen, we challenge yow to shew vs one only Catholike writer of account, who euer yet denyed or doubted, euen from your alleadged Otto Friſingenſis vnto the verie Apoſtles themſelues; wheras we haue produced the generall conſent of the ancient Fathers both Greeke, and Latin, who liued with in the firſt fiue ages after Chriſt, and moſt manifeſtly held with vs maintaning the Doctrin of Purgatorie, and making it good by the ſacred authoritie of holy writ. And becauſe yow blush not from thes your vnſound, and vnſeemely premiſſes to deduce this moſt ridiculous concluſion, k *That the Purgatorie wher-*

k Anſvv. pag. 178

with the Romish Clergie doth now delude the world, is a new deuise, neu-
heard of in the Church of God, for the space of a thowsand yeares after the
birth of our Sauiour Christ, I shall desire the courteous Reader to walke with me awhile through thos ages which past betwixt the said Otto Frisingensis, and thos primitiue tymes whereof we haue already treated in the second Section, and I will shew vnto him, yea and to your selfe if yow please to keepe vs companie, by the vndoubted testimonies of most of the chiefe and choisest Authors of euerieage, that yow haue most vnworthily belyed the Church of God in auouching that for so long a space she *neuer* as much as once *heard* of Purgatorie at all.

We will begin with the Master of the sentences, who lined at once with Otto Frisingensis, and testified what the Church of God was then accustomed to heare, and to belieue, in thes words. l *Christ saith in the Ghospell, If any man sinne against the holy Ghost, it shall not be forgiuen him in this world, nor yet in the world to come, by which we are giuen to vnderstand, as the holy Doctours affirme, that some sinnes shalbe forgiuen after death vnto such as by good deedes in this life, haue deserued to receaue pardon of the like sinnes. Moreouer S. Augustine affirmeth of such as do build wood, hay, and stubble, that they shall meete with a fire of transitorie tribulation, which will consume such combustible workes as men carie with them out of this life in the fire.*

l Christus in Euāgelio inquit: *Qui peccauerit in Spiritum sanctum, nō remittetur ei neque in hoc sæculo neque in futuro.* Ex quo datur intelligi, si cut sancti Doctores tradunt, quod quædam peccata in futuro dimittentur, si bonis actibus meruerunt in hac vita dimittantur iis. De illis etiam qui ædificant ligna, fœnum, stipulam, dicit Augustinus, quod iguem tribulationis transitoriæ inuenient, cremabilia ædificia quæ secum portauerunt homines, cremantem. *Petrus Lombard. lib. 4 Dist. 21 A.*

Richardus Victorinus was somewhat elder then the Master, and his testimonie is this. m *No man will dare to deny, but that all soules do receaue ether a good or an euill sentence at their departure from hence, and that euerie one goeth ether to punishment, or to comfort: yet some are to be punished, and so to be saued, being clensed by punishment: for which cause that fire is called Purgatorie, by which the rust of sinne is consumed away in them.* n *Yet this we haue for certaine that no man who hath done euill workes can be clensed by Purgatorie fire, vnlesse he did truly repent for his sinnes committed. And indeed repentance alone is able to procure that the euill worke may be consumed, and clensed away by Purgatorie fire.*

A litle before Richardus went Hugo Victorinus, who was abbat

m Illud non audebit aliquis negare, omnes in exitu animas vel bonam vel malam sententiam accipere. vnamquamque vel ad supplicium, vel ad refrigerium ire: sed puniendi quidam atque saluandi ordo ipso quo puniuntur purgantur. Vnde & ignis ille purgatorius dicitur, per quem in eis peccati rubigo consumitur. *Richard. Victorin. Tractat. de Iudiciaria potestate.* n Illud pro certo habemus, quod quilibet malus operatione per ignem purgatorium purgari non possit, nisi de perpetratis malis veraciter pœnituerit. Sola quidem pœnitentia facit vt malorum perpetratio purgatorio igne consumi, atque deleri possit. *Idem in illud 1. Corinth. 3. Si cuius opus arserit.*

but of the same Monastery wherin the said Richard liued, and writeth so distinctlie of this matter, that who so heareth him will not doubt that the Church of God in his tyme did absolutly professe the same which we do hold at this day, aswell concerning the assurance of the Doctrine, as the vncertainty of the place of Purgatorie. o *Ther is*, saith he, *another paine after death which is called Purgatorie, wherin such as departed hence with certaine faults, yet were iust and predestinated vnto life, are tormented for a tyme, that they may be clensed.* Behould here the Doctrine of Purgatorie: now for the place he declareth his owne opinion in this maner. *The place of Purgatorie is not determined, nor agreed vpon at all, although it hath oftentymes beene reuealed by many examples and apparitions of such soules as indured the like paine, that it is inflicted vpon them in this world: and perhaps it wilbe the more probable opinion to beleue that euerie soule is punished in the same places wher they sinned: and if ther be any other places for such punishment as this, they cannot be easily assigned.*

o Est alia pœna post mortē, quæ purgatoria dicitur, in qua qui ab hac vita cum quibusdam culpis, iusti tamen ad vitam prædestinati exierunt, ad tempus cruciantur vt purgentur. Cuius locus omninò determinatus non est, nisi quia multis exemplis, & reuelationibus animarum, in eiusmodi pœna positarum, sæpenumero monstratū est in hoc mundo illam exerceri: & fortassis probabilius erit, vt in iis potissimum locis singulæ pœnam sustinere credantur, in quibus culpam cōmiserunt. Alia verò, si qua

S. Bernard liued about the same tyme, and testifieth that the denyall of Purgatorie was plaine Heresie; For rehearsing and refuting the Heresies of the Petrobrusians, p *They do not beleue*, saith he, *that ther remayneth any Purgatorie fire after death, but will haue the soule, as soone as it is out of the bodie, to passe ether to rest, or else to damnation. But let them inquire of him, who said, that ther is a kind of sinne which shall not be forgiuen in this world nor in the world to come, to what end did he say this, if ther be no remission nor clensing of sinne in the other world?* q *Know ye for certaine that such sinnes as are here neglected, shall after this life be payed a hundred fould in Purgatorie places, euen to the last farthing.*

Against the same Heretikes also doth Venerable Peter of Cluniac write thus. r *They be enuious, not only to the saluation of the liuing,*

sunt harum pœnarum loca, non facilè assignantur. *Hugo Victorin. de Sacramentis Fidei, l. 2. part. 16. c. 4.* p Non credunt ipsi purgatorium restare post mortem, sed statim animam solutam à corpore vel ad requiē transire, vel ad damnationē. Quærant ergo ab eo qui dixit quoddā peccatum esse, quod neque in hoc seculo, neque in futuro remitteretur, cur hoc dixerit, si nulla manet in futuro remissio purgatioue peccati? *S. Bern. ser. 66. in Cant.* q Illud etiam scitote, quia post hanc vitam in purgabilibus locis centupliciter, quæ fuerint hic neglecta, redduntur vsque ad nouissimum quadrantem. *Idem sermone de Obitu S. Humberti.* r Non solum viuorum saluti, sed & mortuorum spei inuident, & vniuersorum communes & publici hostes effecti, non tantum viuos occidere, sed & ipsos mortuos, si possibile esset, rursus extinguere moliuntur. Adsunt mortalibus, vt cito moriantur: mortuis ne ad vitam respirare audeant aditum intercludunt, &c. Hoc faciunt quando Altaris Sacrificia, Oblationes, Orationes, Eleemosynas, vel reliqua bonorum bona viuorum, bonis mortuis prodesse non posse contendunt, & Ecclesiæ Christi tam celebrem, tam antiquum ab ipso Christo, imò ante Christum ab eius cultoribus obseruatum morem, vniuerso orbe mediante, contemnunt, &c. Orat Ecclesia pro requie vel gloria membrorum suorum ad statum vitæ alterius translatorum, & quos fide & charitate ad membra Domini sui pertinere cognoscit, à fructu suorum bonorū operum non excludit. Vt sicut abiectos à facie Dei, concordans iustitiæ Dei, à memoria sua abiicit: sicut perfectos coram facie Dei, certa de misericordia Dei, auxilio suo non indigere cog-

noſcit: ſic laborantes ſub iudicio Dei, confiſa diuitijs bonitatis Dei, quibus poteſt modis iuuare contendit. Habet inde authoritatē ex verbis Domini Dei ſui à quo per Euangelium audit remitti peccata non ſolum in hoc ſeculo, ſed etiam in futuro, &c. *Petrus Cluniacenſis Epiſt. ad Arelatenſem Epiſcopum contra Petrobruſianos.*

but to the hope alſo of the dead, and ſo becoming publike and profeſſed enemies vnto all, they ſeeke not only to kill the liuing, but alſo to murther the verie dead againe, if it were poſſible. This they doe, when they deny that the Sacrifice of the Altar, Obligationes, Prayers, Almes, and others good workes of godly men doe bring profit to the dead, and when they ſet at naught ſo worthy a cuſtome of Gods Church, which is ſo ancient that euen from our Sauiours tyme yea before his coming it ſelf, it hath beene obſerued by his ſeruants: not conſidering that the whole world exclaimeth out againſt them for this their contradiction. The Church prayeth for the refreshment and glorie of her members after that they be tranſlated to the ſtate of the other life, nether doth ſhe exclude from the benefite of her good workes thos whom ſhe acknowledgeth by faith and charitie to appertaine vnto the body of her Lord, and euen as conforming her ſelf to Gods iuſtice, ſhe reiecteth from her memorialls all thos deceaſed who are caſt out from the face of our Lord, and, being certaine of Gods mercie, is aſſured that the perfect ſoules, that ſtand now in the ſight of God, haue no neede of her help; ſo hauing a full confidence in the riches of the Diuine Goodneſſe, ſhe laboreth with all her might to help ſuch as ſuffer yet vnder the iudgment of our Lord. For which ſhe hath her authoritie from the wordes of her God himſelf, by which ſhe heareth it declared in the Ghoſpell Math. 12. v. 32. that ſinnes are forgiuen not only in this world, but alſo in the world to come.

Thus thes worthy men: but let vs mount vpwards, and we ſhall find what Radulphus Ardens preached for Catholike doctine aboue threeſcore yeares before S. Bernard, and Venerable Peter. [t] *They,* ſaith he, *who in this life are hindred from the way of God by worldly cares and carnall affectiones, when they ariue to the end of their courſe, that is when they dye, for the moſt part they doe not forthwith receaue their croune, but are firſt cleanſed in Purgatorie fire from the ſpots which do ſtick vnto them by reaſon of the ſaid worldly cares and affections, and ſo at laſt they come to be crowned.*

Qui propter curas & carnales affectus à via Dei aliquantulum retardantur, quando ad metam ſtadij, id eſt, ad mortem veniunt, plerumque non ſtatim brauium accipiunt, ſed à maculis quas ex curis & affectibus carnalibus cõtraxerunt, in igne purgatorio purgantur, & ſic tandem brauium cõſequuntur *Radulph. Ardens in Dominica Septuageſima.*

Somewhat before Radulphus went Petrus Damianus, that worthy Cardinall of the Roman Church, and Bishop of Oſtia, who giueth this ſound admonition to ſuch as deſire to haue eaſie Penances enioyned vpon them by their Ghoſtly Fathers: [r] *Doe not deceaue thy ſelf,* ſaith he, *when ether through the mildneſſe, or though the conuinencie of thy ſpirituall Father thow receaueſt à light Penance for thy grieuous ſinnes, ſeing that in Purgatorie fire thow muſt afterward pay, what here thow haſt not ſufficiently diſcharged: for the moſt high doth require worthy fruits of Penance at our handes.*

That

r Nec tibi blandiaris ſi grauiter peccanti leuior pœnitentia vel à manſueto, vel à diſſimulante dictatur, cum in Purgatorijs ignibus perficiendum ſit, quicquid hic minus feceris: quia dignos pœnitentiæ fructus quærit Altiſſimus. *Petrus Damianus Sermone de S. Andrea.*

That the beliefe of Purgatorie belonged to the common faith of the Church in the next age going before, we need no other testimonie then that of Luitprandus Ticinensis, when he relateth how u the Emperour Henry the first of that name being departed this life, his wife Mechtildis had many masses said for his soule, and *for the clensing away of his sinnes.*

u Mechtildis vxor regis pro defunctorum defuncti viri explatione celebre exequiarum officiū, viuamque hostiā Deo offerre non desiuit. *Luitprand. Ticinensis lib. 4. cap. 7.*

Stepping vp to the other age before this, we shall heare Rabanus, x *that famous Archbishop of Mentz*, testifie that the fact of Iudas Machabæus doth sufficiently declare, y *that we ought to pray for the faithfull after their death, and to giue almes, to the end that they, for whom thes thinges are performed, may be looſed from their sinnes. And our lord in the Ghospell speaking of blaſphemy against the holy Ghoſt, and shewing that it is an vnpardonable sinne, ſaith, Whoſoeuer shall ſpeake a word against the holy Ghoſt it shall not be forgiuen him in this world nor in the world to come: for when he affirmeth that one sinne may not be forgiuen, he sheweth that others may be pardoned both in this life and in the life to come.* Thus Rabanus, and before him Christianus Druthmarus. z *When it is ſaid that it shall not be forgiuen him in this life nor in the life to come, it must be vnderſtood that certaine sinnes are forgiuen in the other life: for what is denyed of one sinne, must consequently be vnderſtood of some others, as of an idle word, of idle viſibes, & ſuch like light sinnes.* And before Druthmarus, Haymo: a *There be many in Purgatorie fire, who began to do penance in this life, but being prevented by death, did not bring it to perfection, yet shalbe ſaued in the day of iudgment.* And Ambroſius Amſbertus before Haymo. b *Another fire is vnbeleeued to be, and another punishment, through which they now do paſſe to be clenſed, who liuing well in this world, did not yet eſchew ſmale sinnes, or did not waſh them away after they had committed them, or els fayled to fulfill the tyme of their penance.* And Alcuin before Amſbertus, expounding thos words of the Pſalmiſt, *O Lord rebuke me not in thyne anger*, ſaith that c *Anger ſignifieth euerlaſting paine in the wicked, Furie ſignifieth the fire of Purgatorie, and from both the penitent man requeſteth to be deliuered.*

x *So our Anſwerer pag. 16. doth ſtile him.*

y Quod poſt exitum vitæ præſentis pro fideliū peccatis exorandum ſit, & eleemoſynarum opus agendum, quatenus hi pro quorū remedio res agitur à peccatis ſoluātur, & præſens locus oſtendit, & in Euangelio Dominus vbi de Spiritus ſancti blaſphemia, irremiſſibile illud peccatū oſtendens, ait Qui dixerit verbū cōtra Spiritum ſanctum, &c. Cum enim dixerit vnum illud irremiſſibile peccatum, oſtendit alia tam in præſenti, quàm in futura vita poſſe remitti. *Rabanus Maurus ad cap. 15. lib. 2. Machabæorum.*

z Quod dicitur non remittendum neque in hoc ſeculo neque in futuro, datur intelligi de quibuſdam peccatis in alia vita remiſſionem. Quia quod de vno negatur, conſequens eſt vt de aliquibus poſſit intelligi, ſicut de otioſo ſermone, & concupiſcentijs, de leuibus peccatis *Chriſtianus Druthmarus in Matthæum. cap. 34.*

a Multi ſunt in igne purgatorio, qui pœnitentiam hic inchoarunt, ſed ſurripiente mortis articulo non ad effectum perduxerunt, qui in die iudicij ſaluabuntur. *Haymo lib. 2. in Eſaiæ cap 28.*

b Alius ignis vel aliud ſupplicium eſſe creditur, per quod nunc purgandi tranſeunt illi qui hic rectè vixerunt, & tamen minima peccata vel non vitauerunt, vel commiſſa non diluerunt, vel certè tempus pœnitentiæ in lamentis nō expleuerunt. *Ambroſ. Amsbert. in Apocalip. lib 9. c. 20.*

c Ira æternam impiorum ſignificat pœnam: furor ignem purgatorium: & de vtraque vir pœnitens liberari ſe à Deo poſtulat. *Alcuin. in pſalm. primam pœnitentialem.*

And Venerable Bede before Alcuin; d *Although*, saith he, *ther be no hope of pardon for the wicked and vngodly after death, yet ther be some who may be absolued from smaler sinnes wherwith they were burthened at their decease, that is by being chastised by punishment, or pardoned by the prayers, almes, and masses of their freinds: but to whom soeuer this happeneth, it happeneth before the day of iudgment, and for lighter faults.* And againe: e *They are chastised in Gods anger*, saith this holy Doctour, *who haue Christ indeed for their foundation, yet build ther vpon not only gold, siluer, and precious stones, but also intermingle ther with wood, hay, and stubble, that is they committ veniall sinnes smaler or greater: & therfore it is necessarie that such like be chastised in anger, to wit in Purgatory fire now in the meane tyme before the day of iudgment, to the end that whatsoeuer is vncleane in them, may be burned away by that fire, and so they may be found worthy to be placed among thos who shalbe crowned on the right hand. Nether is it without cause that Dauid feareth this correction so much: for he considered that it wilbe more grieuous, then if all the torments, which ether Malefactours, or holy Martyrs haue euer yet suffered, were heaped together.*

Ascending further I meete with S. Iulianus Bishop of Toledo, whos testimony is this. f *That ther is a Purgatorie fire, we know it is euidently defined by the sentences of many writers, amonge whom the excellent Doctour S. Augustin, howsoeuer he granteth that it may happen to the faithfull euen in this life, yet doth he also conclude that some will feele it after death. And withall he protesteth that the like Purgatorie fire (though some men make but litle account of it) is yet farre more grieuous, then any torment of this life how great soeuer.*

More ancient is the testimony of the holy Bishop S. Eligius in these words. g *Let vs purifie our selues from all vncleanesse both of body and soule, that we may not be burned ether with eternall fire, which God forbid, or yet in that transitorie fire of Gods iudgment, wherof the Apostle said, The fire will*

d Etsi impijs post mortem spes veniæ non est, sunt tamen qui de leuioribus peccatis quibus obligati defuncti sunt possunt absolui, vel pœnis videlicet castigati, vel suorum precibus, eleemosynis, Missarum celebrationibus absoluti. Sed hæc quibuscunque fiunt, & ante iudicium, & de leuioribus erratis fiunt. *Beda in Prouerb. Salomonis lib. 2. c. 11.*

e Corripiuntur in ira Dei, qui Christum fundamentum habent, sed non tantùm aurum, argentum, lapides pretiosos superædificãt: sed etiam intermiscẽt ligna, fœnum, stipulas, id est, committunt quædam venialia peccata grauiora & leuiora. Et ideo necesse est, vt hi tales in ira corripiantur, id est in Purgatorio igne nunc interim ante diem iudicii ponantur, vt quæ in eis immunda sunt, per illum exurantur, & sic tandem idonei esse cum his, qui in dextera coronandi sunt, inueniantur. Nec immeritò tantum timet iste hanc correctionem, quia attendit eam esse grauiorem quàm quicquid vnquam passi sunt latrones, vel sancti Martyres. *Idem ad psalm. 37.*

f Purgatorium ignem post mortem esse, multorum tractatorum cognouimus sententiis euidenter definitum, inter quos Augustinus Doctor egregius, licet eum in hac vita fidelibus accidere posse testetur, tamen & post mortem definit eum quibusdam esse futurum, contestans quod ignis ille Purgatorius, qui nunc à quibusdam contemnitur, & paruus putatur, multo grauior existat, quam quicquid homo potest pati in hac vita. *S. Iulian. Toletan. lib. 1. Prognost. cap. 14.*

g Mundemus nos ab omni inquinamento carnis & spiritus, vt nec ab æterno, quod abit, & nec ab illo transitorio igne exuramur. De quo igne iudicii Dei Apostolus ait, *vniuscuiusque opus quale sit ignis probabit*, quod de igne Purgatorio eum dixisse non est dubitandum. *S. Eligius Hom. de Cœna Domini ad clerum & plebem.*

will try euery mans worke of what qualitie it is. VVher we muſt not doubt but that he ſpeaketh of Purgatorie fire.

We haue alſo the no leſſe graue, and withall more ancient, authoritie of S. Iſidorus Biſhop of Ciuil, who by this his teſtimonie maketh the matter moſt plaine. h *VVe beliewe*, ſaith he, *that to offer ſacrifice for the obtayning of reſt for the ſoules of the faithfull departed, and to praye for them is à tradition of the verie Apoſtles themſelues, foraſmuch as it is obſerued now by all the world; and the Catholike Church doth practiſe it in euery place: which ſurely vnleſſe she firmely beliewed that the ſinnes of the dead might be remitted vnto them after this life, would neuer giue almes, nor offer ſacrifice for their ſoules as she doth. For when our lord ſaith, who ſo shall ſinne againſt the holy Ghoſt, it shall not be pardoned him in this life nor in the life to come, he euidently sheweth that ſome shall obtaine pardon of their ſinnes in the other world, being clenſed by Purgatorie fire.*

And here S. Gregorie, though he hath already declared his mind vnto vs aboue, yet will he not ſuffer vs to paſſe by him without giuing vs another faithfull teſtimony in confirmation of the truth, and to the confuſion of falshood. Thus then wrote he à few yeares before S. Iſidorus. i *Looke in what ſtate à man departeth this life* (he meaneth for mortall ſinnes vnremitted) *in the ſame ſtate he shall appeare in iudgment. Yet for all that we muſt beliewe that ther is à Purgatorie fire before the ſaid iudgment, for the clenſing of certaine light ſinnes, becauſe the eternall truth doth ſay that if à man ſpeake blaſphemy againſt the holy Ghoſt, it shall not be forgiuen him in this world, nor in the next. By which ſaying we are giuen to vnderſtand that ſome ſinnes may be forgiuen in this world, and ſome in the world to come: for when forgiueneſſe is denyed after this life to one ſinne, it followeth by good conſequence, that ſome other ſinnes may obtaine forgiueneſſe.*

And wher our Anſwerer affirmeth that S. Gregorie was the firſt who directly held this doctrin, we ſummon him before that graue Senatour, and Conſull Boëtius Seuerinus, who condemneth him of vntruth herein, by declaring what he had learned of the Roman Church, almoſt à hundred yeare before S. Gregorie had any charg therof. For bringing in the ſcholler demanding this queſtion of his maſter, k *Doeſt thow hould that ſoules after death, being departed from the body, do not endure any torment at all?* he maketh the maſter to Anſwer in this ſort: *I hould that they endure great torment: for ſome are punished with bitter*

h Sacrificium pro fidelium defunctorum requie offerri, vel pro ijs orare, quia per totum hoc orbem cuſtoditur, credimus quod ab ipſis Apoſtolis traditum ſit. Hoc enim vbique Catholica tenet Eccleſia, quæ niſi crederet fidelibus defunctis dimitti peccata, non pro eorum ſpiritibus vel eleemoſynam faceret, vel Deo ſacrificium offerret. Nam cũ Dominus dicat, *Qui peccauerit in ſpiritum ſanctum non remittetur ei, neque in hoc ſeculo, neque in futuro*, demonſtrat quibuſdam illic dimittenda peccata, & quodam purgatiuo igne purganda. *S. Iſidorus Hiſpalenſis de officijs Eccleſ. lib. 1. cap. 18.*

i Qualis hinc quiſque egreditur, talis in iudicio præſentatur. Sed tamẽ de quibuſdam leuibus culpis eſſe ante iudicium Purgatorius ignis credendus eſt, pro eo quod veritas dicit, *quia ſi quis in ſancto ſpiritu blaſphemiam dixerit neque in hoc ſeculo remittetur illi neque in futuro.* In qua ſententia datur intelligi quaſdam culpas in hoc ſeculo, quaſdam verò in futuro poſſe laxari. Quod enim de vno negatur, conſequens intellectus patet, quia de quibuſdam conceditur. *S. Gregorius lib. 4. Dialog. cap 39.* k *Diſcipulus.* Nullanè animarum poſt defunctum morte corpus ſupplicia relinquis? *Magiſter.* Magna quidem, quorum alia pœnali acerbitate, alia purgatoria clementia exerceri puto. *Boetius de conſolat. Philoſoph. lib. 4. Proſa 4.*

bitter paine, in hell; *others with clenſing mercie*, in Purgatorie. Orif yow pleaſe to haue the teſtimonie of an Eccleſiaſticall perſon, liſten vnto the holy Bishop of Arles S. Cæſarius, ſomewhat more ancient then Boëtius. l *In that tranſitorie fire*, ſaith he, *wherof the Apoſtle ſaid, he ſhalbe ſaued but ſo as by fire, deadly ſinnes are not purged, but ſmaler ſinnes only. And therfore they who are willing to be deliuered both from this eternall, and alſo from that Purgatorie paine, let them not committ mortall ſinnes, or, if they haue committed them, let them doe fruitfull penance in this life.* And if yow will haue the Bishop to goe accompained with his Prieſts behould a couple are here at hand. Firſt Iulianus Pomerius, who liued within the fift age, a litle after S. Cæſarius, ſaith thus. m *Such ſoules as haue not that perfection of ſanctity wherby they may deſerue to be receaued into Paradiſe immediatly after their depaxture from the body, nor yet haue perſeuered ſo wickedly and damnably in their ſinnes, that they are worthy to be condemned with the diuell and his Angells, after being clenſed by medicinable torments, through the efficacious interceſſion of the Church, ſhall receaue their bodies with bleſſed immortalitie, and being made partakers of the heauenly kingdome, they ſhall remaine therin without any diminution of their euerlaſting bliſſe.* And before Pomerius many yeares, Philippus Preſbiter: n *It may come to paſſe that a holy man may ſuddainlie depart out of this life without being throughlie clenſed from the like ſmaler ſinnes, which muſt be forgiuen him by our mercifull Lord in the other life. For that ſome ſinnes be pardoned in that iudgment, it ſeemeth to be declared by the authoritie of our Sauiour himſelf in the Ghoſpell, where he ſaith whoſoeuer ſhall blaſphemethe holie Ghoſt it ſhall not be forgiuen him in this world, nor in the world to come: which is ſo to be vnderſtood, that ſome ſmale ſinnes by the helpe of many good-workes, and by the interceſſion of the Saintes, may be forgiuen after death. VVhat ſinnes thes be, or of what nature, God onlie knoweth, who promiſed to pardon them.* And that it may appeare that we deale not ſcantly with yow, take this ſaying of the third Prieſt, yet more ancient then the former:

l In illo tranſitorio igne, de quo dixit Apoſtolus: ipſe autem ſaluus erit, ſic tamē quaſi per ignem, non capitalia ſed minuta peccata purgantur, &c. Et ideò, qui ab iſta pœna, & ab illa Purgatoria deſiderant liberari, capitalia crimina non admittant, aut ſi iam commiſerūt fructuoſam pœnitentiam agant. *S. Cæſarius Arelat. Homil. in illud Apoſtoli: ſi cuius opus manſerit, mercedem accipiet.*

m Spiritus illi qui nec tam perfectæ ſanctitatis hinc exeunt, vt in Paradiſum ſtatim poſt depoſitionē ſuorum corporū poſſint recipi, nec tam criminoſè ac damnabiliter viuunt, aut ita in ſuis criminibus perſeuerant, vt cum diabolo & Angelis eius damnati mereantur, Eccleſia hic efficaciter pro iis ſupplicante, pœnis medicinalibus expiati, corpora ſua cum beata immortalitate recipient, ac regni cæleſtis facti participes, in eo ſine vllo defectu ſuæ beatitudinis permanebunt. *Iulianus Pomerius apud S. Iulian. Toletan. lib. 2. cap. 10.* n Poteſt fieri vt aliquis ſanctorum hinc ſubitò exeat, & minus purgatus à talibus, id eſt à minimis delictis, velut imparatus abſcedat, quæ illi ibidem à miſericordiſſimo Domino concedantur. Quod autem in illo iudicio quædam peccata donentur, ipſius Domini indicare videtur authoritas in Euangelio vbi ait: *Qui autem blaſphemauerit ſpiritum ſanctum, non remittetur ei, neque in hoc ſeculo, neque in futuro*: hoc intelligendum eſt, quod aliqua exigua præualentibus magnis operibus, vel ſanctorum interceſſionibus remittantur, &c. Quæ ſint autem illa peccata, vel cuiuſmodi ſint, ſolus Deus nouit, qui ea ſe remiſſurum eſſe promittit. *Philippus Presbiter Romanus. Ad cap. 12. Iob.*

former: I say of Ruffinus, sometyme à familiar companion, though afterward à sore Aduersarie of S. Hierome. o *Here by fire may be vnderstood,* saith he, *the triall of Purgatorie fire, wherin thos men shalbe chastised whoin this life do build vnfruitfull workes vpon the foundation which is Christ: They shall suffer losse indeed, yet shall they be saued, though so as by fire. And that fire shalbe more grieuous then all the paine that any man may possiblie sustaine in this life.*

o Per ignem intelligi potest examinatio ignis Purgatorij, in quo corripientur qui modo super fundamentum Christum infructuosa ædificant: detrimentum quidem patientur, sed salui erunt, sic tamē quasi per ignem. Grauior autem erit ignis ille, quā quicquid potest homo in hac vita tolerare. *Ruffinus ad Psal. 37.*

Behould here M. Vsher, the vniforme consent of thes worthie Doctours of Gods Church euen from the tyme of your Otto Frisingensis vnto S. Hieromes dayes, that is from the twelfth age vnto the fourth, and withall be yow pleased to remember what in the second Section of this present disputarion we haue alleadged out of the ancient writers of the first ages after Christ vnto S. Gregorie his dayes: and after hearing this melodious harmony of first, middle, and last, cōstantlie agreeing in the assertion of Purgatorie, and of à forgiuing and taking away of sinnes after death by the paines therof, be your self the Iudg, and tell vs how disorderedly your skreaking bagpipe soundeth forth her euill tuned notes vpon the aboue mentioned dittie, to wit *That the Purgatory wherwith the Romish Clergie doth now delude the world, is a new deuise, neuer heard of in the Church of God for the space of à thowsand yeares after the birth of our Sauiour Christ.*

Answ. pag. 178.

Yow vrge another difference betwixt the Gregorian Purgatorie and ours: forasmuch as his, say yow, *reached no further then to the expiation of smale, and verie light faults,* which would not serue our turne vnlesse we *added other fuell vnto it.* But this also is of your owne coyning aswell as the rest, for it is well knowen that we neuer taught yet that mortall sinne may be clensed or forgiuen in Purgatorie, but smale and verie light faults, that is to say, veniall sinnes onlie, and therfore in the matter of expiation our Purgatorie recheth no further then that of S. Gregorie, though yow boult forth the contrarie verie nimbly.

Answ. Ibidem.

ANSWER.

Yow say that ther may remaine besides the veniall sinne, à temporarie punishment due for the very mortall sinnes that haue beene committed, which, if these do not otherwise come by the help of such as are aliue, must be soundly layed on in Purgatorie.

pag. 179.

REPLY.

We say so indeed, and we haue both Scripture and consent of ancient Fathers for our warrant, nether can yow shew that euer S. Gregorie yet did teach or hould the contrary, though the diuersitie which yow pretend to be betwixt his Purgatory and ours doth wholly consist herein. He affirmeth that veniall sinnes are purged and pardoned in Purgatorie: but he denyeth not that the temporall punishment due for mortall sinnes is soundly also ther layd on: yea, if yow take

good notice of his Doctrin, yow will easily find, that he vndoubtedly maintaineth the same with vs, p *For*, saith he, *it is not enough for vs to confesse our sinnes, but we ought to clense and wipe them away by the austerity of Penance, because after they depart from the mynde of the sinner, they may be wholsomlie purged by satisfaction*: where yow se that euen in his opinion sinne may be purged after that it is forgiuen, to wit by *austeritie*, and painefull *satisfaction*, which being neglected in this world, must assuredly be soundly layed on in Purgatorie.

p Non solùm cõfitenda sunt peccata, sed etiam pœnitentiæ austeritate delenda, &c. quia postquã a delinquentis voluntate discedũt, purgari satisfactione salubriter possunt. S. Greg. l. 6. in 1. Reg. cap. 15.

ANSWER. *pag.* 179. *But why in Purgatorie, seing ther is no more purging worke leftes*

REPLY. Both Scripture and Fathers do teach vs, as hath beene shewen in the first Section, that after the remission of the sinne ther may remaine an obligation of enduring temporall punishment for the same. This obligation, forasmuchas it is the effect of sinne, is à kind of morall indignitie in the soule; and therfore as long as the soule is lyable ther vnto, it cannot be said to be throughly purged from all remainders and effects of sinne, nor consequently that it is fit to enter as yet into the kingdome of heauen. Now then, seing that your owne Masters do graunt that the holy Fathers did hould that the foresaid Obligation is to be discharged and cancelled by painefull austerity, what doubt can be made but that they were assured also that when it is not discharged in this life by Penance, it must needs be satisfied by tortures and torments in the other? And therfore I wonder greatly that yow blushed not by affected ignorance to demand, *what Father or ancient Doctor did euer teach this strang diuinitie*? Whenas yow could not but know that the ancient Doctors teach nothing more frequently then this, according to such their sentences as we haue aboue produced, chiefly out of Eusebius Emissenus, Diadochus, S. Hierome, S. Augustin, and his interpreter Iulianus Toletanus, together with others of his followers, S. Bernard, Petrus Damianus, Haymo, Ambrosius Amsbertus, and the rest. What other diuinitie also then this doth S. Cæsarius Arelatensis teach, when he so earnestly exhorteth such as haue committed mortall sinnes, to do fruitfull Penance for them in this life, if they be willing to escape the paines of Purgatory in the next? doth not he declare hereby that, howsoeuer the fault is pardoned in this life, the sinner yet may be lyable to Purgatory paines for the same after death? And thus much may sufficiently instruct yow that this Doctrin, wherupon Purgatorie and Indulgences are builded, is not so new, as yow more spitefully, then learnedly do affirme: and withall that what yow giue forth of *Thomas Aquinas*, *Matthæus Quæstor*, *Germanus Patriarch of Constantinople*, and I know not what new found *Athanasius*, *that wrote à disputation against Purgatorie*, are meere fables vttered by yow in a dreame,

Answv. pag. 180.

q *See heretofore in this same Section.*

r *Answv pag.* 180.

dreame, seing that yow produce no better authority for what yow say, then your owne breath, which may serue yow to puffe vp your cheekes, and to stuffe out your booke, but not to giue Satisfaction, I trow, to meu of vnderstanding, as being the common argument wherwith guilty and conuicted persons are wont to helpe themselues.

In the same maner are yow constrained to wrong the Greek Church charging her to hould with yow in the denyall of Purgatorie: for which, beside your dumbe shew of Quęstor, Germanus, and Athanasius aboue mentioned, yow tell vs of [f] the Grecians Apologie in the Councell of Basil, and of Bessarions disputation in that other held at Ferrara: yet no where can yow shew vs that the Greeke Church did euer yet deny that sinnes might be forgiuen in the other world, and be clensed by Purgatorie torments. What yow alleadg your selfe out of the said Apologie doth manifestly beare witnesse that the Apologists did not deny Purgatorie, but only refused to graunt that soules were purged after this life by a materiall fire. Nether in thos councells was ther any difference betwixt the Latines and the Grecians concerning the faith of this article of Purgatorie, but all the controuersie was about the qualitie of the torment wherwith soules are clensed after this life, whether by fire or by some other kind of paine: which controuersie is yet left disputable, and not determined by the Church. Whereby we may obserue more of your corrupt dealing, when yow pretend that [t] *the Pope and his ministers preuailed so farre* with the Greeks afterward in the Councell of Florence, *that they were content for peace sake to yeeld, that the middle sort of soules were in a place of punishmēt; but whether that were fire, or darknesse, and tempest, or some thing else, they would not contend.* Here, I say, yow abuse your Reader, for in that Councell of Florence the Grecians yeelded not at all vnto the Pope in this controuersie of Purgatorie, but rather the Pope vnto thē: for they absolutelie denyed a purging by fire; and although the Pope and his Clergy were of the contrary opinion, yet because it did not belong vnto the substance of Faith, the Pope for peace sake was content to leaue out all mention of fire, or of any other kind of punishment in particular. Moreouer what likelyhood, I pray yow, is ther that the Pope and his Clergie could in that Councell preuaile against the Greeks by any other force, saue that onlie of Truth and Reason: whenas they had their owne Emperour Paleologus [u] ther present with themselues to strengthen their part? Adde hereunto that the Schismatike Ephesian Marcus, with his adhearents, had free libertie to come and speak his pleasure, when the rest of the Bishops, that were both more learned, and euerie way more worthy then he, did with their Empe-

[f] *Answv. pag. 180.*

[t] *Answv. pag. 11. a*

[u] *Genebrard. and Platina in Eugen. 4. Onuph. annum 1438. 1439.*

rour ſubmit themſelues vnto the obeyſance of the Church of Rome and of that faith which she profeſſed.

ANSWER. pag. 182.

And ſo vnto this day the Romish Purgatorie is reiected aſwell by the Grecians, as by the Muſcouits, and Ruſsians, the Cophtites and Abaſsines, the Georgians and Armenians, together with the Syrians and Chaldeans that are ſubiect to the Patriarches of Antioch and Babylon, from Cyprus and Paleſtina vnto the Eaſt Indies.

REPLY.

Neuer was vntruth more luſtilie courſed through many Prouinces in ſo short à compaſſe. And hauing ſo farre to ride it is no wonder that yow had not leasure to cite any authoritie for this your vaine blaſt. Not one of thes whom yow haue named do denie but that ſoules do indure à Purgotorie torment for their ſinnes after this life, and may be eaſed by the prayers and goodworkes of their liuing freindes. For this tyme it shall ſuffice vs to ſend yow vnto your owne bretheren, who tell yow of the Grecians (with whom the reſt do not varie in this point) that they hould Purgatorie to this day. Will yow heare their owne wordes? x *The Grecians*, ſayeth the Proteſtant Relator, *agree with Rome in the Opinion of Tranſubſtantiation, and generallie in the whole ſeruice and bodie of the Maſſe, in praying to Saintes, in Auricular Confeſſion, in offering of Sacrifice and prayer for the dead: and this without any, or with no materiall difference. They hould Purgatorie alſo, and worshipping of Pictures, &c.* Behould here yow might haue found the truth at home with honeſtie among your freindes, whyleſt yow poſt about forrein Nations with ſhame enough to be à Meſſinger of falshood. I omitt, for breuities ſake, to ſend yow to Hieremie y the late Patriarch of Conſtantinople, to Gabriel z the late Patriarch of Alexandria, to Hypathius a the Ruſſian Legat vnto Pope Clement the eight, to the Grecians b liuing in the ſtate of Venice, to the Confeſſion of faith made by the Ethiopians c or Abaſſines, or yet to Georgius or Gennadius d ſometyme alſo Patriarch of Conſtantinople, who all do teſtifie for their owne people, that they beleeue conſtantlie that ſoules are purged after death by paines, and that they may be holpen by the deuotion of ſuch as are aliue. Though I could wish yow to read what the ſaid Gennadius writeth in the third chapter of his fift defēce, where he affirmeth Purgatorie, and prayer and Sacrifice for the dead, to be a Tradition of the Apoſtles: and that, what the Latines call *Purgatorium*, they of the Greeke Church name Καθαρτήριον of the verbe Καθαίρω *to purge or cleanſe*: as ther he proueth at large out of the ancient Greeke Fathers, and at laſt concludeth that they were but Schiſmatikes only who amonge the Grecians denyed Purgatorie.

x *Proteſtāt Relator, in his Relatiō of Religion, cap. 53. 54.*

y *Hieremias Conſtantinopolitanus. Resp. 1. c. 12. & 13.*
z *Gabriel. Alexand. epiſt. ad Clementem Octauum.*
a *Hypathius Ruthenorum Legatus in profeſſione fidei.*
b *Graci Venetiis ad Cardinalē Guiſianum Quæſtione 10.*
c *Zaga Zabo Æthiops in cōfeſſione fidei Æthiopica.*
d *Gennadius Scholarius de Purgatorio. Sectione 1. & 5.*

ANSWER. pag. 182.

And this may ſuffice for the diſcouerie of this new-found, trash of Purgatorie.

The

The learned Proteſtants of England confeſſe that e *Purgatorie began to peece vp in S. Auguſtines tyme*; yea that S. Auguſtin himſelf *was not free from houlding therof*: and yow your ſelfe do find that f *S. Gregorie did directlie hould the ſame*; what *new found creeke* then may this be, which now, beſide the former, commeth within your kēning? though vpon the ſuddaine yow caſt anker in it, yet may it eaſilie bee perceaued that yow know not where yow are. And what wonder when in all your nauigation yow haue not once found out your right courſe? But by your haſt it ſeemeth yow would haue vs to belieue that yow bring new wares to be vttered in this your *New-found Creeke*, I ſay, fresh diſcourſes for the following point

REPLY.

c *D. Fulk againſt the Rhemes Tranſlation. 2. Sect. 6.*

f *Anſvv. pag. 175.*

OF PRAYER FOR THE DEAD.

The Aduersaries corrupt exposition of the primarie intention of the Church.

SECT. I.

MY assertion concerning prayer for the dead was this: *The Fathers of the Primitiue Church taught that prayer for the dead is both commendable and Godlie:* which though our Answerer cannot denie to be most true, yet spited to se truth so glorioustie shining on our side, he indeauoureth by suttle inuentiones to cloud the same, as may easilie appeare by his owne words.

ANSWER. pag. 183. *That the truth of things may the better appeare. VVe are here prudentlie to distinguish the Originall intention of the Church from the priuat opinions of particular Doctors which waded further herein then the generall intendment of the Church did giue them warrant: and diligentlie to consider that the memorialls, Oblations and prayers made for the dead at the beginning, had reference to such as rested from their labours, and not vnto any soules which were thought to be tormented in that Vtopian Purgatorie, whereof ther was no newes stirring in thos dayes.*

REPLY. Behould here, gentle Reader, how freelie it is granted by the Aduersarie, that in the Church of God, *Memorialls, Oblations, and Prayers were made for the dead at the beginning*, though to this day none such was euer made in the Protestants Church at all: and consider, I pray thee, how ridiculoustie this man bestirreth himself to proue by large discourses that we do varie from the ancient Church herein, whenas though all his idle dreames were admitted for sound reasons, yet could not be himself be saued from being far more contrarie to the same then we, who as yet retaine and practise such Memorialls and Oblations as haue reference to thos who are at rest from their labours, which our Aduersaries cannot any way abide. But, that we may not

not tary too long in a matter of if self plaine enoughe, forasmuch as our Answerer auoucheth that the *memorials, oblationes, and Prayers for the dead vsed at the beginning had no reference to any soules which were thought to be tormented in Purgatorie: wherof*, saith he, *ther was no newes stirring in thos dayes*; we desire him to let vs know to what sort of soules did the ancient Church refer her accustomed memorialls, oblations, and Prayers made for the dead?

To such only as rested from their labours. That is a *Prayers of prayse and thanksgiuing were presented vnto God for the blessed estate that the parte deceased was now entred vpon: whereunto were afterwards added prayers of deprecation and petition that God would be pleased to forgiue him his sinnes, to keepe him from hell, and to place him in the kingdome of heauen.* b *VVherin the primarie intention of the Church had reference vnto the Resurrection, that the whole man, (not the soule separated only) might receaue publick remission of sinnes, and a solemne acquittall in the iudgment of that great day. And so the* d *profit, which the Church intended should be reaped from such prayers for the dead, was not the taking away of the sinnes of the parties that were prayed for.*

Answerer. *pag.* 183.
a *pag.* 192.
b *pag.* 199.
c *pag.* 209.
d *pag.* 241.

REPLY.

This is the some of that doctrin which yow deliuer concerning Prayer for the dead: but who so peruseth well your whole discourse shall find that yow produce no better proofe for the same, then your owne senslesse coniectures and imaginations, without shewing vnto your Reader as much as one only Ancient Father that doth expound the primarie intention and meaning of the Church after any such maner. And withall this your exposition may easily be conuinced to be most childish, and vnlearned by many sound and conuincing arguments.

First of all we haue made it past all doubt in the forgoing disputation, that the Ancient Fathers did constantly belieue that ther is a Purgatorie after this life, in which some soules do suffer torments for the expiation of such sinnes as they do take with them at their departure from hence; and therfore no man of iudgment can make any doubt but that when they offered sacrifice and Prayers vnto God, beseeching him to pardon the sinnes of the like soules departed, they intended to ease them of thos Purgatorie paines which they then endured for their sinnes.

Secondly your owne masters and forefathers did both acknowledg in the Ancient Fathers this maner of praying for the dead, and also censure and condemne them for the same. D. Fulk teacheth c *that the dead are not to be prayed for*, and that *S. Augustin houlding that errour without authoritie of Scripture, that prayers were profitable to the dead, is taken to inuent a distinction.* He censureth g S. Ambrose also for the same,

e *Fulk against the Rhemish Translation act.* 23. *sect.* 1.
f *Ibidem.* 2. *Cor.* 5. *sect.* 1.
g *Confutation of Purgatorie. pag.* 320. 326. 349.

ſame, and ſaith that prayer for the dead was *the common errour of his tyme*. He diſliketh h alſo of Tertullian, Cyprian, Hierome and a great many more when they beare witneſſe *that Sacrifice for the dead is the Tradition of the Apoſtles*. Thus M Fulk for England; and in generall for all Proteſtants, Caluin i confeſſeth *that* thirteen hundred yeares before his dayes, prayer for the dead was vſually receaued in the Church, though he blusheth not to cenſure them all, that therin *they were caried away with errour*. If this opinion of Caluin and Fulk be admitted, as with yow it muſt (how falſe ſoeuer it be otherwiſe) ſeing that all learned Proteſtants do hould the ſame, how ridiculous will your expoſition of the Churches primarie intention appeare in the vew of all the world, when by the teſtimony of all your owne maſters and pew-fellowes, yow haue not the authoritie of one Ancient Father to ſupport it withall.

h *Ibidem pag.* 362

i Ante mille & trecentos annos vſu receptum fuit vt precationes fierent pro defũctis, &c. Sed omnes fateor in errorẽ abrepti fuerunt. *Caluin. Inſtitut. lib.* 3. *cap.* 5. *parag.* 10.

Thirdly the manifeſt ſayinges of the Primitiue Doctors and Fathers will vtterly confound this your new-fangled expoſition: when they teach that the verie ſoules ſeparated do receaue benefite and help by ſuch prayers oblations and ſacrifices as are offered vp to God for them. k *We hould*, ſaith S. Cyril of Hieruſalem, *and beliene that the holy and dreadfull ſacrifice of the Altar is a great help vnto thos deceaſed ſoules for whom it is offered.* Wherby yow ſe that the primarie intention of the Church regarded a preſent help to be giuen vnto the verie ſoule it ſelf, euen before the generall Reſurrection. Which is moſt playnly expreſſed alſo by S. Athanaſius in his queſtions to Antiochus: for making this demand, l *whether the ſoules of ſinners do feele any benefite by ſuch aſſemblies, good workes, and oblations as are performed for them?* he anſwereth that *if they did not receaue benefit therby, the Church would neuer make the like commemorations for them*, manifeſtly declaring that the intention of the Church was to obtaine for the like ſoules ſome preſent help and benefite by her oblations and prayers for them. And therfore what wonder that Euſebius Alexandrinus, who liued long before S. Athanaſius, ſhould make this exhortation to his people? m *In thy oblations remember thy Parents and bretheren departed out of this life; for in ſo doing thow procureſt great reſt vnto the dead.* Or that S. Hierom, after S. Athanaſius, ſhould write in this maner? n *Although ther is no hope of pardon left for the wicked after death, yet be ther ſome who may be abſolued after death*

k Μεγίστην ὠφελίαν πιστεύοντες ἐσεσθαι ταῖς ψυχαῖς ὑπὲρ ὧν ἡ δέησις ἀναφέρεται τῆς ἁγίας καὶ φρικωδεστάτης προκειμένης θυσίας. *S. Ciril. Hieroſol. Catecheſ.* 5. *Myſtag.*

l Τί δὲ; ὅτι ἀνθρωπάρεσκόν τι ἐνεργείας καὶ αἱ τῶν ἁμαρτωλῶν ψυχαί, γινομένων ὑπὲρ αὐτῶν σωμάτων, καὶ εὐποιῶν, καὶ προσφορῶν; Reſpon. Εἰ μή τινος ἐνεργείας μετεσχον ἐκ τούτου, ὅτι ἂν οὐ τῇ προσκαιρῇ ἐμμεμενήκασι. *S. Athan. quæſt.* 34. *ad Antiochum.*

m Memento in oblatione Parentum & fratrum, qui iam è vita exceſſerunt; hoc enim faciendo magna requiem defunctis conciliias. *Euſeb. Alexandrin. Homilia de Dominica.* n Etſi impiis poſt mortem ipſis veniæ non eſt, ſunt tamen qui de leuioribus peccatis, cum quibus obligati defuncti ſunt, poſt mortem poſſunt abſolui, vel pœnis videlicet caſtigati, vel ſuorum precibus & eleemoſynis, Miſſarumque celebrationibus. *S. Hieron. in Prouerbiorum caput vndecimum.*

death from such light sinnes as they caried with them out of this life. They may be absolued, I say, ether by suffering punishment, or ells by the prayer, almes and Masses of their liuing freindes. Behould here, M. Vsher, how directly your doctrin is gainsayed by the holie Fathers, and Ancient Doctors, when yow giue forth that *the primarie intention of the Church in her prayers for the dead had reference vnto the Resurrection, that the whole man (not the soule separated only) might receaue publick remission of sinnes, and à solemne acquittall in the iudgment of that great day.*

I suppose yow will not, for shame, say, that this was but the priuat opinion of some Doctors, who were ignorant of the generall intendment of Gods Church in this matter; for besides that many others do agre with them herein, (whom for breuities sake I do omitt at this present, as hauing ells where produced some, and being hereafter to alleadg others) yow shall find the self same expressed in the verie comon and publick Church-seruice, or Liturgies of primitiue tymes. In the Liturgie of the Apostles S. Iames the yonger, this prayer is to be seene. o *Grant, ô lord, that our oblation may be acceptable being sanctified in thy holy spirit, for the remission of our sinnes, and of the peoples ignorances, and for the obtaining of rest to the soules of such as haue slept before vs.* Loe here Rest is petitioned for vnto the soules departed, as also in the Liturgie made by S. Mark. p *To the soules of our Parents and bretheren who are departed in the faith of Christ grant rest ô lord our God.* Which forme of prayer is most common in the Liturgies and Church-seruices of all ages, and is expressed by S. Ambrose in that his Prayer which he composed to be said as à preparatiue before Masse. q *VVe beseech the also, holy Father, for the soules of the faithfull deceased, that this great Sacrament of Pietie may be vnto them euerlasting saluation, and perpetuall health, ioy, and refreshment. Lord my God let them receaue this day* (that yow may not think he meaneth *that great day* which yow speake of) *full and perfect consolation from thee who art the liuing bread, and from thy holy and blessed flesh.*

Who now so scant of vnderstanding that will not forthwith espie your vnreasonable dealing in this matter, M. Vsher, when hauing thes conuincing testimonies, and many more the like which do euerie where occur in the writinges of the ancient, to shew that the Church in her prayers and oblations for the dead, did euermore intend to obtaine from God à present benefite of remission, rest, and ioy to be imparted vnto such soules as she, ether in generall or in particular, did make her petitions for, yow following à fantasticall imagination of your owne, and vpon no better groundes then vpon vaine coniectures wilfully mistaken, do peruert the said primarie intention of the Church, into à sense neuer asmuch as once dreamed of by any

o Καὶ δὸς γενέσθαι, τ προσφορὰν ἡμῶν ἁγιασθέντα εἰς πνεύματι ἁγίῳ, εἰς ἐξιλασμὸν τῶν ἡμετέρων πλημμελημάτων, καὶ τῶν τῶν λαῶν ἀγνοημάτων, καὶ εἰς ἀνάπαυσιν τῶν προκεκοιμημένων ψυχῶν. *Liturgia Hierosol. S. Iacobi Minoris.*

p Animabus Patrum & fratrum nostrorum qui antea Christi in fide obdormierũt, dona requiẽ, Domine Deus noster. *Liturgia S. Marci.*

q Rogamus etiã te Sancte Pater pro spiritibus fidelium defunctorum, vt sit illis salus æterna, ac perpetua sanitas gaudium & refrigerium sempiternũ, hoc magnũ pietatis Sacramentũ. Domine Deus meus, sit illis hodie magnum, & plenum gaudium de te pane viuo & vero, qui de cælo descendisti, & das vitam mundo, de carne sancta & benedicta, &c. *S. Ambrosius oratione prima preparatoria ad Missam.*

Ancient Father or doctor for the space of aboue à thowsand yeares after Christ? Truly when I consider vpon how light and friuolous surmises yow build this your new fangled interpretation, I cannot choose but think that yow compiled this your treatise of prayer for the dead, onlie for à shew, without believing any thing that your self did write therin: nether will the indicious Reader dissent from my opinion herein, if he will but take the paines to examin à few of your chiefest arguments.

ANSWER. pag. 184.

1 Lib. 3. Comment. in Iob, inter opera Origenis.

This may be gathered first by the practise of the Ancient Christians laid downe by the author of the commentaries vpon Iob (which are wrongfully ascribed vnto Origen) in this maner. 1 *VVe obserue the memorialls of the Saints, and deuoutly keepe the remembrance of our parents freinds which dy in the faith, aswell reioycing for thier refreshing, as requesting also for our selues à godly consummation in the faith. Thus therfor do we celebrate the death not the day of the birth: because they which dy, shall liue for euer. And we celebrate it calling together Religious persons, with the Priestes, the faithfull with the clergie, inuiting moreouer the needie and the poore, feeding the orphans and widowes: that our festiuitie may be for à memoriall of rest to the soules departed whose remembrance we celebrate, and to vs may become à sweete Sauour in the sight of the eternall God.*

REPLY.

This, I grant, was the practise of the Ancient Christians both to honour the Saints with sollemne memorials, and deuoutlie to remember their parents and freindes departed, that their festiuitie might be for *à memoriall of rest vnto their soules*: for which intent they vsed *to inuite Religious persons, Priests, and others of the clergie* (to pray without doubt, and to offer the dread Sacrifice of the Masse for their deliuerie out of Purgatorie, as, amongst others, S. Hierome euen now alleadged doth expresly declare) they vsed also for the same intent to performe many goodworkes and deeds of charitie: *to inuite the needy and the poor, to feed orphans and widowes*, and such like. But, if I may be so bould as to ask the question, where, I pray yow, is the like practise to be seene now à dayes amonge the Protestants? what memorialls of Saints do they obserue? what memorialls of rest for the soules departed? when did they euer yet inuite Religious men, Priests, or others of the clergie to help them to pray for their dead? or when did they feed the orphans and widowes, or do any other goodworkes to that end, as here the Ancient Christian were confessedlie accustomed to doe?

But yow will say that this sentence was not produced by yow to proue any such matter (though it may verie well be gathered therfro) but onlie to shew that the Ancient Christians prayed for such soules departed as were in heaue alreadie, & not for any that were tormented in Purgatory: for here it is said that they did *obserue the Memorialls of the Saints*,

Saints together with the deuout *remembrance of their deceased freindes.* From whence yow gather that they prayed in the same maner for all, aswell Saints, as others: which yow confirme out of S. Cyprian, S. Dionysius Areopagita, & seuerall Liturgies, wherin memorialls, and oblations are made for the Saints raigning with God in his kingdome. S. Ambrose also, say yow, prayed for the Emperours Valentinian and Theodosius, and for his owne brother Satyrus, whom he thought to be already in heauen; so did Grego. Nazianz. for his brother Cęsarius, &c.

In all which, the ignorance which yow discouer, cannot choose but seeme verie grosse and palpable to such as know yow not, and such as are well acquainted with your reading and experience, must needes be offended with your double dealing herein: for yow your self elswhere do cōfesse that in the Church-seruice of primitiue tymes [s] *Ther was made a seuerall commemoration, first of the Patriarches, Prophets, Apostles and Martyrs after one maner: and then of the other dead after another.* Let any man then iudg with what sincearitie yow now goe about to confound and huddle vp together as one thing, that which the ancient Church did so expreslie distinguish and separate in her publick seruice. Nether is it vnknowen that, euen as in the ancient Church, so among vs at this day, a seuerall Commemoration is made in the Masse, first of the Saints, to the end that God may be glorified in them, and we assisted by their intercession: after of such deceased whose soules are supposed to be detained in Purgatorie, to the end that both by our prayers, and also by the intercession of the Saints, of whom commemoration was erewhile made, the said soules may obtaine remission of thos sinnes for which they endure in Purgatorie. Eusebius [t] commendeth the faith, and pious intention of Constantin the Great, when he made choise to be buried in a Church which he himself had caused to be built in honour of the Apostles in Constantinople, *To the end that he being ther named with the Apostles, his soule after death might be made partaker of such prayers as were ther daylie to be offered in honour of the said Apostles.* And surelie it musts needes be a token of great weaknesse in yow, to confound thes two commemorations as yow doe, whenas yow might find them so euidentlie distinguished by S. Augustin, that no maner of doubt can be made but that they were allwayes far different one from another. [n] *We do not remember the Martyrs at the Altar in the same maner that we remember other dead persons who rest in peace: that is we pray not for the Martyrs, but rather we remember them that they may pray for vs.*

[s] *Answ. pag. 197*

[t] Incredibili fidei propensione proiuidit, quum iam corpus suum cōmunem cū Apostolis appellationem post mortē participaret, fore vt defunctus quoque precationū, quę ibidem essent ad Apostolorum gloriam offerendæ, particeps efficeretur. *Eusebius Cæsariens. lib. 4. de vita Constantini.*

[u] Ideo ad ipsam mensam non sic Martyres cōmemoramus, quem admodum alios defunctos, qui in pace requiescant, vt etiam pro eis oremus, sed magis, vt orent ipsi pro nobis. *S. Augustin. tract. 84. in Ioan.*

Now then all the world may cleerelie perceaue how fowlie yow are deceaued your self in many thinges, or els how ilfauoredlie yow labored to deceaue your simple Reader. Your first errour is when yow inferre that the ancient Church did pray for the Saints, because she

vsed Memorialls and Oblations for them: not considering that to pray and petition for another, is to demand for him the benefite of some thing which he standeth in need of: and therfore to pray for the Saints were to suppose them to be in want, and consequentlie not to enioy perfect blisse: whereas they are *satisfied with the abundance of Gods house, and do drinke out of the riuer of his delits, Psal. 35. v. 9. In heauen ther wilbe no place of praying, but of prayfing onlie*, saith S. Augustine *why will ther be no place of praying? because nothing is wanting: and therfore the Church discipline doth obserue, as it is well knowen to the faithfull, that, when the Martyrs are named at the Altar of God, they are not ther prayed for, as we pray for the rest of the dead, who are remembred ther also: for it is an iniurie to pray for a Martyr, to whose prayers we our selues ought to be recommended.* I know this Doctrin of S. Augustins doth not please yow: but for my part I account it no smalle victorie, to haue the confessed testimonie of such a Doctor of Gods Church against yow, in a matter not gainsayed by any other such like ancient writer whatsoeuer. For although in the monuments of antiquitie yow find that Commemorations, Sacrifice, Oblations, Memorialls and such like were made for the Martyrs and Saints who were generally held to raigne with God, yet shall yow neuer find that the Church is said to haue prayed for them in her publike seruice, as she prayed still for the soules of other deceased in the true faith: which is a conuincing argument that Oblations and Memorialls for the Saints were alwayes intended for their glorie and prayes. And that Prayer for the dead had euermore ioyned with it an intention to benefit the soules prayed for, by purchasing for them remission, rest, and refreshment, wherof they stood in need, as formerlie hath beene declared.

* In patria nullus orandi locus erit, sed tantum laudādi, quare orandi locus erit? quia nihil deest, &c. Idcoque habet Ecclesiastica disciplina, quod fideles nouerunt, cum Martyres eo loco recitantur ad Altare Dei vbi nō pro ipsis oretur, pro ceteris autem commemoratis defunctis oretur. Iniuria est enim pro Martyre orare, cuius nos debemus orationibus commendari. *S. Augustinus de verbis Apostoli. serm. 17.*

Your second errour is yet more grosse, when because S. Ambrose y and others did pray for such soules as they piouslie hoped were alreadie in heauen, yow infer that the primarie intētion of the Church in her prayers for the dead had reference to none but to such as had present possession of euerlasting glorie: for tell me, I pray yow, is it a sound inference to say, S. Ambrose beleiued or hoped that the soule of the Emperour Theodosius was in heauen: therfore the same soule was in heauen: or therfore S. Ambrose was assured that it was in heauen? I am sure yow will not be so vnreasonable as to allow of any such like collection. And yet yours is no better, as wholie depending vpon this. For though S. Ambrose, through that good opinion which he had of the Emperours vertuous and Christian life, did piouslie imagin that his soule did *enioy euerlasting light*, yet becausse he knew that the iudgments of God are vnsearcheable, and that the said Emperour, not withstanding his Godlie life, might yet be lyable to the guilt of some sinne or other

y *Answ. pag. 187.*

other which might hinder the readie passage of his soule to rest, the holie Father, how soeuer he hoped the best, yet fearing the worst, made his prayer to God for him in this maner. z *Giue rest vnto thy perfect seruant Theodosius, that rest which thou hast prepared for thy Saints. Let his soule returne thither from whence it descended, where it may not feele the sting of death.* Behould how he prayeth for the soule separated from the bodie, that it may returne into heauen to God who made it; which plainelie declareth that he doubted, and was not assured that it was alreadie in heauen; notwithstanding that he had declared his good hope therof before, The same is to be said in all the examples of the like nature, which yow produce out of diuers Histories, wresting them, against your owne conscience I dare say, vnto a neuer intended sense.

z Da requiē perfecto seruo tuo Theodosio, requiē quam præparasti sanctis tuis. Illo conuertatur anima eius, vnde descendit, vbi mortis aculeum sentire non possit. *S. Ambrosius Orat. de Obitu Theodos.*

Your third errour is most childish, and ridiculous indeed, sounding to this effect. The Church, euen our a Roman Church it self, say yow, prayeth for all that are deceased before vs, for all that rest in Christ, and sleepe in the sleepe of peace: in a word, for all faithfull soules departed this life euen from the beginning of the world to this day. Therfore it intendeth to pray as well for the Apostles, Martyrs and other Saints, as for any other faithfull soules departed. But we need not spend manie words to shew the idlenesse of this your collection, seing that it hath beene alreadie made plaine that prayers of deprecation and petition were neuer yet vsed by the Church for the Saints which raigne with God, but onlie for such as were supposed to bein Purgatorie, and because it is vncertaine to vs who are in Purgatorie, and who not, therfore we are taught by the Catholick Church to make a generall supplication for all. Listen vnto S Augustin. b *We must not omitt to make supplications to God for the soules of the dead: which supplications the Church vseth to make by a generall Commemoration, for all soules departed in the Christian and Catholick Fellowship, without naming any in particular: to the end that such soules as haue neither Parents, Children, nor any other kinsfolk or freinds to pray for them, may receaue this charitable office from the common Mother of all the Catholick Church.* c *And although all of them receaue not profit hereby; but such onlie as in their life tyme did merit to get profit by the same: Neuertheless, for asmuch as we cannot discouer who thos be in particular, we must performe the same for all Christian soules in generall, to the end that not one of thos may be omitted, to whom this benefit*

a *Answ. pag.* 195.

b Non sunt prætermittendæ supplicationes pro spiritibus mortuorum: quas faciendas pro omnibus in Christiana, & Catholica Societate defunctis, etiam tacitis nominibus quorūque sub generali, cōmemoratione suscepit Ecclesia: vt quibus

desunt parentes, aut filij, aut quicunque cognati, vel amici, ab vna cis exhibeantur pia mater communi. *S. Augustin. lib. de cura pro mortuis gerenda, cap.* 4. c Quamuis non pro quibus fiunt, omnibus prosint; sed iis tantum quibus dum viuunt comparatur vt prosint. Sed quia non discernimus qui sint, oportet ea pro regeneratis omnibus facere, vt nullus eorum prætermittatur, ad quos hæc beneficia possint & debeant peruenire. *Ibidem cap.* 18.

benefit may, or ought to be imparted. Thus S. August. directlie ouerthrowing your shamefull Bable.

It cannot be doubted then but that Prayer for the dead in the ancient Church did euermore ayme at some benefite and profit to redound therby vnto the soules departed, as the remission of sin, the obtayning of refreshment and rest, as aboue hath beene declared; and consequentlie the Saints in heauen neuer came within the compasse of the Churches intendment therin, how soeuer Oblations, Memorials, and Sacrifice, were intended for their greater glorie. S. Dionysius Areopagita, (who was S. Paules Disciples) laying downe the funerall Obseruance of the first tymes of the Church, d *The Venerable Prelat,* saith he, *drawing neere, pronounceth the holie Prayer ouer the dead. That Prayer imploreth the Diuine mercie, that it may forgiue the deceased all his sinnes committed through humane infirmitie, and place him in the light, and land of the liuing.* Where we se that although thanks had beene giuen, formerlie to God for the victorious end, which the dead partie had obtayned in the faith of Christ, yet it was supposed that some smaller sinnes might yet remaine in his soule, for the remission whereof the prayers of the liuing might be profitable: according to the Doctrin of this ancient Father deliuered soone after in thes words. e *The Tradition of holie Scripture doth teach vs that the prayer of the iust doth bring profit, both in this life and after death, to none other, but to such as are worthie.* And whereas our Answerer endeauoreth f by corrupt expositiõs to hide the truth of this holie Doctors meaning from the Reader, it will not be amisse that we heare in what sense the Greek Authors themselues, both ancient and moderne, haue allwayes interpreted his Doctrin. First then Anastasius Sinaita, aboue a thow sand yeare agoe, propounding this question, g *What maner of sinnes are pardoned after death by the Liturgies, Sacrifice of the Masse, Prayers, and Almes deeds which are performed for the deceased?* answereth in this maner: *Of thes the great Dionysius saith that if the sinnes of the deceased be smale and light, he receaueth some profit by the like actions performed for him; but if they be heauie and great, God doth exclude him.* In the same sort doth S. Maximus interpret this place of S. Diouysius, which he layeth downe thus, h *The prayers of the iust are profitable to such onlie as are worthie of mercie, whether they be aliue or dead,*

d Εἶτα ὡσπλησθὲν ὁ θεῖος ἱεράρχης, εὐχὴν ἱερὰν ἐπὶ τῷ κεκοιμημένῳ ποιεῖται· &c. ἡ μὲν οὖν εὐχὴ, ἡ θεουργικῆς ἀναθότητος δεῖται, πάντα μὲν ἀφεῖναι τὰ δι' ἀνθρωπίνην ἀσθένειαν ἁμαρτηθέντα τῷ κεκοιμημένῳ, καταταξαι δὲ αὐτὸν εἰς φωτὸν καὶ χῶρον ζώντων. S. Dionysius Hierarchia Eccles. cap. 7. parte. 3.

e Ὅτι δὲ, καὶ τῶν θεσπεσίων αἱ γραφαὶ συνεχῶς καὶ κυρίως τῆδε βίου, μήτιγε μὴν θανάτου, εἰς τὰς ἀξίας ἱερῶν εὐχῶν συνεργοῦσι μόνον, αἱ τῶν δεῖσθαι ἡμᾶς ὠφελείαν διδάσκουσι· ἀλλ' οὐδὲ παραδόσεις. Ibidem

f Answ. pag. 184. 185.

g Ποῖα ἁμαρτήματα συγχωρεῖται τοῖς μὴ θανοῦσι διὰ τῶν λειτουργιῶν, καὶ εὐχῶν καὶ ἐλεημοσυνῶν τῶν γινομένων ὑπὲρ αὐτῶν; καὶ περὶ τούτου τίνος Διονύσιος ὁ λέγει. ὅτι εἰ μὲν ψιλά τινα, καὶ εὐτελῆ τυγχάνοντα τὰ ἁμαρτήματα ἔχει τὰ τοιαῦτα, ὠφελεῖται τινα ἀφέλειαν ἐκ τῶν ὑπ' αὐτοῦ ἐπιτελουμένων. εἰ δὲ μεγάλα καὶ χαλεπὰ ἐστιν, ἀπέκλεισε ὁ Θεὸς κατ' αὐτό. Anastas. Sinaita Quæst. 22.

h Iis solum qui misericordia digni sunt prosunt preces iustorum siue viuis, siue defunctis: non tamen peccatoribus, qui digni sunt condematione & hic, & post Obitum, &c. Ab hoc loco incipit exponere quo mortuo preces prosint. *S. Maximus ad cap. 7. Eccles. Hierarchiæ.*

of dead, and no way to such as are worthie of damnation both here and after death. Then expounding the meaning hereof: *From this place forth,* saith he, *S. Dionysius beginneth to declare, that prayers do bring profit to the dead.* Thus thes two ancient Greeke writers, with whom thos also of later tymes do not disagree, as appeareth by that which the Grecians, who liued in the state of Venice, deliuered vnto the Cardinall of Guise, concerning thos who depart this life nether loaden with mortall sinne, not yet free from smaller sinnes: i *To thes,* say they, *we believe that such prayers as are made for them, do bring helpe, the Diuine goodnesse concurring with them, and Gods clemencie, which winketh at most of such sinnes, and presentlie forgiueth them: that is, if they were committed through humane frailtie, as the great Dionysius doth affirme.* The same is deliuered also by Hieremie the late Patriarch of Constantinople, in thes words. k *Good workes and Godlie actions do not onlie profit the liuing, but also do bring help vnto such as are departed this life, in a Godlie confession, &c. For which cause the great Dionysius doth affirme, that the Prayer beseecheth the goodnesse of the Diuine Maiestie to forgiue all the faults which he who is dead hath committed by humane infirmitie, and to place him in the land of the liuing.* And this may suffice to make it past all doubt, that the primarie intention of the Church in her suffrages for the dead (according to S. Dionysius, who knew it best) had reference vnto such soules as caried some sinnes away with them out of this life, and consequentlie were not yet in heauen, but in another place, where they might be profited, and holpen, by the like prayers, to receaue pardon from God, and so to be *placed in the land of the liuing,* the force of which truth preuayled so much with M. Perkins, l one of our Answerers mates, that he ingenuouslie confessed S. Dionysius to haue taught that some sinnes are clensed in Purgatorie.

ANS. *Cardinall Bellarm. expounding that prayer which the Church vseth for the soules of the faithfull departed; wherin it is petitioned that they may be deliuered out of the mouth of the Lion, and that Hell may not swallow them vp, &c. saith, that there the Church doth pray, that thos soules may not be condemned vnto the euerlasting paines of Hell in the last iudgment. By the same reason then, when the Church in tymes past besought God, to remember all thos that slept in the hope of Resurrection, of euerlasting life, and to giue vnto them rest, &c. VVhy should we not think that the Church desired thes thinges should be granted vnto them by the last sentence, at the day of the Resurrection?*

REPLY. We cānot thinke so for many reasons: the first is giuen by the Cardinall

i His omnibus apitulari precesseorum nomine factas dicimus, cōcurrente cum his diuina bonitate & clementia, quæ ad huiusmodi peccata pleraque conniuet, eaque mox condonat, nimirum siqua ex imbecillitate humana commissa sunt, vt magnus ille Dionysius ait: *Graci Veneti ad Cardinalem Guisianum Quæstio* 10.

k Nec viuis tantum beneficentia, omniaque Deo grata beneficia præstita prosunt, sed illis etiam qui pia confessione vita excesserunt, *&c.* Hinc magnus ille Dionysius: Precatio, inquit, diuinæ maiestatis bonitatem orat, velit omnia remittere errata, quæ qui obdormiuit, humana infirmitate admisit, ac

collocare ipsum in regione viuentium. *Hierem. Constantinop. Respons.* 1. *cap. duodecimo.*

l *M. Perkins. Problem. pag.* 178.

m In illa oratione vtrumque petitur, nimirum vt liberentur animæ illę de pœnis inferni, id est, Purgatorij quas in præsenti patiũtur, & postea liberentur a sententia damnationis in extremo iudicio ferenda. *Bellarmin lib. 2. de Purgatorio cap. 5.*

Cardinall himself, when expounding the meaning of that prayer, m he saith that two thinges are demanded in it: one, that thos soules may be deliuered from the present paines of Purgatorie, which in the beginning of that prayer is tearmed Hell, because it is commonlie held to be situated in the lower parts of the earth: another, that the same soules may be deliuered also from the sentence of euerlasting damnation which wilbe pronounced in the last day: and this second both in this Prayer, and in all other such like, is brought in but onelie by an enlargment of deuotion, and, as we may say, by consequence or secondarilie; the prime and principall intent of the Petition ayming still at the obtayning of present relefe for the soules tormented in Purgatorie; vnto which, as Bellarmine rightly obserueth, the said prayer hath à speciall relation: which yow thought good to conceale from your Reader; by leauing out all mention of Purgatory when yow inglished his words, and that twice too, for feare we should doubt whether yow did it wittingly or noe.

Secondly we cannot thinke so, because the Cardinall speaketh but of one particular prayer, from whence to deduce à generall inference of the Churches primarie intention in all her supplications, petitions, sacrifices, and oblations for the dead, as yow doe, is more idle and absurd, then may be permitted amonge men of the meanest vnderstanding.

Thirdly we cannot thinke so, because no Doctor of the ancient Church did euer yet deliuer any such interpretation of the primarie intention of the Church in her supplications and Oblations for the soules departed; but generally supposed à present help, benefite, and profite to be petitioned for, and to redound vnto the said soules by the Sacrifices and Oblations of the Church for them, as heretofore hath beene shewen, and hereafter shall yet more amplie be declared.

Finally we haue no reason to thinke so, because yow yourselues do seeme, not to belieue in your heart that which in publick yow professe: for where amonge yow is ther any vse of prayer for the Dead: what Sacrifice of the altar, what Oblations, Doales, and Almesdeeds do yow practise for to obtaine pardon, rest, and refreshment to the soules of your Parents and kinred, euen according to that primarie intention it selfe wherewith yow confesse the ancient Church of God did make supplications for the deceased? doth not the want of your practise herein discouer most manifestlie the idlenesse of your ridiculous speculation? And the litle, or noe agreement at all which your haue with the ancient Fathers in the exercise of this deuotion, doth it not proclaime yow to be most different from them in opinion, and

contrarie

contrarie in Doctrin? It is not many yeare agoe, I am ſure, ſince that all prayer for the dead was held for ſuperſtition amonge the Proteſtants, and by them accounted erroneous euen in the ancient Fathers themſelues, as elſwhere hath beene [m] obſerued: but now, Godamercie Bellarmine, they haue found out the way how it may lawfullie bee done, though as yet they cannot find in their hearts to put the ſame in practiſe, for feare of yeelding too much vnto the truth.

[m] *Aboue pag. 469*

ANSWER. *pag. 199.*

VVhatſoeuer commodious expoſition our Aduerſaries can bring for the iuſtifying of the Roman ſeruice, the ſame may we make vſe of, to ſhew that the ancient Church might pray for the Dead, and yet in ſo doing, haue no relation at all vnto Purgatorie: yea and pray for the Martyrs and other Saints that were in the ſtate of bliſſe, without offering them any iniurie therby.

REPLY.

What the ancient Church *might haue done*, is not our queſtion, but what she did *de facto*, and indeed: and therfore how ſoeuer ſome one or other of yout freinds may thinke that here yow brought your right Anſwer with yow, yet the iudicious Reader will eaſilie eſpie how anſwerleſſe yow returne; no otherwiſe then if being ſent to know whether God created any man before Adam and Eue, yow ſhould come back with à long tale to shew that God might haue done it, without ſpeaking any word to the queſtion propounded, whether *de facto* God did it or noe. When yow ſay that the ancient Church might pray alſo *For the Martyrs, without offering them any iniurie therby*, yf yow meane ſuch à prayer as the Church vſuallie offereth to God for the reſt of the dead, for whom she demandeth pardon, reſt, and refreshment, we haue heard them of the ancient Church, chieflie [n] S. Auguſtin, proclayme this your Doctrin for temerarious and vntrue: but if yow meane à prayer of thankſgiuing to God for the Martyrs, or an Oblation for their honour and glorie, hearken in what maner euerie Prieſt amongeſt vs prayeth daylie in his Maſſe. [o] *Receaue, ô Holie Trinitie, this Oblation which we offer vnto thee for the remembrance of the Paſſion, Reſurrection, and Aſcenſion of Ieſus Chriſt our Lord, and for the honour of the aye Virgin Bleſſed Marie, and of B. S. Iohn Baptiſt, and of the Holie Apoſtles Peter and Paule, and of thes,* (whoſe Reliques are vpon the Altar) *and of all the Saints in heauen, that it may profit them to honour, and vs to ſaluation, and that they may vouchſaue to make interceſſion for vs in heauen, whoſe Memorialls we do per-*

[n] *See aboue pag. 473.*

[o] Suſcipe Sancta Trinitas hãc oblationem, quam tibi offerimus ob memoriam Paſſionis, Reſurrectionis, & Aſcenſionis Ieſu Chriſti Domini noſtri, & in honorem B. Mariæ ſemper Virginis, & B. Ioannis Baptiſtæ, & Sanctorum Apoſtolorum Petri & Pauli, & iſtorum, & omnium Sanctorum, vt illis proficiat ad honorem, nobis autem ad ſalutem, & illis pro nobis intercedere dignentur in cælis, quorum memoriam agimus in terris, per Chriſtum Dominum noſtrum. *Miſſale Romanum.*

forme here on earth: through Christ our Lord. Amen. And such a kind of praying as this *For the Martyrs, and other Saints that are in the state of blisse*, may be vsed, we grant, *without offering them any iniurie therby:* but the current of our present controuersie streameth another way, and runneth vpon another kind of prayer altogether different from this: vpon a prayer, I say, which demandeth for the soules departed, forgiuenesse of sinnes, rest, refreshment, and reliefe: which kind of prayer yow shall not proue, as much as by one onlie example in all the monuments of antiquitie, that euer the Church vsed it for the Holie Martyrs. For indeed this is that prayer for the dead, which the holie Fathers of the primitiue Church with one consent do affirme to bring helpe, and profit to the soules departed, and which as S. Augustin teacheth, doth not auaile such as are ether in heauen or in Hell, and consequentlie was neuer offered by the Church for the like. This in a word is that prayer which alone supposeth Purgatorie, against which becausse yow haue no direct argument, yow enlarge your discourse to treat of Memorialls, Oblations, and Sacrifice for the holie Martyrs and Saints, concerning which we haue noe question now in hand at all

p *S. Augustin. lib. Octo quæst. Dulcitij ad quæst 2. & in Enchirid. cap. 110.*

How vnworthily, and iniuriously, our Answerer handleth the Ancient Fathers in this Question.

SECT. II.

AMongest all the ancient writers I find none who hath treated more copiously, and more exactlie of this point of helping the soules departed by Prayers, Suffrages, and Oblations, then S. Augustin; for besides the booke which he made of that care which Christians ought to haue of the dead, aswell by burying their bodies in holy places, as by praying for their soules, in many others treatisses he often taketh the same argument in hand, expressly declaring the truth of our Catholick faith therein, and teaching vs the custome, intention, and deuotion of Gods Church in that pious exercise, and godlie worke of charitie towards the dead. First he teacheth vs to belieue that some soules do suffer temporarie paines after this life, and that before the day of iudgment, as hath be shewen in the a forgoing disputation. Secondlie he affirmeth that the like soules are relieued by the Prayers, Doales, and Oblations of their liuing freinds. Thirdlie he declareth that such soules as for their meritorious life haue alreadie obtayned heauen,

a *Above pag. 434.*

heauen, do not receaue any benefite at all by the ſupplications, Suffrages of the Church, becauſe that they ſtand not in need of any ſuch helpe; which is à moſt euident argument that the ſaid Church neuer intended to pray for them in the common Oblations for the dead. Finallie it is his expreſſe Doctrin b that when the Church offereth the *Sacrifice of the Altar, or any other almes-deed, for the ſoules of all Dead that euer receaued baptiſme*, her intention is to giue God thankes onlie for ſuch as are alreadie in heauen, and not to pray for them, as she doth for the reſt of the dead that are in the way to heauen, but not yet aryued. Now let vs ſe how our Anſwerer wreſteth, and vnworthilie handleth this learned Doctor.

b Quum ergo ſacrificia ſiue Altaris, ſiue quarũque eleemoſynarum pro baptiſatis defunctis omnibus offeruntur; pro valde bonis gratiarum actiones ſunt, pro non valde malis propitiationes ſunt, pro valde malis etſi nulla ſunt adiumenta mortuorum, qualeſcumque viuorum cõſolationes ſunt. *S. Auguſt in. Enchirid. cap.* 110.

ANSWER. pag. 194. *This was but à priuat expoſition of the Churches meaning in her Prayers, and Oblations for the Dead: Nether is to be found in the writings of the former Fathers.*

REPLY. Though we ſhould ſay that this were *But à priuat expoſition*: yet being S. Auguſtines, who ſo is not mad, will prefer it, I am ſure, before your priuat expoſition to the contrarie, at leaſt vntill yow ſhew vs were *in the writings of the former Fathers*, any thing is layed downe againſt it. But if yow will looke into *the writings of the former Fathers* with à ſimple eye, yow may ſoone eſpie that they deliuered the ſame Doctrine, and conſequentlie that yow wronged your ſelfe, when yow gaue forth that it was the *priuat opinion* of S. Auguſtin onlie: for S. Cyril, S. Athanaſius, and others c elſwhere alleadged, do plainelie teach that ſome ſoules, departed this life, are holpen and relieued by the Sacrifice of the Altar, and by other Oblations made for them. But ſuch ſoules as are in heauen haue no need of help, as all men do know. and therfore the like Oblations can be no other but *Thankſgiuings* for them, and not *Propitiations*.

c *Aboue pag.* 470.

ANSWER. *But in the ſupplications for the ſpirits of the dead, which the Church vnder à Generall Commemoration was accuſtomed to make for all that were deceaſed in the Chriſtian and Catholike communion, to imagin that one and the ſame act of praying ſhould be à petition for ſome, and for others à thanſgiuing onlie, is ſomewhat too harsh an interpretation.*

REPLY. Ether yow know not, or elſe yow care not what yow ſay. S. Auguſtin neuer imagined *that one and the ſame act of praying ſhould be à petition for ſome, and for others à thankſgiuing onlie*, as here yow traduce him. His words are thes. d *When the Sacrifices, ether of the Altar, or of any almes-deeds, are offered for all the dead that receiued baptiſme, they are thankes-giuing for ſuch as are verie good, Propitiations for ſuch as are not verie bad*, and for ſuch as are indeed verie bad, that is, for the dam-

d *Sethis at b. next going before.*

ned, they are no helpes at all: where yow se, he speaketh onlie of the Sacrifice of the Altar, and of almes-deed performed for all Christian soules. How intolerable then is your blindnesse, to slander him with imagining *that one and the same act of praying should be a petition for some, and for others a thanksgiuing onlie*? An act of prayer, when it is couched vnder a prescript forme of determined words, must be thought ordinarilie to be intentioned according to the sense and meaning of the said words, as being limited by the same: and therfore when it demandeth pardon, test and refreshment for the dead, it cannot be said to extend it self beyond the nature of a Petition for such soules as stand in need of the like pardon, rest, and refreshment: but Sacrifice and Oblations, which are not tyed to certaine wordes, may be intended according to the pleasure of the party who offereth the same, and consequentlie may verie well be a Petition for some, and for others a thankesgiuing onlie, according to S. Augustins exposition, which yow so *harshlie* do oppose.

ANSWER. *But yet his exposition suteth not well with the generall practise of the Church, which it intendeth to interpret.*

REPLY. As who should say, S. Augustin was ignorant of the generall practise of the Church; or that yow can discerne it better through the distance of aboue twelue hundred yeare, then so sharp a sighted Doctor, confessed by your selfe to be [c] *The most ingenious* of all the ancient, was able to do standing hard by, and seriouslie looking on. To whom would not this your wisedome moue laughter, I pray yow?

[c] *Answ. pag. 250.*

ANSWER. *It is but the opinion of a Doctor, that did not holde Purgatorie to be any article of his creed.*

REPLY. If yow had beene as readie to proue, as yow are rash to affirme, we might expect from yow here some authoritie, or saying of S. Augustines, declaring that *He held not Purgatorie to be any article of his Creed.* But seing yow haue no testimonie of his for this your opinion, we let it passe as most vaine and vntrue; and we put yow in mynde how cleerelie the same Holie Father proueth [f] out of Scripture, not onlie that sinnes are forgiuen to some after this life, but that some also are saued by Purgatorie fire. Remember withall what yow your selfe confesse him to haue held: to wit, [g] *That the soules of Gods Children might carie some of their lighter faults with them out of this life, from which by the Prayers and Almes-deeds of the liuing he held they might be released.* And tell me where could S. Augustin hold such like soules to abide? not in heauen, as yow your self confesse, forasmuch as no polluted thing can enter therin: not in Hell seing that he belieued they might be holpen by the prayers and almes-deeds of the liuing, and what other place could

[f] *See aboue pag. 438 439. 440.*

[g] *Answ. pag. 216.*

could he think was remayning for them saue onlie Purgatorie? which surelie was à point of his Creed, seing that he held it for à point of his faith to belieue that the like soules did receaue help by the prayers and oblations of the liuing, and therfore he censured Aerius to be an Heretick for denying the same, and when occasion was offered to treate of the same matter, he euermore deliuered his mynd so resolutelie, that he left no doubt, but that he assuredlie held it to be deliuered vnto the Church, at least, by Apostolicall Tradition. h *For it is not to be doubted*, saith he, *but that the dead are holpen by the Prayers of Holie Church, and by the wholsome Sacrifice, that God may deale with them more mercifullie, then their sinnes do deserue: For the vniuersall Church, hauing receaued this from her Fathers*, the Apostles, *obserueth to pray for thos who departed this life in the communion of the bodie and blood of Christ, as they are remembred in their owne place at the tyme of the Sacrifice, and as often as the Sacrifice it selfe is offered for them. And when workes of mercie are performed for them, who can make any donbt but they are holpen therby, seing that Prayer it selfe is not offered to God in vaine for them? In no sort then ought we to doubt but that thes things bring profite to the dead, yet to such as liued so before death, that thes things might auaile them after their death.* Behould here how assuredlie he auoucheth that none ought to doubt hereof in any sort; which he repeteth elswhere in thes words; i *VVe must beliene that Oblations made for the spirits of the dead, do assuredlie bring some help vnto them.* And in his Enchiridion: k *Nether is it to be any waye denyed, but that the soules of the dead are releeued by the pietie of their liuing freinds, when the Sacrifice of our Mediatour is offered, or when Almes are giuen in the Church for them.* Finallie when he deriueth this his assured beliefe both frō the Scripture, and also from the generall custome of the vniuersall Church (which custome he vndoubtedlie held to be grounded vpon Apostolicall authoritie) he leaueth it past all doubt indeed, that he esteemed it for an article of his beliefe hearken then what he saith. m *VVe reade in the bookes of the Machabies that the Sacrifice was offered for*

h Orationibus sanctæ Ecclesiæ, & sacrificio salutari, & eleemosynis quæ pro eorū spiritibus erogātur, non est dubitandum mortuos adiuuari, vt cum eis misericordius agatur à Domino, quàm eorū peccata meruerunt. Hoc enim à patribus traditum vniuersa obseruat Ecclesia, vt pro ijs qui in Corporis & Sanguinis Christi communione defuncti sunt, cum ad ipsum sacrificium loco suo commemorantur, oretur, ac pro illis quoque id offerri cōmemoretur. Cum verb eorum commendandorum causa opera misericordiæ celebrantur, quis eis

dubitet suffragari, pro quibus orationes Deo non inanitet allegantur? non omnino ambigendum est illa prodesse defunctis, sed talibus qui ita vixerint ante mortem, vt possint eis hœc vtilia esse post mortem. *S. Augustin. serm.* 34. (*vel* 32.) *de verbis Apostoli.* i Oblationes pro spiritibus dormientium verè aliquid adiuuare credendum est. *Idem Epist.* 64. *ad Aurelium.* k Neque negandum est defunctorum animas pietate suorum viuentium releuari, cum pro illis sacrificium mediatoris offertur, vel eleemosynæ in Ecclesia fiunt. *Idem Enchirid. cap.* 110. l *Se heretofore pag.* 4. nū. 126. m In Machabæorum libris legimus oblatum pro mortuis sacrificium. Sed etsi usquam in Scripturis veteribus omnino legeretur, non parua est vniuersæ Ecclesiæ, quæ in hac consuetudine claret, authoritas: vbi inprecibus Sacerdotis, quæ Domino Deo ad eius Altare fundantur, locum suum habet etiam commendatio mortuorum. *Idem de Cura pro mortuis ad Paulinum cap.* 1.

the Dead. And although this were not read at all in the ancient Scriptures, (obserue that he accounteth the booke of Machabies to be ancient Scripture) *yet the authoritie of the vniuersall Church, which appeareth most euidentlie in this custome, is not smale, when in the prayers of the Priest, which are powred forth to our Lord God at his Altar, the commendation also of the dead hath a place.*

ANSWER. pag. 216.

But of two things S. Augustine professed himselfe to be ignorant, first what those sinnes were, which did so hinder the comming vnto the kingdome of God that yet by the care of good freinds they might obtaine pardon. Secondly, whether those soules did endure any temporarie paines in the interim betwixt the tyme of death and the Resurrection.

REPLY.

Though I forbeare to call this second doubt, which yow impute vnto S. Augustine, an imposture, yet who so peruseth what we haue alledged allreadie out of the same holie Doctors workes to the contrarie, can hardly iudg it to be any better. As for the first doubt it maketh nothing against vs, especially when by your owne confession the holy Father was assured they were but *lighter faults*: and in the same place he declareth that he held them to be n *veniall sinnes*, howsoeuer he knew not what sort of veniall sinnes they were in particular. But now heauing proceeded to straine curtesie thus vnmanerlie with this famous Doctor of Gods Church, it seemeth yow haue hardened your forhead in such sort that yow thinke it lawfull for yow to charge him, and with him many other of the anciēt, not onlie with absurdities, but also with most grosse errours, seeking by that meanes to poison most spitefully the wholsome fountaines, whose streames yow are not able, o Holofernes-like, to cut off from flowing vnto vs.

n Nūc verò dum venialis iniquitatis, etiamsi perseueret, ignoratur modus, &c. *S. August. de Ciuit. Dei, lib. 21. cap. 27.*

o *Iudith. cap. 7. v. 6*

ANSWER. pag. 217.

S. Augustin, S. Ambrose, S. Hilary, and others, were of opinion that no soules entred into euerlasting blisse before the last Resurrection: and that they were to be purged in the furnace of the fire of conflagration, that shal immediatly goe before the last iudgment.

REPLY.

Nothing but mere desperation of your cause, could induce yow, I am sure, to calumniat thes holy Doctors so shamefully. Remember I pray yow, how ernestly yow defended a whyle agoe, that S. Ambrose held that p *the Emperour Valētinian, conioyned with his brother Gratian, enioyed the pleasure of euerlasting life:* that the Emperour *Theodosius* enioyed *euerlasting light, and continual tranquillity.* Yea, say yow, q *He directly pronounced of his brother Satyrus, that he was entred into the kingdome of heauen because he believed the word of God.* And yow, who vrged all this out of S. Ambrose for your purpose one way, now, turning the cat in the pan, haue the face to auouch that he was of opinion that no soules do enter into euerlasting blisse at all before the last Resurrection. But we haue learned by lōg familiarity with yow, that yow are wel seene in playing fast

p *Answ. pag. 188.*

q *Answ. pag. 188.*

fift and looſe this way with the ancient Fathers, though we attribute it ſtill vnto the deſperate nature of the cauſe which yow defend, more then vnto any malicious diſpoſition of your ſelfe.

But that we may take them all in order, beginning with S. Auguſtine, yow ſhall neuer be able to proue, that he once doubted of the bleſſed eſtate which the ſoules of the Saints enioyed preſently after this life, by ſeing God face to face in his glorie. And although at firſt he ſeemed to be vncertaine in what place they enioyed this endleſſe bliſſe, yet afterward vpon further ſearch, and deeper conſideration, he vndoubtedly beſieued, and conſtantly affirmed that the place of their reſt was Heauen it ſelfe. r *The victorious ſpirits of the glorious Martyrs, hauing ended and ouercome all griefes and labours, laying aſide their mortall bodie haue raigned, and do now raigne with Chriſt.* ſ *Happie ſoule which being looſed from the earthly body doth freely mount vp to the heauenly countrie: there in reſt and ſecuritie, fearing nether death, nor aduerſarie, becauſe ſhe doth inceſſantly behould our lord ſhining in beauty, whom ſhe hath ſerued and loued, and to whom at length, ſhe hath ioyfully and happily attained.* t *Happie are ye, ô bleſſed Saints of God, who haue already paſſed ouer the ſea of this mortality, and haue deſerued to ariue vnto the Port of perpetuall Reſt.* u *For his ſake, I beſeech yow, who hath choſen yow, who hath made yow ſuch as yow are, by behoulding whoſe beautie yow are ſatisfied, by whoſe immortalitie yow are become immortall, and as it were deified, by whoſe bleſſed ſight yow are for euer bleſſed: be yow all wayes mindfull of vs, and helpe vs miſerable wretches.* This happie ſight of God, wherein euerlaſting felicitie conſiſteth, Nebridius himſelfe, in this holy Fathers opinion, enioyed, how ſoeuer he thought him to be bur in Abrahames boſome. x *Nebridius now liueth in Abrahams boſome, (whatſoeuer it be which is ſignified by Abrahams boſome) ther doth my Nebridius liue; my ſweete freind, become thyne adopted child, ô lord, of a ſeruant; there doth he liue: for what other place can ther be for ſuch a ſoule? he liueth in that place, concerning which he was accuſtomed to inquire many thinges of me poore vnskilfull man. Now he doth not leane his eare to my mouth, but approacheth his ſpirituall mouth vnto thy fountaine, and drinketh aſmuch as his thirſt requireth of thy wiſedome, being euerlaſtingly happie.*

r Animæ victrices glorioſorũ Martyrum, omnibus doloribus & laboribus ſuperatis atque finitis, poſtquam mortalia membra poſuerunt, cum Chriſto vtique regnauerunt, & regnant. *S. Auguſt. de ciuitate Dei libr. 20. cap. 13.*

ſ Felix anima quę terreno reſoluta corpore libera cœlum petit: ſecura eſt & tranquilla: non timet hoſtem neque mortem, habet enim præſentem, cernitque indefinenter pulcherrimum Dominum, cui ſeruiuit, quem dilexit, & ad quẽ tandem læta, & glorioſa peruenit. *Idem lib. meditat. cap. 23.*

t Felices Sancti Dei omnes, qui iam pertranſiſtis huius mortalitatis Pelagus, & peruenire meruiſtis ad portum perpetuæ quietis, ſecuritatis & pacis. *Ibid. c. 24.*

u Per ipſum vos rogo, qui vos elegit, qui vos tales fecit, cuius pulchritudine iam ſatiamini, de cuius immortalitate iam immortales facti eſtis, de cuius beatiſſima viſione ſemper gaudetis, eſtote iugiter memores noſtri, ſubuenite nobis miſeris. *Ibid.*

x Nunc viuit Nebridius in ſinu Abrahæ quicquid illud eſt quod ſibi ſignificatur ſinu, ibi Nebridius meus viuit, dulcis amicus meus, tuus autem Domine adoptiuus ex libero Filius, ibi viuit: nam quis alius tali animæ locus? ibi viuit vnde me multa inrerrogabat hoc nuncionem inexpertum. Iam non ponit autem ad os meum, ſed ſpiritale os ad fontem tuum, & b.bit quantum poteſt ſapientiam pro auiditate ſua ſine fine felix. *Idem li 9. Confeſſionum. ca. 3.*

Yet

ANSWER. *Yet in his exposition vpon the 36. Psalme, he distinguisheth this Bosome, from the place of blisse.*

Pag. 215.

REPLY. But if S. Augustin corrected this his first opinion, and afterward professed the contrarie, do not yow by making such vse of this place, both wrong the holy Father, and delude your simple Reader? Let vs heare then what he deliuered concerning this matter, in such workes, as by his owne Confession, he wrote after his said exposition vpon the 36. Psalme. y *Abrahames bosome*, saith he, *is the Rest of those blessed poore men to whom belongeth the kingdom of heauen: into which they are receaued after this life.* z *Abrahams bosome is vnderstood to be the secret place of the Father, whereunto Christ was assumpted rising after his Passion. Whither he is therfore said to be carried by the Angells, as I thinke, because the Angels did denounce vnto the Disciples looking vp his receauing, whereby he went into the secret place of the Father: for saying, why stand ye looking vp into heauen, what else did they meane, but that the eyes of men were not able in any sort to penetrate into that secret place, wherunto our lord went, when the vew of his Disciples he was carried into heauen? Now that which remaineth may be taken according to the former exposition, because the secret place of the Father, is well vnderstood to be that place, where also the soules of the iust do liue with God, euen now before the Resurrection.* Here, yow se, S. Augustine declareth his final opinion, as well touching the vndoubted abode of the spirits of the Saints with God in heauen, as also concerning Abrahams bosome; the which he vnderstandeth to be heauen it selfe; and one of thos *hidden receptacles*, wherein the soules, as he said, are contayned vntill the resurrection: towit, that receptacle of rest mentioned in S. Iohns Reuelation chap. 6. v. 11. the others being of trouble, ether eternall in Hell for the damned, or temporary for such as carry some of their lighter sinnes with them, from which by the prayers and almes-deeds of the liuing, S. Augustin, a by your owne Confession, did hould that they might be released.

When yow made no bones to slaunder S. Augustin with entertayning the aboue said opinion of the reseruation of soules in secret places out of heauen; I wonder not so much that yow should attempt to fasten the same vrongfully also vpon b Origen: yet, how soeuer he erred in other points, yow cannot proue that euer he erred in this. Nether do the passages which yow produce out of his workes, euince any such thinge: for in the former he playnely c testifieth that some soules after death, for their good deeds and merits, are disposed of to heauen, which he calleth *Abrahams bosome*; others for their sinnes into Hell, &c. In the other place vpon Leuiticus, d by saying that *the Apostles*

y Sinus Abrahæ requies est beatorum pauperum, quorũ est regnũ cœlorum, in quo post hanc vitam recipiuntur. *Idem lib. 2. quæst. Euangelic. cap.* 38.

z Sinus Abrahæ intelligitur secretum Patris, quo post passionem resurgens assumptus est. Quo eũ portatum ab Angelis, ideo dictum puto, quia ipsam receptionem qua in secretũ Patris abscessit, Angeli annuntiauerunt discipulis intuentibus: dicentes enim quid statis intuentes in cœlum, quid aliud direrunt, nisi nullo modo posse oculos hominum vsque ad illud penetrare secretum quo ibat Dominus cum in conspectu discipulorum ferretur in cœlum. Iam cætera secundum superiorem expositionem accipi possunt, quia secretum Patris bene intelligitur, vbi etiam ante Resurrectionem iustorũ animæ viuunt cum Deo. *Ibid.* a *Answ. pa.* 216 b *Answ. pag.* 217. c *Origen. li.* 4. περὶ ἀρχῶν. *ca.* 2. d *Idem hom.* 7. *in Leuit. ca.* 10.

haue not as yet receaued their full ioy, he meaneth that accidentall ioy, which they will receaue, to se the whole number of the blessed fully complete together with them selues: and this accomplishment, together with the glorie of their bodies, is that *full reward of their labours, which the Saints departing from hence do not fullie receaue, but expect vs howsoeuer staying, howsoeuer slacking.* Thus much for Origens discharge. As for Lactantius, e it is well knowen he erred in many things, chieflie concerning the other life: Nether is it any wonder seing he made more profession of Tullies Eloquence, then of any holie Science, or true knowledge of the Scriptures.

e *Answ. pag.* 218.

But all the world cannot excuse your iniurious dealing with S. Hilarie, f when, to make him à maintainer of the said errour, yow falsifie his saying by your corrupt translation: for whereas his wordes are these, g *All the faithfull going out of the bodie vnto that Entrie of the heauenlie kingdome, shalbe reserued by our Lords custodie, to wit, placed in the meane tyme in Abrahams bosome, whither the wicked are hindred from comming by the gulfe lying betwixt, vntill the tyme of entring againe into the kingdome, do come*; yow translate them thus. *All the faithfull when they are gone out of the bodie, shalbe reserued by the lords custodie for that entrie into the heauenlie kingdome, being in the meane tyme placed in the bosome of Abraham, whither the wicked are hindred from comming by the gulfe interposed betwixt them, vntill the tymo of entring into the kingdome of heauen do come.* The Reader will easilie espie that S. Hilarie maketh expresse mention of two seuerall *entries* into the heauenlie kingdome; one when the soule departing the bodie, entreth to be kept in Abrahams bosome: another when the soule together with the reuiued bodie shall enter at the last day, as appeareth most plainelie by that word *rursum againe*, which, besides other corruptions, yow fraudulentlie suppressed, to wrest the holie Fathers authoritie to à quite contrarie meaning.

f *Answ. pag.* 218.

g Exeũtes de corpore ad introitũ illum Regni Cælestis, per custodiam Domini fideles omnes reseruabuntur, in sinu scilicet Abrahæ collocati, quò adire impios interiectum chaos inhibet, quousq; introeundi rursũ in Regnum Cælorum tempus adueniat. *S. Hilarius in Psal.* 120.

Nether do yow vse h S. Ambrose any better, when yow draw him also against his will to the maintenance of this errour: for when he saith that i *the soule* after being *loosed from the bodie, is yet held in suspence with the vncertaintie of the future iudgment*, He meaneth no more but that the soule knoweth not the tyme and day of the future Generall iudgment: and therfore euen in heauen it selfe, the blessed spirits are (though without paine) held in suspence, desiring allwayes the fellowship of their bodies againe, yet remayning vncertaine when this their desire shalbe fulfilled.

h *Answ. pag.* 229

i *S. Ambros. de Cain & Abel lib.* 2. *cap.* 2.

In like sort, when the same holie Father doth teach that at the day of iudgment k *The habitacles shall restore the soules which were committed to them*, He vndoubtedlie vnderstandeth heauen to be one of

k *S. Ambros. de bono mortis cap.* 10.

thes habitacles, as appeareth by that which he hoped of thos Godlie Emperours aboue mention, and of his brother Satyrus; to say nothing of that which he pronounced of another by name Acolius, l towit that he was *à dweller now of heauen, and in possession of the eternall cittie of Hierusalem, which is in heauen.* In heauen then, according to S. Ambrose his Doctrin, the soules of the Saints are reserued, and no where else: ther they expect the glorie of their bodies as *à due reward* to be giuen in the fulnesse of tyme, that is, at the generall iudgment, which wilbe indeed that *day* of absolute *crowning*, for the blessed, when in the eyes of all mākind, their whole man shalbe inuested with glorie, and à double garment shalbe giuen vnto them, though in the meane tyme they rest content vnder the Altar m clothed with à single one, towit with the glorie of the soule onlie: which is signified by S. Ambrose when he saith, that *in the meane tyme* betwixt their death and the generall iudgment, *they are not without fruite.*

l Acolius Superiorum incola, possessor ciuitatis æternæ illius Hierusalem quæ in cælo est. S. *Ambros lib 7 Ep 59. ad Clerum Thessal.*

m *Apocal. 6. v 11.*

Behould now how vnworthily yow attempted to disgrace thes ancient Doctors with the maintenance of an opinion which they neuer entertained. I do not denie but that some writers, both of ancient and of later tymes, chieflie among the Grecians, haue beene deceaued with this errour: but for the learned holie Fathers of the fiue first ages, yow thall not find out one that maintained the same, but all of them agreed most constantlie together in the Catholick truth, as is at full made good by our Cardinall in his first booke of the Felicitie of the Saints. chap. 5.

ANSWER. *pag. 225.*

And yet Alphonsus de Castro doth acknowledge that the Patrons of this Opinion were famous men, renowned aswell for holinesse, as for knowledge.

REPLY.

Alphonsus de Castro did thinke indeed, that some of the ancient holy Doctors were of that mynde, yet he declared himselfe not to be certaine therof: for he did both wiselie foresee, and modestlie confesse that he might be deceaued in his iudgment herein: and therfore with that religious humilitie which is familiar to Gods true seruaunts, how learned soeuer they be, and which is not to be found amōge presumptuous Nouellers, he intreateth his Reader, n that if at any tyme hereafter it shall appeare by better reasons then his, that the said ancient Fathers were not of that mynde, he will account him rather vnskilfull and ignorant, as not vnderstanding the sayings of those Holie Fathers aright, then any way ilminded towards, them, or maliciously in the same. Of which Christian modestie I am sorie yow had not so much, M. Vsher, as might suffice to haue made yow looke about yow à litle more respectiuelie, before yow presumed to charge the abouenamed ancient Doctors so peremptorilie with maintayning, not onlie

n Si autem aliter illos, quam ego existimo, sensisse aliunde constiterit, precor lectorem, vt me magis inscium & ignorantem, qui illorum dicta non intellexerim, quàm maleuolum censeat. *Alphonsus de Castro lib. 3. verb. Beatitudo §. 6.*

onlie this errour of the reseruation of soules, but also that other of their purging at the last day by the fire of conflagration: the which errour, forasmuch as it necessarilie supposeth the former, must by good consequence haue beene as far from their meaning as we haue seene the former was. All then that they say in thos obscure places which yow abuse, is no more but this. The fire of Gods iudgment will at the last day try euerie mans worke, not onlie the workes of the wicked, which it will burne euerlastingly, but also the workes of o Peter, of Paule, of Daniel and other such like Saintes; forasmuch as they wil passe through that fire without any paine, the fire approueing their workes for good by not burning them, which approbation the Fathers do sometymes, indeed, tearme à purging or purifying. And so all the iust by this fire of Gods iudgment wilbe tryed, and all wilbe saued, yet with this difference, that some shalbe saued without sustayning any paine after death, towit those who in this life built nothing else but gold, siluer, and pretious stones; others shalbe saued after enduring Purgatorie torments: such are they who besides the good workes aboue mentioned of gold, siluer, and pretious stones, did build also the wood, hay, and stuble of smaller sinnes which they carried with them out of this life. And as of the former it is said by the Apostle, that their worke remayning (towit, at the tryall of the fire) they p *shall receiue reward*: so is it said of the later, that they shall *sustaine losse*, because their worke of wood, hay, and stubble, that is their sinnes shall burne, yet they also shalbe saued, but so as by enduring the fire; that is, by suffering the paines of Purgatorie fire, euen at the day of iudgment, in the fire of the last Conflagration it selfe (which, for any thing we know, may be the same with that which now tormenteth the damned in Hell, and clenseth Gods Children in Purgatorie) if any at that tyme shalbe found not altogether purged from their sinnes.

o *See Anſvv pag.* 220.

p 1. *Corinth.* 3. v. 14. 15.

It would be ouer too tedious à worke to persecute in particular all and singular your abuses offered vnto the ancient writers, by misconstering their wordes, and peruerting their meaning to à quite contrarie sense. Theophylactus affirmeth that q God *Hath power to cast into Hell such as dye in grieuous sinnes, yet doth he not allwayes vse that power, hauing power also to forgiue.* r *This* I *say*, quoth Theophylactus, *for the Oblations and Almes deeds which are made for the Dead, which doe not à litle auaile, euen such as dye in grieuous sinnes.* Here now, in your conceit, Theophylactus hath committed à great ouersight, by teaching that Prayers and Oblations for the Dead doe reach euen vnto such *as dye in grieuous sinnes*: and therfore, say yow, it is blindly done of the Romanists to bring him in for the countenancing of their cause, when as they

q *See this in the Anſvv. pag.* 225.

r Τῶν ὃ λέγω, ἀφ' ὧν τὰς ἐπὶ τοῖς κεκοιμημένοις γινομένας προσφορὰς, καὶ τὰς διδόσεις, αἵ γε μικρὰ συντελοῦσι τοῖς καὶ ἐν ἁμαρτίαις βαρείαις ἀποθανοῦσιν. *Theophylact. in cap.* 12. *Luca.*

themselues acknowledg that such as dye in grieuous sinnes can receaue no reliefe at all. But yow will meete with no Romanists so blind, but will easily discouer your fraudulent proceeding with the Doctrin Theophylactus in this place: for it is wel knowen that here he speaketh not of a grieuous sinner that dieth impenitent, but only of such a one as hauing liued sinfully all his life time, somew hat yet before his death did repent, and call to God for mercie, and so was assoiled by the Church: and becausse he dyed before he could do Penance for his grieuous sinnes, he is said to hane dyed in grieuous sinnes, that is in the obligation of a temporarie satisfaction for his grieuous sinnes; for the discharging whereof the prayers and oblations of the Church do not a litle helpe him, saith this Doctor; who therfore concludeth with this pious exhortation. [f] *Let vs not ceasse then by Almes and Prayers to appeasse him who hath power to cast into Hell, but doth not allwayes vse his power, being able to pardon also:* as who should say, let vs beseech him, that as he hath pardoned the sinner from being cast iuto Hell, so he wilbe pleased to accept of our good workes in discharge of that temporarie debt, wherunto he is liable, and must otherwise endure punishment for all in Purgatorie. This is the true and sinceare meaning of Theophylactus, and therfore not we in alleadging him for our selues, but yow in wronging him so grosly may w elbe iudged to haue proceeded *blindly*: as appeareth yet further by your too too wanton taunting [t] at S. Dunstans prayer for the soule of king Edwin, when he saw it in danger to be carried into Hell, and at the godly contrition of that Penitent Bishop of Couentrie and Chester, whose Purgatorie paines vnto the last day, I wish vnto my selfe (witnesse my God) rather then the best lot, which after death shall befalle vnto any Protestant whatsoeuer.

[f] Μὴ τοίνυν ἐλεήσωμεν ἡμεῖς, ἀπαδάξοντες δὲ ἐλεήσωσιν, καὶ πεσοῦσι βεβῶν ἐξιλεώσονται τὸν ἐξουσίαν μὲν ἔχοντα βαλεῖν, ἀπάντως δὲ τῇ ἐξουσίᾳ ταύτῃ χρώμενον, ἀλλὰ καὶ συγχωρεῖν δυνάμενον. *Ibidem.*

[t] *Anſvv. pag. 226.*

[u] *Anſvv pag. 228.*

Yow tell vs of certaine [u] *Doubtfull conceits of Gods mercifull dealing with the wicked in the world to come*, which are found in others, but especiallie in the sermons of S. Chrysostome. Yet searching the places of those others quoted by yow in your margent, and examining such passages as yow produce out of S. Chrysostome, I find no more but that they all speake of such a sinner as Theophylactus euen now made mention of, whom, as hath beene said, the Fathers tearme *wicked*, by reason of his wicked life: yet doe they shew some hope that God will haue mercie vpon the like after death, for his repentance and conuersion to God, though it was neuer so late, euen at the last gaspe. And so not one of those Holie Fathers whom yow alleadge for your selfe, do say any thing like to that which yow do striue for. Indeed if the Poëticall fictions of Prudentius do square so well with your humour, that yow will haue them for the grounds of your best reasons, we leaue his

Poëtrie

Poëtrie vnto yow without debate, seing yow thinke your Diuinitie to stand in need thereof. As for those three tales x of *Traian*, *Falconilla*, *and the dead mans scull*, wherewith yow play and toy most Childishlie far from your right matter, any man, whose head is not as brainlesse as a withered scull indeed, may easilie perceaue that they make not any way against that patronage which our Catholick Doctrin of Purgatorie and prayer for the dead receaueth from venerable Antiquitie: For nether are they of record with any author of the fiue first ages, nether are they generallie receaued for true amongest vs to this day, as is obserued by your owne selfe y out of the learned of out side: who neuertheless are not so forward, as to condemne them for vntrue, but treating of them, they respectiuelie deliuer their opinion, with reasons why they may be esteemed ether true or falle: and if true, they seeke learnedlie to satisfie such doubts as may seeme to arise from them against the puritie of our Catholick faith. But amonge yow, another methode is obserued, whyleſt euerie one is bould to discard forthwith as falle and forged, whatsoeuer agreeth not with his brainsick humour: and be it Historie, be it Fathers, yea be it Scripture neuer so authenticall, it must be as yow will haue it, or else it shalbe stript of all credit and authoritie.

x *Answ. pag.* 229

y *Answ. pag.* 232.

ANSWER. *pag.* 234.

The inuention of All soules day, wherein our Romanists most deuilie performe all their superstitious obseruances for the Dead, was occasioned at the first by the apprehension of this same erroneous conceit, that the soules of the damned might not onlie be eased, but fully also deliuered by the Almes and Prayers of the liuing. The whole narration of the businesse is laid downe by Sigebertus Gemblacensis in his Chronicle at the yeare of our Lord 998.

REPLY.

But in what Chronicle, I pray yow, deserueth this your tale to be registred, if it proue vntrue? Or rather what memorie of your selfe will yow leaue behinde yow, when yow stuffe your booke with such palpable fopperies as these? *The inuention of all soules day*, say yow, *was occasioned at the first by the apprehension of this same erroneous conceit.* And for proofe hereof yow send vs to a narration which Sigebert hath in his Chronicle, and which is layd downe by your selfe in thes words. z *This tyme a certaine religious man returning from Ierusalem, being intertained for a while in Sicile by the courteſie of a certaine Anchoret, learned from him among other matters, that ther were places neere vnto them that vſed to caſt vp burning flames, which by the inhabitants were called the Potts of Vulcan, wherein the ſoules of the reprobate, according to the qualitie of their deſerts did ſuffer diuers punishments; the Diuels being ther deputed for the execution thereof: whoſe voyces, angers, and terrors, and ſometymes howlings alſo he ſaid he often heard, as lamenting that the ſoules of the damned were*

z *Sigebertus Gemblacensis Chron. an.* 998.

taken out of their hands by the Almes and Prayers of the faithfull, and more at this tyme by the Prayers of the Monkes of Cluny, who prayed without ceasing for the Rest of those that were deceased. The Abbot Odilo hauing vnderstood this by him, appointed throughout all the Monasteries vnder his subiection, that as vpon the first day of Nouember the solemnitie of all the Saints is obserued, so vpon the day following, the Memoriall of all that rested in Christ should be celebrated. VVhich rite passing into many other Churches, made the memorie of the faithfull deceased to be solemnized. Behould here your whole narration out of Sigebert: but where in it do yow finde that any one had an apprehension of any such erroneous conceit as yow speake of, towit, *that the soules of the damned might not onelie be eased, but fullie also deliuered by the almes and prayers of the liuing?* yow assigne vs the Mõkes of Cluny, as appeareth by thes your words.

a *Answ pag. 235.* a *But hardly, I thinke, shall yow finde in anie Rituall a forme of prayer answerable to this of the Monkes of Cluny for the reprobate.* Well now, marke what I say: proue yow that the Monkes of Cluny did euer praye for the reprobate, and the field is yours: otherwise yow may blush with shame enough at so vnseemelie an imposture. The narration, yow se, hath no more but that the Monkes of Cluny *prayed without ceasing for the rest*, or help, *of those that were deceased:* and what *deceased* thes were, it appeareth expressie, when afterward it is said that Odilo instituted in his Monasteries the yearelie *memoriall of all that rested in Christ:* and this rite passing from the Monkes of Cluny into many other Churches, made the memory of *the faithfull deceased* to be solemnized. Lo yow now, here is not the least mention of prayer for the *reprobate*, ether among the Monkes of Cluny, or with Odilo, or in any of the *other Churches.* How can yow possiblie saue your credit then? forsooth by the Diuels helpe; whose authoritie here yow must plead of force, being destitute of all other.

ANSWER. *pag. 235.* *In Sigeberts narration it is said that ths Diuells with howlings lamented that the soules of the damned were taken out of their hands by the almes and prayers of the faithfull.*

REPLY. Your argument *ab authoritate* is this in substance. The Diuels said that *the soules of the damned were taken out of their hands by the almes and prayers of the faithfull:* Ergo, the faithfull did pray and giue almes for damned soules: wher, yow know, the inference being deriued from the authoritie alleadged in the Antecedent or former proposition, must be ether true or false according to the truth or falshood of the said authoritie. And indeed I will deale so reasonably with yow, that looke what yow yourselfe will say of the authoritie, I will graunt yow also in the sequele or inference. Tell vs then: the diuels saying, that the soules of the damned were taken out of their hands by the prayers and

and almes of the faithfull, ſaid they true or no? If they ſaid not true, the muſt your inference be falſe which is grounded vpon their ſaying, neither will yow euer tell truth whyle yow build vpon their authoritie. If they ſaid true indeed; we muſt graunt that they did not ſpeake of the ſoules of the reprobate which were damned to Hell: (for what faithfull would euer praye for ſuch, or would be able to take them out of the Diuels hands by their prayers?) but of ſuch faithfull ſoules as for their ſmaller ſinnes were dãned to the paines of Purgatorie: and theſe ſoules thus damned might welbe deliuered by the prayers and almes of the faithfull, according that ſaying of S. Auguſtin, which teaceth vs moſt manifeſtly in what ſenſe we are to take this word *damned* in ſuch like paſſages as this. b *The profit*, ſaith he, *which the ſuffrages of the Church do bring vnto the dead is this, that either they may obtaine by them a full remiſſion, or elſe that at leaſt their damnation it ſelfe may be more tolerable.* Where no man, that is but meanely ſeene in this Holy Fathers doctrin, can doubt but that he ſpeaketh of a *damnation* to the fire of Purgatorie only, whereunto the ſoules of Gods Children may be liable, as heretofore we haue ſaid, for whom S. Odilo and his monkes, and after them all the Churches did obſerue the annuall ſolemnitie of All-ſoules day, how-ſoeuer the whole Church of God was accuſtomed euer from the beginning to pray, and giue almes, and to offer the holy ſacrifice of the Altar for them throughout all the yeare; deriuing this her holy cuſtome from the ſacred authoritie of Scripture, and Apoſtolicall Tradition, and not from any ſuch apprehenſion, or erroneous conceit as yow delude your Reader herewithall. But now before we ſhut vp this Diſputation, we muſt inquire for

b Quibus autem proſunt ſuffragia, aut ad hoc proſunt vt plena fiat remiſſio, aut tolerabilior ſit ipſa damnatio. *S. Auguſt. Enchirid. cap.* 110.

The Originall of the Proteſtants Doctrin in this Point.

Sect. III.

CHildren, we ſee, are for the moſt part ſo like vnto their parents, non onlie in viſage, hue, and proportion of the bodie, but alſo in ſpeech, geſture, condition, yea in the verie inclination and conceits of the minde, that hauinge once knowledg or acquaintance with the Father, yow may eaſilie diſcouer ſuch a one to be his child euen by his ſpeech, condition, and behauiour, although yow neuer ſaw him before. In the time of that holie and learned Father *S.* Epiphanius, towards the later end of the fourth age after Chriſt, the firſt publick

Patron

Patron of this errour, which denyeth reliefe and benefite to redounde vnto the dead by the prayers and oblations of the liuing, was found: who is so perfectlie described vnto vs by the said Epiphanius, that by him, with a light obseruation, we may come to the knowledg of his pretty boyes, who in these our dayes resemble their Ancient Father so neere. a *Ther started vp*, saith S. Epiphanius, *a certaine man called Aerius, a greate plague to the world, furious and fierce of condition, and lofie in opinion: for all Heresies haue beene occasioned by the wicked counsel of such men as haue beene wholly lead away, ether with desyre of glorie, or with Arrogancie, or lust, or emulation, enuy, furie, rashenesse &c. This Aerius liueth at this day, believing like Arius in all, yet searching and inventing more then Arius taught, sharpe of tongue, and powerfull to perswade, in so much that he alloreth an hoast of deceaued people, such as haue itching eares, and large consciences. For he inuented vnto the world a number of fabulous and vaine opinions, which though they seeme ridiculous vnto the wiser sort, yet by them hath he inueagled and seduced very many.* Soone after he sheweth how vpon pretence of a reformation, he seuered himselfe from the Catholicks, and set a broch these errours following. Firſt that all Priest were equall in dignitie and power vnto Bishops. Secondlie that Easterday ought not to be obserued. Thirdlie that the dead receaued no profit nor benefite by the prayers and almes of the liuing. Finally that fasting vpon certaine dayes, as weddensdayes and fridayes, was Iewish and superstitious. b *And about Easter*, saith Epiphanius, *when we vse most affliction towards our bodies for the health of our soules, by sleeping on the bare earth, by obseruing chastitie, eating dry meates, praying, watching, fasting, and by many other meanes tormenting our flesh: they feast it out from morning to night, filling themselues with flesh and wine, and do laugh, and scoffe at those who religiously do keepe the holy obseruance of the Easter weeke.* c *Thes thinges Aerius belched forth into the world.*

Here now we haue the Father aboue twelue hundred yeare agoe: nether will it be any thinge hard now adayes it selfe to find out many of his lustie ladds, who resemble the Father so perfectly, that yow need not doubt of their ofspring, nor mistrust but that they are lineallie descended from this their worthie sire, being true Aerians all their foure quarters, that is in all the foure erroneous points wherwith S. Epiphanius doth brand this Heretick. But at this tyme we haue to doe onlie with

a Αεριός τις πάλιν, ὠστάντως τῷ κοσμῳ γεγένηται μέγα κακὸν, ἐμβροντηθεὶς τὴν ἐννοιαν, ἐπαρθεὶς τὸ φρόνημα. Πᾶσαν γὰρ αἵρεσιν κακοδοξία τῶν γενομένων ἀπ' ἀρχῆς ἀχρεῖλέλας ἢ κενοδοξίας, ἢ ἐπάρσεως ταῦτα ἐιργάσατο, ἢ ἐπιθυμίας ὀρέξις, ἢ ζῆλος πρὸς τὰς πέλας, ἢ παροξυσμὸς, ἢ πρωτεῖα. ὅτος ὁ Αέριος ἔτι καὶ δεῦρο ζῇ σὺν σαρκὶ, καὶ περίεις τῷ βίῳ, Αρειανὸς μὲν τὰ πάντα ἄλλως γὰρ ὁ φρονεῖ, ἀλλ' ὡς Αρειος, καὶ ἔτι ἐπέκεινα μειζόνως τα Αρείου ἐπιζητήσας, ὠξυμωρέος τε τὴν γλῶσσαν, καὶ ἐξωπλισμένος σὺν χείλεσιν σὺ τούτῳ τῷ μέρει, ὥπως ἐξιλκύσῃ εἰς ἑαυτὸν ἡπατημένον σρατὸν, καὶ πληθὺν τῶν ἀεὶ τὰς ἀκοὰς γαργαλιζομένων, καὶ τ διάθοιαν ὑποχαλωμένων. καὶ γὰρ καὶ αὐτὸς τῷ ὁίῳ ψεύματί τινα μεγάλῳ μυθῳδῆ κενοδοξίαν, γλαφυρὸν μὲν ἐμπεποίηκεν τοῖς ἄμφροσιν, ὅμως διὰ τὸ τὰ πολλὰς ἠπάτησε δὲ παρείλκυσιν. *S. Epiphanius heresi 75. parag. 1.* b Ἐν τε ταῖς ἡμέραις τῷ Πάσχα, ὅτε παρ' ἡμῖν χαμευνίαι, ἀγρυπνίαι, κακοπάθειαι, ξηροφαγίαι, ὑχαὶ, ἀγρυπνίαι τε καὶ νηστεῖαι, καὶ πάσαι, τῶν ψυχῶν αἱ σωτηρίαι τῶν ἁγίων παθῶν, αὐτοὶ ἀτενῶς ὀψωνῆσι κρέα τε καὶ οἶνον, ἑαυτῶν τὰς φλέβας γεμίζοντες, ἀνακαλχάζουσι, γλαῦκες χλευάζοντες τὰς ἁγίας τάυλην λατρείαν τῆς ἑβδομάδος τῷ Πάσχα ἐπιτελέντας. *Ibidem parag. 3.* c Ταῦτά ἐσι τὰ παρὰ Αερίου τῷ ὁίῳ ἐξεμεσθέντα. *Ibidem.*

with that which concerneth prayer for the dead: the reſt are of themſelues cleere enough; and indeed ſo is this alſo: for though our Anſwerer like an vnnaturall child goeth about ſometymes to deny his Progenitor, being aſhamed of his baſeneſſe, yet kind creepeth ſo pretily that now and then he commendeth him, and ſometymes excuſeth him by interpreting his meaning after a freindlie, yea a filiall maner.

Thus doth S. Epiphanius lay downe Aerius his obiection againſt the Church: d *For what cauſe do yow commemorate after death the names of thos that are departed? He that is aliue prayeth, or maketh diſpenſation, what ſhall the dead be profited herebie? And if the prayer of thos here do altogether profite them that be there; then let no bodie be godlie, let no man doe good, but let him procure ſome freinds which may pleaſe himſelfe, either perſwading them by money, or intreating freinds at his death; and let them pray for him that he may ſuffer nothing there, and that thos inexpiable ſinnes which he hath committed may not be required at his hands.* Firſt, we ſe, he findeth fault with the Catholicks for rehearſing the names of ſuch as were departed this life. Secondlie he reprehendeth them for believing that the dead are profited by the prayers of the liuinge.

As concerning the firſt, it is to be obſerued that the Ancient Church was accuſtomed at the tyme of Maſſe to read a Catalogue of the names of ſuch dead as ſhe then intended to pray for in particular, as appeareth moſt euidentlie by that rule which is to be ſeene in the Liturgie compoſed by S. Marke the Euangeliſt: which hath thus. e *The Deacon readeth the holy Tables, wherein the names of the deceaſed are conteyned, and then the Prieſt bowing downe, maketh his prayer for them thus. O lord our God giue reſt vnto the ſoules of all theſe &c.* We learne the ſame by the words of S. Cyprian ſaying. f *He deſerueth not to be named after death at Gods Altar in the prayers of the Prieſt, who deſired to withdraw the Prieſts and Miniſters from the Altar.* Wherefore S. Iohn Chryſoſtome exhorting his people to pray diligentlie for their freinds departed, g *ſend for the poore widdowes*, ſaith he, *tell his name to them, and wish all to make ſupplicatione and prayers for him.* Againſt this cuſtome Aerius oppoſed himſelfe, demanding: *for what cauſe do yow commemorate after death the names of thos that are departed?* vnto whom S. Epiphanius maketh this anſwer. h *As for the rehearſing of the names of the deceaſed, what can be more profitable then this? what more commodius, and more admirable*

d Τίνι τῷ λόγῳ μνημονεύομεν τῶν θανάτου ὀνόματα τεθνηκότων; ἔνεστιν γὰρ ὁ ζῶν, ἢ οἰκονομίαν ἐποίησε, τί ὠφελήσεται ὁ τεθνεώς; εἰ δὲ ὅλως ἐνεργὴ τῶν εὐξάνδε τὰς ἐκεῖσε ψυχὰς, ἄρα γοῦν μηδεὶς ἐνσεβείτω, μηδὲ ἀγαθοποιείτω, ἀλλὰ κτησάσθω φίλους τινὰς, &c. *Ibidem.*

e Diaconus τὰ δίπτυχα legit, hoc eſt, ſacras tabulas, quibus defunctorum Catalogus continetur. Sacerdos autem inclinans adprecatur: Et horum omnium animabus dona requiē, &c. *Liturgia S. Marci Euangeliſta.*

f Neque enim apud altare Dei in Sacerdotū prece meretur nominari, qui ab altari Sacerdotes & miniſtros voluit auocare. *S. Cyprian. Ep. 66. ad plebem & Clerum Furnitanorum.*

g Πεμψάτωσαν χήρας, καὶ τοῦνομα πάντας κέλευσον ὑπὲρ αὐτῶν ποιεῖσθαι τὰς δεήσεις, καὶ τὰς ἱκετηρίας. *S. Chryſoſtom. 21 in Acta.*

h Τοῦτο δὲ περὶ τῶν ὀνόματα λέγειν τῶν τελευτησάντων, τί ἂν εἴη τούτου περισπουδαιότερον, τί τούτου χρησιμώτερον, τί δὲ θαυμασιώτερον, πιστεύειν μὲν τοὺς παρόντας, ὅτι οἱ ἀπελθόντες ζῶσι, καὶ οὐ ἀνυπαξίᾳ ἀκούσιν, ἀλλὰ

σίσι, καὶ ζῶσι παρὰ τῷ δεσπότῃ, ὅπως ἂν τὸ σεμνότατον κήρυγμα διηγήσιο. λο, ὡς ἐλπὶς ἐστιν ὑπὲρ ἀδελφῶν εὐχομένοις, ὡς οὐ μετοδημίας τυγχάντων. S. Epiphan. Ibidem.

mirable? that such as are present may believe that they who are departed do liue, and are not extinguished, but are still being, and do liue with our lord: and that this most pious doctrine may be publickly declared: that they who pray for their bretheren haue certaine hope of them as being in a peregrination.

Now touching the other obiection, vnto which the former was but a preparatiue, we haue already made it cleere [i] by euidences of all sorts, that the primitiue Church did firmelie believe that some soules after their departure from hence might receaue present reliefe and profite by the prayers, Sacrifice, and almes of the liuing. Against this common faith, thus generallie believed by all the Church, Aerius framed the argument which aboue yow haue heard: wherein he vseth a kind of fraud, which we haue oftentymes detected in our Answerer, and is familiar to all thos who argue against the Catholick Truth; he chargeth, I say, the Church with an opinion which she neuer yet admitted, supposing her to hould that all sinnes whatsoeuer may be taken away from the dead by the prayers of the liuing: as appeareth by thos his words: *let no man be godly or good; but let him procure frends to pray for him after death, that thos inexpiable sinnes which he hath committed, may not be required at his hands*: whereas it is well known that the Church neuer believed that any soule, carrying but the leest mortall sinne with it vnpardoned out of this life, might receaue any helpe by whatsoeuer prayers or oblations of the liuing: for although she had beene taught by the Apostle S. Iames the yonger, to make solemne memorialls for the dead, not onlie [k] *the third day* after their departure, but also *the ninth*, and *the forteeth*, (which by another name is called the mounths minde) yet did she learne this *caueat* from the same Master: [l] *But we say these thinges of the godly, such as departed in the hope of saluation: for thow wilt not be able to helpe the wicked à iot, although thow shouldest giue vnto the poore all that thow hast for them: for assuredlie he who had God his enemy in this life, shall find him so for euer after his death.*

i *See aboue in the forgoing Sectiõ pag. 469. 470. &c.*

k *Vide constitutiones Apostol. lib. 8. cap 42.*

l Ταῦτα δὲ περὶ τυτέων λέγομεν, περὶ γὰρ ἀτεόων ἐὰν τὰ τῆς κοσμε δῶς πένησιν, οὐδεν ὀνήσεις ἀυτον. ὦ γὰρ περίεντι ἐχθρὸν ἦν τὸ θεῖον, δῆλον ὅτι καὶ μετὰ θάνατον. *Ibidem cap 43.*

But let vs heare what S. Epiphanius answereth vnto this second opposition of the Heretike. [m] *The prayer which is made for the dead doth bring profit vnto them*, saith he, *although it cut not of all sort of sinnes.* Could he answer more directlie vnto Aerius his obiection? or could he more plainelie declare the intention of the Church to aymeat the taking away of some sort of sinnes from the soules departed, by her prayers and oblations for them? what sinnes thes be, which may be taken away in this maner after death, his folowing words do shew. [n] *Yet forasmuch as whylest we are in the world we oftentymes slip both vnwillingly and with our will*, prayer for the dead *semeth to signifie that which is more perfect*: to wit, that we stand in neede to be freed therby from the like slips and smaller faults. *For we make a memorial both for the iust, and*

m Ὠφελεῖ δὲ καὶ ἡ ὑπὲρ ἀυτῶν γινομένη ἐυχὴ, εἰ καὶ τὰ ὅλα τῶν ἁμαρτιαμάτων μὴ ἀποκόπτει. S. Epiphan. haresi 75. parag. 7.

n Ἀλλ' ὅν γε διὰ τὸ πολλάκις ἐν κόσμῳ ἡμᾶς ὄντας σφάλλεσθαι ἀκουσίως τε καὶ ἑκουσίως, ἵνα τὸ συνελόντι εἰπεῖν σημαι-

and for sinners: for sinners, imploring the mercie of God: for the iust, as for the Fathers and Patriarches, the Prophets and Apostles, and Euangelists and Martyrs &c. That we may seuer our lord Iesus-Christ from the ranke of all other men, by the honour that we do vnto him, and that we may yeeld due worship vnto him: which we do by professing him to be aboue all the Saintes how holy soeuer they bee. And we make this profession by offering our sacrifice and prayers vnto him alone for all the rest, shewing thereby *o that our lord is not to be compared to any man*, nor any man to him, *though à man liue in righteousnesse à thowsand tymes and more.* For in our memorialls for the Saints we giue him thankes for their victories & glorious crownes obtained by the assistãce of his grace: but for sinners we implore, as the holy Father said, his mercie to the cõdonatiõ of such their smaller sinnes as they yet remayne burthened withall.

Σῇ. Καὶ γὰρ δικαίων ποιούμεθα τὴν μνήμην, καὶ ὑπὲρ ἁμαρτωλῶν. ὑπὲρ μὲν ἁμαρτωλῶν, ὑπὲρ ἁγίας θεᾶς δεόμενοι. ὑπὲρ δὲ δικαίων, προφητῶν &c. ἵνα τὸν Κύριον Ἰησοῦν Χριστὸν ἀφορίσωμεν ἀπὸ τῆς τῶν ἀνθρώπων τάξεως, διὰ τῆς πρὸς αὐτὸν τιμῆς καὶ σίσεως αὐτῷ ἀποδῶμεν. *Ibid.* ὁ Ἐν οὐσίᾳ ὄντες, ὅτι οὐκ ἔστιν ἐξισούμενον ὁ Κύριος Ἰησοῦς τῇ ἀνθρώπων, κἂν ᾖ μυρία, καὶ ἱκέτευα σὺ δικαιοσύνη ὑπερέχει ἑκατὸν ἀνθρώπων. *Ibidem.*

We haue heard now all that Aerius obiected against the Church in that his Heresy concerning Prayer for the dead, and withall we haue seene in what maner S. Epiphanius made answer vnto the same: by all which it appeareth that the maine point of the Controuersie betwixt them both did consist precisely in this, whether the dead receaued any profit by the prayers and almes of the liuing, or noe. In which Controuersie the Negatiue part was maintained by Aerius, and the affirmatiue by S. Epiphanius. How then doth our Answerer free himselfe from the shamefull note of Aerianisme? Truely in such à perplexed maner that he cãnot choose but cause great admiratiõ in such as know him well, and no lesse laughter in such as know him not: though both, I think, will conceaue some indignation to se à man of his ranke behaue himselfe so sluttishly in à matter of such importance: for first of all he couertly taketh in hand to excuse Aerius, and to free him from all Heresie in this question, as knowing well how closse he walketh with him in one and the same tenet: yet being aware that he is presently pursued with hue and crie by the euidences of all ages, he cunningly seeketh to cast the doctrine of Arianisme from himselfe, and to fasten it vpon others he cares not whom, so he may escape himselfe: which he doth truly, yet like vnto thos who being guilty themselues, cry, hould the theefe, hould the theefe, more lowde then their pursuers are disposed to doe. Obserue him well I pray yow.

Epiphanius doth not name it Heresie to deny that prayers and sacrifice do no bring profit to the dead.

ANSWER. *pag.* 236.

When à mã is accused, araigned, cõuicted, and condẽned for à theefe, doth it follow in your iudgment, that he is no theefe because the iudge neuer named him so? à man would thinke that by proceeding against him in that iuridicall maner, and by condemning him, he sufficiently denounced him to be à theefe, without any more words.

REPLY.

When S. Epiphanius then did write his booke against fourscore seuerall Heresies, and layed downe Aerianisme for one of that number, and disputed against the same, condemning it as earnestlie as he did any of the rest, doth not he declare it to be an Heresie as sure as any other of the rest? Doth not S. Augustine also in his booke of Heresies lay this downe for one, affirming that it q *Could not be held by any Christian Catholick at all*? which is as much to say as that a man by beleeuing it would cease to be a Christian Catholick: and therfore it must needs be an Heresie.

p S. *Augustin. de Haresib ad Quodvultdeum Haresi* 53.

q Omnis itaque Christianus Catholicus ista non debet credere. *Ibidem in fine libri.*

ANSWER. *pag.* 237.

At the end of the whole worke Epiphanius setteth downe a Briefe, first of the faith, and the of then ordinances and obseruances of the Church. And among the particulars of the later kind he rehearseth this: For the dead they make commemorations by name in their Prayers, &c.

REPLY.

Among the particulars of the same later kind also he rehearseth Baptisme, and the rest of the Sacraments, which, saith he, are ministred *with such rites and ceremonies as are authorized by the Ghospell, and by the testimonie and tradition of the Apostles*: Will yow say therfore that the beliefe of Baptisme appertained not vnto Faith, but vnto the Ordinances and Obseruances of the Church? If yow vnderstand S. Epiphanius aright in that his Briefe which yow speake of, yow shall find no such diuision, first of Faith, and then of Ordinances and Obseruances of the Church, as yow pretend. For besides that in the former part he omitteth diuers principall articles of our Faith, contenting himself with what the Church believeth concerning the Holie Trinitie, and the Person of Christ; in the later he speaketh onlie of the externe rites and ceremonies which are vsed among Catholikes, the inward beliefe whereof may oftentymes be a matter of Faith: as appeareth in that ciple of Baptisme euen now alleadged, vnto which this wherof we now dispute is not vnlike: for how soeuer the fashion and extreme rite of making Prayers and Oblations for the Dead, may be an Obseruance of the Church; yet to believe that the Dead receaue help and benefit by meames of the same Prayers and Oblations made for them, was euer held for an assured point of Faith in the Church of God, as S. Epiphanius himself doth declare in expresse tearmes, for, saith he, *The Church doth necessarilie performe this hauing receaued it by Tradition from her Fathers*, the Apostles: *And who may infringe the Ordinance of his Mother, or the law of his Father? According to that of Salomon Prouerb. vi. 8. my sonne, heare the words of thy Father, and do not reiect the lawes of thy Mother.*

r Τὰ δὲ ἄλλα μυστήρια περὶ λουτροῦ, καὶ τῶν ἐνδοθεν μυστηρίων, ὡς ἔχει ἡ παράδοσις· τῆς τε ἀγχιλίου καὶ Ἀποστόλων, ὅτως ἐπιτελεῖται. *S. Epiphan. Aduersus Hareses lib. 3. tom. 2. in Expositione Fidei, Paragrap.* 22.

s Ἀναγκαίως ἡ ἐκκλησία τοῦτο ἐπιτελεῖ, παραδοσιν λαβοῦσα παρὰ πατέρων. Τίς δὲ δυνήσεται θεσμὸν μητρὸς καταλύειν, ἢ νόμον πατρός; ὡς τὰ παρὰ τοῦ Σολομῶντι εἰρημένα ἄκουε μὲ λόγες πατρός σε, καὶ μὴ ἀπώσῃ θεσμὸς μητρός σε. δείξας ὅτι ἐγγράφως τε, καὶ ἀγράφως ἐδίδαξεν ὁ Πατὴρ, τοῦτ' ἐστιν ὁ Θεὸς ὁ μοναρχικὸς, τὸ ἅγιον πλήρωμα. *S. Epiphan. Haresi* 75. *Paragraph.* 8.

Mother: by which he sheweth that God the Father, and his onlie begotten Sonne, together with the Holie Ghost hath taught his Church, both by Writing and Scripture, and also without any Writing or Scripture at all, that is by vnwritten Tradition: by meanes wherof t Our Mother the Church hath Certaine inuiolable Constitutions, which may not any way be contradicted. And therfore seing that the like Constitutions are established in the Church, and all things are well and admirablie done, this seducer Aerius is againe refuted. Behould here how expreslie S. Epiphanius vrgeth this Seducer by the diuine authoritie of Apostolical tradition vnwritten, declaring thos ordinãces which are vsed in the Church concerning prayer for the dead to be of diuine right: which doctrin is cõfirmed by other holy Fathers, chieflie by S. Augustine alreadie produced, and by S. Chrysostome in thes plaine words. u Oblations, Prayers, and Almes-deeds are not without cause performed for the Dead: the holy Ghost ordayned and disposed all thes things, to the end that we might interchangeablie helpe one another. For behould, the dead is holpen by thee, and thow in like maner by him, whyleft thow are induced to contemne thy worldlie pelfe; and to performe à generous worke of pietie: and so he prouoketh thee to giue Almes, and thow by the same lest procure health and rest vnto him: Do not doubt but that ther will arise some sweete fruit from hence. x Being assured of this, let vs consider well with our selues what great comfort we may purchase vnto the Dead, in lieu of vnprofitable teares, waylings, and toumbes, by our Almes, Prayers and Oblations. y For thes things were not in vaine ordained by the Apostles: they knew verie well that much gaine and great profit did redound vnto the dead hereby. For at that tyme, when all the people stand with their hands stretched forth, the companie of Priests being present at that venerable and dreadfull Sacrifice, how is it possible but that we shall appease God by our Prayers for the dead? And this is to be vnderstood of such dead as departed in the true faith. Behould how this Holie Doctor doth at once both confirme that which S. Epiphanius, and S. Augustin deliuered, and also confound your slanders and calumniations whereby yow charged him to hold that the damned themselues might receaue profit and helpe by the prayers of the Faithfull.

And thus yow se that the opinion of Aerius, maintaining that the dead do not receaue any profit by the Prayers and Oblations of the liuing, is no better then plaine Heresie, aswell in the iudgment of S.

t Ἡ ἁγία μήτηρ ἡμῶν, ἡ ἐκκλησία ἔχει θεσμὰς εἰς αὐτὴν κειμένας, ἀλύτους, μὴ δυναμένας καταλυθῆναι. Τεταγμένων τίνων τῶν ἐν τῇ ἐκκλησίᾳ θεσμῶν, καὶ καλῶς ἐχόντων, καὶ πάντων διαμενόντων γινομένων, ἐλλέκτων πάλιν, καὶ ἄντος ὁ πλάνος. *Ibidem.*

u Οὐκ εἰκῇ προσφοραὶ ὑπὲρ τῶν ἀπελθόντων γίνονται· οὐκ εἰκῇ ἐκτενεῖαι· οὐκ εἰκῇ ἐλεημοσύναι ταῦτα πνεῦμα διέταξε, δι' ἀλλήλων ἡμᾶς ὠφελεῖσθαι βουλόμενον. ὄφελος γὰρ ὠφελεῖται ἐκεῖνος ἀφ' ἑτέρου, ὠφελῆ σὺ δι' ἐκεῖνον. Καταφρόνησας χρημάτων προκαλῇ σὺ ἐλεῆσαι· καὶ σὺ αὐτῷ τὴν σωτηρίαν, καὶ αὐτὸς σοὶ τὴν ἐλεημοσύνην γέγονεν αἴτιος. Μὴ ἀμφιβάλλε ὅτι κερδαίνεται τι ἐνθένδε. *S. Chrysost. homil. 21. in Acta.*

x Ταῦτα εἰδότες ὑπὲρ ὧν ἐπαινοῦμεν ὅσιοι θεοὶ τὰς ἐλεημοσύνας, καὶ τὰς προσφοράς. *Ibidem.* x Οὐκ εἰκῇ ταῦτα νενομοθέτηται ὑπὸ τῶν Ἀποστόλων, τὸ ἐπὶ τῶν φρικτῶν μυστηρίων μνήμην γίνεσθαι τῶν ἀπελθόντων ἴσασιν αὐτοῖς πολὺ κέρδος γινόμενον, πολλὴ ὠφελία, ὅταν γὰρ ἵσταται λαὸς ὁλόκληρος χεῖρας ἀνατείνοντες, πλήρωμα ἱερατικὸν, καὶ πρόκειται θυσία, πῶς ἂν δυνασθείημεν ὑπὲρ τούτων τὸν θεὸν παραμυθεῖσθαι; ἀλλὰ τοῦτο περὶ τῶν μετὰ πίστεως ἀπελθόντων. *Idem Homil. 3. in Epist. ad Philippenses.*

Epiphanius, as of other Holie Doctors of the primitiue Church. All which is confirmed by the constant agreement of the Fathers assembled in the Councell of Vasion in France some 50 yeares after S. Epiphanius his death; whose decree this is. z *All such as do detaine the Almes and Oblations that are made for the deceased, and are slow to deliuer them vp to the Churches to whom they were bequeathed, ought to be cast out of Gods Church as Infidells: for it is certaine that the like sinne ariseth vnto the verie euacuation of faith: whyleſt the faithfull soules departed are defrauded of the fulnesse of their suffrages, and the poore of their food, and necessarie sustentation.* Weladay then, what may we thinke of our Protestant Doctors, who teach their deluded followers, not onelie to detaine the pious legacies which are left vnto the Church for the benefite of the soules departed, but also to believe that the dead haue no need at all of any such helpes? my counseil to them in christian charity is this, that they take into their serious consideration aswell the aforesaid constitution made by the Councel of Vasion, as also that other thundred forth against them by all the African Bishops in another councel (yet more ancient then the former of Vasion) held at Carthage, wherein S. Augustine himselfe was present, when this Decree was established. a *Who so shall presume to withold from the Churches such Oblations as are bequeathed vnto them for the dead, let them be excommunicated as Murtherers of the Needie.*

z Qui oblationes defunctorum retinent & Ecclesiis tradere demorantur, vt infideles ab Ecclesia sunt abijciendi? quia vsque ad examinationē fidei peruenire certum est hanc pietatis diuinæ exacerbationem: quia & fideles de corpore recedentes votorum plenitudine: & pauperes consolatione alimoniæ, & necessaria sustentatione fraudantur. *Concilium Vasense, seu Vasionense primum Can. 2.*

a Qui oblationes defunctorum aut negant Ecclesijs, aut cum difficultate reddunt, tanquam egentium necatores excommunicentur. *Concilium Carthaginense quartum ca. 95.*

ANSWER. pag. 246. 247. *Diuers worthy men, both before Aerius and after him, were of the same minde that the Dead receaued not any profit by the Prayers of the Church, either for the pardon of the sinnes which before were vnremitted, or for the cutting of, or mitigation of any torments that they did endure in the other world.*

REPLY. Aerius surely is beholding vnto yow seing yow engage your owne credit so lauishly, to saue his honestie: but how-soeuer yow abuse your selfe to cōforte your selfe with so notorious an Heretick, verilie yow are to blame to draw any *worthie men* into the dance with yow, whenas all such haue euer from the beginning detested that errour. Nether in thes places by yow alleadged, being honestlie dealt withall, do they giue the least signe of agreement with Aerius in denying profit to redound vnto the dead by the Prayers and Oblations of the Church. Iustin Martyr saith that b *The narration of Lazarus and the rich man presenteth this Doctrin vnto vs: that after the departure of the soule out of the bodie, men cannot by any prouidence or care obtaine any profite.* Very true: but what sort of men doth he speake of? without doubt of such as the rich man was, whom the Scripture testified to be buried in Hell: for such like onlie were the subiect of Iustinus his discourse: and therfore to wrest this Authors words to all others whatsoeuer

b *Iustin. Martyr. resp. ad Orthodox. Quæst. 60. See Answer. pag. 247.*

ſauoureth too much of that foule dealing wherein we haue oftentymes found yow napping. S. Gregorie Nazianzen c pointeth onlie at the damned in like maner, whē he ſaith that after this life *no relieſe may be had for them that lament*, for he ſpeaketh of ſuch as haue nothing but *bondes* of ſinne, without any merit or grace of God at all. Theodoretus putteth the queſtion, why did king Dauid lament ſo heauily the death of his wicked ſonne Abſalon? wherunto he anſwereth that being of a tēder and ſofte diſpoſitiō, he bemoaned Abſalon ſo much through the naturall affection which he bore vnto him. d *Moreouer being Godlie and pius, he grieued for him who could not now be cured by Penance*, ſaith Theodoret: *For after death the punishment of ſinne is remedileſſe.* Where yow ſe he ſpeaketh of ſuch ſinnes as thoſe of Abſalon were, which indeed, without repentance in this world, are for euer incureable in the other. The which being ſo, I leaue it to the conſideration of others how faithfullie your applyed thoſe laſt words of Theodoret (concealing the reſt) *After death the punishment of ſinne is remedileſſe*, to make your ſimple Reader belieue that this ancient Father did take part with yow and Aerius, in affirming that no kind of ſinne whatſoeuer might be holpen or taken away after death by the Prayers and Oblations of the Church. And perhaps yow your ſelf wil blush at your owne follie herein, if yow call to mind how this ſame learned Father doth commende the pietie of the Godlie Emperour Theodoſius the yonger, for praying that the ſinnes of his parents might be forgiuen them after death, at the interceſſion of S. Chryſoſtome, before whoſe Holie Reliques he then powred forth his feruent ſupplication for them. But what hope may ther be that yow will haue a feeling of any thing, whē yow are not aſhamed to charg S. Hierome himſelfe with the like abſurditie? He ſaith indeed that f *When we ſhall come before the iudgment ſeat of Chriſt neither Iob nor Daniel, nor Noe can intreate for any one; but euerie one muſt beare his owne burden.* From whence yow infer that he was *of the ſame mind* with Aerius, and that he denyed *that the Dead receiued any profite by the prayers of the liuing, for the pardon of their ſinnes which before were vnremitted, or for the cutting of, or mitigation of any torments that they did indure in the other world.* But he who hath any knowledg of S. Hierome, may eaſilie conceaue, if he were now aliue how vehementlie he would inueigh, and bitterlie exclaime at this vnſeemelie wrong which here yow offer vnto him. And with good reaſon truelie: for in that place by yow alleadged he ſaith no more but that at the day of iudgment euery one muſt beare his owne burden; that is, he muſt either be ſaued, or be damned according to his owne deſerts in this life: inſomuch that if he come to the iudgment ſeat of Chriſt in the ſtate of damnation, he may not be holpen by the intreatie of any

c *Anſwer. ibidem.*

d Ad hæc accedit quod tanquā pius luxit eum qui non poterat amplius curari per pœnitētiam, nam poſt mortē pœna peccati eſt immedicabilis. *Theodoret. quæſt. in li. 2. Reg. cap. 18. 19.*

e Οὗτος ἐπιδεὶς τῇ λιτῇ χρῆται, καὶ τὰς ὀφθαλμὰς καὶ τὸ μέτωπον ἐκτείνων ὑπὲρ τῶν γεγενημένων ἀφοσιοῦται, συγχώρησιν τοῖς ἐξ ἀγνοίας ἠδικηκόσιν αἰτούμενος. *Theodoret Hiſtor. Eccl. lib. 5. cap. 36.*

f *S. Hieron. lib. 3. Comment. in Galat. cap. 6.*

g *Anſw. pag. 247*

Saint

Saint whatsoeuer. But when yow vrge that he was of the mynd that no helpe may come vnto the dead by the Prayers of the liuing, *hether for the pardon of sinnes, or for the mitigation of Purgatorie torments*, not I, but the holie Doctor himselfe will giue yow the lye. For, besides what we haue heard him testifie of Purgatorie, he expoundeth that saying of the wisman, *VVhen a wicked man dyeth ther shalbe no hope for him any more. Prouerb. 11. v. 7.* thus. [i] *Alas miserable Origen tooke no notice of this text, when he imagined that saluation would be granted vnto the wicked after the generall and last iudgment. Neuertheless it is to be obserued that although ther be no hope of pardon left for the wicked after death, yet be ther some who may be absolued after death from such light sinnes as the carrie with them out of this life. They may be absolued, I say, either by suffering punishment, or else by the Prayer, Almes, and Masses of their liuing freindes. But to whom soeuer these thinges are done, they are done to them before the last iudgment, and for lighter faults.*

Notwithstanding that I haue elswhere cited this sentence, aswell out of S. Hierome himselfe, as also out of Venerable Bede who did transcribe it into his owne Commentaries out of the same Fathers workes, yet I thought good to repeat it once againe in this place, that your shamefull dealing with the ancient Fathers might appeare before your eyes so perspicuously, that yow should not faile to see it, and to feele it; how-soeuer otherwise yow must of force dissemble it whyle yow are vpon that stage, and haue your Players garments on.

VVhether the dead receaued profite by the prayers of the liuing, was still a question in the Church.

Not *in the Church*, but against the Church, and against the common faith therof: for we haue made it cleere out of the monuments of Antiquitie that the Church in her Prayers and Oblations for the dead did euer intend to procure present profite and helpe vnto them, towit remission of their sinnes, refreshment in their paines, and translation of their soules to the place of blisse. And this is euident also, not onlie by the condemnation of Aerius, whose chiefe errour in this matter was, that the dead receaued no profite by the prayers of the liuing, but also by those verie examples which yow your selfe produce for your selfe, as will appeare by the ensueing Dialogue. [k] *Maximus in his Greeke Scholies vpon S. Dionysius wisheth vs to marke, that euen before his tyme that doubt was questioned.* Reply. But yow forget that Maximus wisheth yow to marke withall, that S. Dionysius himselfe, expounding the common beliefe of the Church, affirmeth most constantlie, [l] *that prayers do bring profite to the Dead.* Can yow for shame plead the doubt of some obscure and ignorant weakelings, against the resolute

h *Ansvv pag.* 246

i Heu misere hāc sententiam pertransijt Origenes: qui post vniuersale que iudicium, vitam credidit omnibus impijs & peccatoribus dandam. Notandum autem quod etsi impijs post mortē spes veniæ nō est, sunt tamē qui de leuioribus peccatis, cū quibus obligati defuncti sunt, post mortem possunt absolui, vel pœnis videlicet castigati, vel suorū precibus & eleemosynis, missarūq; celebrationib⁹. Sed hęc quibuscūque fiunt, & ante iudicium, & de leuioribus erratis fiūt. *S. Hieron. in Prouerb. cap.* 11.

ANSWER. *pag.* 251.

REPLY.

k *Ansvv. ibidem.*

l *See this aboue pag.* 236.

resolute doctrine of this renowned Father and Pillar of Gods Church?
Answer. *Among the questions wherin Dulcitius desired to be resolued by S. Augustin we finde this to be one: whether the offering that is made for the Dead, did anayle their soules any thing?* Reply. S. Augustins answer was m that the like offerings did assuredlie anayle the dead, as elswhere we haue declared, and Dulcitius was fullie satisfied with his learned and sound reasons alleadged for the same; from whom when yow dissent, be your owne iudg how handsomelie yow pretend the patronage of ancient Fathers for your cause.
Answer. *The like also is noted by Cyril Bishop of Ierusalem, that he knew many that were doubtfull herein.* Reply. And yet S. Cyrill in his Catechisme taketh away all doubt from his people, by instructing them to beleeue that n *Verie greate helpe doth arise vnto the dead, when the Sacrifice of the Altar is offered for them.* Is the staggering of the vulgar sort to be preferred, I pray yow, before the constant resolution of the learned and Holie Bishop himselfe? Answer. *Anastasius Sinaita telleth vs that some did doubt saying that the dead are not profited by the Oblations that are made for them.* Reply. He meaneth Aerius and his followers, and withall opposeth the authoritie of S. Dionysius o against them, as agreeing with the common faith of the Catholick Church, and able of it selfe to take away all such like doubts of the ignorãt. Answer. *The like is noted of others also by Petrus Cluniacensis long after Anastasius.* Reply. I wonder that shame with-held yow not from alleadging Petrus Cluniacensis: whenas he accounteth them p *Heretikes*, who denie, that the good deeds of the liuing may profite the dead, howsoeuer ignorance might excuse such Catholicks as did doubt thereof. Answer. *Nay in the west not the profite onlie, but the lawfullnesse also of thes doings for the dead was called in question, as appeareth by Boniface Archbishop of Mentz his consulting with Pope Gregorie the third: Whether it were lawfull to offer Oblations for the dead.* Reply. Boniface neuer doubted ether of the profite or of the lawfulnesse of these doings for the dead, but consulted with the Pope whether all sort of Christians ought to be prayed for after death, aswell Schismatikes and wicked liuers dying without repentance, as other godlie Catholikes? whereunto the Pope answered thus: q *It is fitting that the Priest make memorialls and intercession for none but onlie for dead Catholicks: Nether is it lawfull for him to do any such thing for the wicked, although they were Christians*; that is, when they dyed impenitent. And this is your wise argument to proue that the lawfulnesse of praying for the dead was called in question in the west. Answer. *But it is plainelie deliuered by Hugo Etherianus, about 1170 yeares after Christ, in these words.*

m *See in the later end of this section. And se S. Augustins resolute iudgment in this point, pag. 483 493.*

n *See this aboue pag. 470.*

o *See heretofore pag. 476.*

p *Heretofore pag. 457.*

q Congruit tamẽ vt Sacerdos non nisi pro mortuis Catholicis memoriam faciat, & inrercedat. Non enim pro impijs, quãuis Christiani fuerint, tale quid agere licebit. *Gregorius Tertius Epist. ad Bonifas. vide tom. 3. Concil.*

*Hugo Entherian. de animar. regref. at Inferis cap. 13.

words.* *I know that many are deformed with vaine opinios, thinking that the dead are not to be prayed for. VVherby, say yow, it may appeare that this practise of praying for the dead wanted not oppositon, euen then when in the Papacie it was aduanced vnto his greatest height.* Reply. The point which yow tooke in hand to proue was this. That is was still a question in the *Church*, Whether the dead receaued profite by the prayers of the liuing, and now yow bring vs examples of the Waldenses and Petrobrusians, who are thos whom Hugo condemneth to haue beene deformed with vaine opinions, and whom the Church of God detested as accursed Heretikes: nether doth any writer of thos tymes set them forth in better colours. But what Heresie is ther which may not be defended, yea and made good too, if the like argument be admitted? one example may serue for many. In the verie Apostles tyme ther was found one who thought that the Holie Ghost might be bought for money. Act. 8. v. 20. Which Heresie hath continued through all ages to this day. Doth it follow from hence, that it was still a question in the *Church*, Whether it was lawfull or no? When yow haue considered this matter well yow shall find that it wilbe as easie for yow to defend Simon Magus, ther Nicolaits, and such like, as to excuse Aerius and the rest of your crew that follow him in denying, that the dead are holpen and releeued by the Prayers and Oblations of the liuing.

1 *Apocalyp* 2. v. 15.

ANSWER. *pag.* 236.

Epiphanius himselfe did not hold that Prayers and Oblations bring such profite to the dead, as yow dreame they doe.

REPLY.

The difference betwixt S. Epiphanius and Aerius, yow know, was this. Whether the dead receaued any profite by the Prayers of the liuing or no. Aerius said they did not. S. Epiphanius said they did. But what maner of profite did they meane? None other surely but the remission of sinne, and that which the like remission did bring with it selfe, as is most euident both by the obiection of Aerius aboue rehearsed, and by the Answer of S. Epiphanius. It cannot be denyed then but that S. Epiphanius did hold that Prayers and Oblations purchasse remission of sinnes vnto the dead: and of what other profite *do we dreame*, I pray yow?

ANSWER. *pag.* 243.

How cometh it to passe that Epiphanius doth not directlie answer Aerius as a Papist would do now, that they brought singular profite to the dead, by deliuering their tormented soules out of the flames of Purgatorie?

REPLY.

Aerius his argument intended to proue that the dead receaued no remission of sinnes by the Prayers and Oblations of the liuing: could S. Epiphanius answer more directlie then to say that they did? Nether would a Papist answer any other way now, knowing well enough that when it is said that soules are freed from sinne in the other world, it is

consequentlie

consequentlie affirmed that the same soules are, ether in part or altogether, deliuered out of Purgatorie, wherein for the like sinne they were formerlie detayned.

Aerius reproued the particular errour of thos who held that the iudgment after death was suspended vntill the Generall Resurrection, and that in the meane tyme the sinnes of the dead might be taken away by the suffrages of the liuing: and against this errour his argument is of force, and he did well in reprouing it. ANSWER. pag 238.

A man would thinke that yow had beene feed to plead for this Heretike, such labour yow take to inuent excuses in his behalfe. But all will not serue: for first of all nether S. Epiphanius nor S. Augustine, who alone amonge the ancient writers of thes first ages do make mention of Aerius, do giue vnto vs the least inkling of any such imagination as this which here yow obtrude vnto your Reader, towit, that Aerius reproued any such like *particular error*. Looke yow therfore to whom yow tell these your owne homebred conceits, for with vs your saying, without better authoritie, is no Ghospell. Moreouer yow cannot with honestie denie but that S. Epiphanius, yea and S. Augustin too, did defend for Catholick truth, that which Aerius did oppose. And dare yow affirme that thes two Fathers held that particular errour which Aerius, in your opinion, reproued? It seemeth truly that yow care not how ilfauoredlie yow handle the ancient Doctors, to saue the credit of your ancient Heretike, as appeareth by the maner in which yow frame the obiectiō of the one, and the answer of the other. REPLY. s *Answv. pag 237.*

Thus, say yow, *did Aerius argue against the practise of the Church. He that in dine prayeth, or maketh dispensation (of the mysteries:) what shall the dead be profited hereby?* Where yow se his demand is; what profite do the dead receaue by the prayers and dispensations of the Church made for them? To this S. Epiphanius answereth in these words. *The prayer which is made for them doth profite them, although it do not cut of all* t *their sinnes*: or, *all sort of sinnes*. This, one would thinke, is plaine enough: yea too plaine in your iudgment, and therfore yow thought good to ouercloud it, by framing it after your owne fashion. u *The obiection of Aerius*, say yow, *was this: Commemorations and Prayers vsed in the Church bring no profit to the dead: Therfore as an vnprofitable thing they are to be reiected.* Then do yow bring in S. Epiphanius granting the former proposition, and denying the consequence onlie; because though the dead were not profited by this action, yet did it bring profit to the liuing. But who seeth not how grosslie yow wrong the Holie Doctor by seeking to make him an answerlesse Answerer like your selfe, and to bring no answer to the question propounded? For if Aerius, as yow your selfe confesse, did argue against the practise of the Church in these words.

t Τὰ ὅλα τῶν αἰτημάτων.

u *Answv. pag. 239*

He that is aliue prayeth or maketh dispensation: what shall the Dead be profited hereby? When yow make S. Epiphanius to grant that the commemorations and Prayers vsed in the Church bring no profit to the dead, do not yow giue the victorie to the Heretike, and make the holie Father to yeeld vnto all that he intended to proue, towit That the dead are nothing profited therby?

Answ pag. 240. Yow tell vs that Epiphanius denyed Aerius his consequence, which was: *Therfore prayers for the dead as an vnprofitable thing, are to be reiected*; and yow make him giue this reason for his denyall: Because it is a profitable thing to the liuing. But to what purpose serueth this answer, when as ther was no question of any profit redounding to the liuing, but to the dead onlie, as thos words of Aerius, do manifestlie declare, *What shall the dead be profited hereby?* and therfore if S. Epiphanius his answer did specifie no other profit, but that which the liuing receaue by the vse of praying for the dead, as yow say, he nether answered to the purpose, nor yet gainsayed Aerius. But we need not to spend many words to discouer your fraudulent proceeding herein, it being most palpable of it selfe: for, as I haue shewen x aboue, Aerius found fault with two things; first with the custome of rehearsing the names of the dead: Secondlie with praying for the dead. And both these he sought to abolish as vnprofitable. Not so, saith Epiphanius, for the first is profitable to testifie the faith and the hope of the liuing concerning the dead: the secõd is profitable to such as caried some smaller sinnes with them out of this life; for though it cut not of *inexpiable* and mortall sinnes, yet it obtayneth pardon for expiable and light sinnes: and therfore it doth profit such as are yet lyable vnto the like sinnes after death. y *For we make a memoriall*, saith the Holie Father, *both for the iust and for sinners: For sinners imploring the mercie of God: for the iust*, that is for the Saints in heauen, *that we may seuer our Lord Iesus Christ from the ranke of all other men, &c.* Behould how certainlie he specifieth two different kinds of Memorials, and expreslie distinguisheth them, one from the other, by their different inuentions, for asmuch as the Church intended in the one to helpe sinners, by obtayning mercie for them at Gods hand to the remission of their sinnes; in the other to honour Christ Iesus in his Saints by way of thankes-giuing, as aboue hath beene said. Notwithstanding all this diligence which S. Epiphanius vseth to distinguish these two kinds of Memorialls, yow are not ashamed M. Vsher, to confound them one with another, and to huddle them vp both together in one, as though the Holie Doctor had neuer made any distinction at all. And to make this your suttle deuise run the smoother, yow frame Aerius his obiectiõ in such sort, that yow diuert it altogether from prouing that which he most of all intended: for

x *Aboue pag. 495.*

y *See this aboue pag. 496.*

for in verie deed he argued to this effect: *The Commemorations and prayers vsed in the Church for the dead can not free the dead frō their sinnes: therfore the dead are not profited by them.* Where yow se he maketh no mention of memorialls for the Saints at all, but onelie of such as are made for sinners, saying that prayer doth not profit them, because it doth not take away their sinnes. To which S. Epiphanius answering directlie, saith. *The prayer which is made for them, though it take not away all sort of sinnes, yet it doth profit* by taking away smaler sinnes, for which it is onelie intended. Now yow, forsooth, to conceale this Doctrin of S. Epiphanius concerning the like profit which ariseth to the dead from the prayers of the Church, yow peruert the argumentation of Aerius placeing the conclusion in the former proposition, and framing a sleeuleſſe conclusion out of your owne braynes in this maner. *The commemorations and Prayers vsed in the Church bring no profit to the dead: therefore as an vnprofitable thing they are to be reiected.* Where if the vnprofitableneſſe mentioned in the conclusion had respected the Dead onelie, the argument had beene both more handsome, and withall more agreable to Aerius his intent, and consequentlie would haue beene denyed by S. Epiphanius, but so would the Antecedent or former proposition also, though yow most guilefullie suppose him to graunt it. And herevpon, as though Aerius had neuer opposed, nor Epiphanius maintained such prayers and commemorations as are profitable to the dead, your whole discourse hangeth vpon a ridiculous supposition of your owne begetting, to wit that all Memorialls, Oblations, Commemorations, Prayers and Sacrifice for the dead were intended onely and wholie for the Saints that raigne alreadie with God in Bliſſe, and not vnto any soules that may receaue benefit, or reliefe therby. From whence yow proceed to frame such arguments for your selfe, as by their absurdity do declare how litle yow regarded ether sinceritie, reason, or truth.

ANSWER. *Epiphanius chargeth not Aerius with forsaking the Doctrin of Scripture* pag. 237. *or the faith of the Catholick Church: but with reiecting the order obserued by the Church in her commemorations of the Dead; which being an ancient institution, brought in vpon wonderfull good considerations, should not by this humorous Heretick haue beene thus condemned.*

REPLY. I haue alreadie made it cleere that S. Epiphanius chargeth Aerius with Hereſie, and consequentlie *with forsaking the faith of the Catholick Church*: Here then it remayneth onelie that I obserue two thinges which yow freelie graunt vnto vs: one that the Primitiue Church obserued, *Commemorations for the dead, as an ancient Institution, brought in vpon wonderfull good considerations.* Another that Aerius was *an humorous Heretick* for condemning the like commemorations: yea elſ-

*Answ. pag. 238. where * yow affirme that *therin he did like vnto himselfe, headilie and perneršly*. Wherupon I present yow with a syllogisme or two grounded in your owne authoritie. The Primitiue Church *obserued Commemorations and Prayers for the Dead, as an ancient Institution brought in vpon verie good considerations.* But the Protestant Church neuer obserued any such. Therfore the Protestant Church agreeth not herein with the Primitiue Church. Or if yow please, take it this way. The Primitiue Church obserued commemorations and Prayers for the Dead: But our Catholick Roman Church obserueth the verie same: Therfore our Church agreeth herein with that of Primitiue tymes.

Againe. By your owne confession Aerius behaued himselfe like an *humerous Heretick, headily, and perneršly*, in condemning the Order obserued by the Church in her commemorations of the Dead.

2 See this heretofore pag 469. 470. But Caluin, 2 Fulke, and most Protestant writers do condemne the same Order, affirming it to haue beene *the common Error* of those Primitiue tymes, as formelie we haue expressed: Ergo. Make yow the conclusion your selfe, and consider whether yow haue not fitted your venerable Masters with worthly titles of *humorous, heady, and perneršse Heretickes*; welbelike vnto those who, not well in their wits, are as ready to lende à blow vnto their deerest freinds, as to their greatest foes. But let vs heare now what sort of syllogismes yow frame against vs.

ANSWER. pag. 244. *They who reiect that kind of praying and offering for the dead, which was practised by the Church in the dayes of Aerius are in that point flat Aerians. But the Romanists do reiect the like kind of praying and offering for the dead. Therfore they are in this point flat Aerians.*

REPLY. There is but one onlie word amisse in this syllogisme, the which being changed, all, I grant yow, is most true. Lay downe *Protestants*, I say, for *Romanists*, and I will confesse that yow neuer framed a sounder argumentation in your life. Otherwise all the world doth know that your second proposition is false. But yow endeauour to proue it after this maner.

ANSWER. pag. 245. *They who are of the iudgment that prayers and oblations should not be made for such as are beleiued to be blisse: do reiect that kinde of praying and offering for the dead which was practised by the Ancient Church. But the Romanists are of this iudgment: Therfore, &c.*

REPLY. Here also your second proposition wanteth proueing: and the Reader shall see how trimly yow make it good.

ANSWER. *Suarez* reckoneth this for one of your *Catholicke verities*; *that suffrages should not be offered for the dead that raigne with Christ.*

We

We all agre with Suarez herein concerning *ſuffrages* for the dead: but do not yow ſe how shamefully now yow depart from the queſtion which yow had in hand of *prayers and oblations* made for ſuch as were in bliſſe, and bring in à tale of *ſuffrages* for the dead? Prayers and oblations made for ſuch as are in bliſſe are prayers of thanksgiuing vnto God for the honour and glorie of his Saints; whereas ſuffrages for the dead, are petitions and ſupplications only for the obtayning of pardon, reliefe, and reſt vnto ſuch ſoules as are thought to ſtand in need thereof: and therfore, though we hould it for à *Catholicke veritie* that ſuffrages should not be offered for the dead that raigne with Chriſt, yet do we not deny but that prayers and oblations may be made for them. REPLY.

To offer ſacrifices and prayers to God for thoſe that are in bliſſe, is plainely abſurd and impious in the iudgment of the Ieſuit Azorius. ANSWER.

Hardly can yow tell à true tale of à Ieſuit. Azorius neuer framed the like iudgmẽt as this wherwith yow ſlander him moſt vnworthily. All that he ſaith is no more, but that it would be [a] *abſurd* to offer ſacrifices and prayers to God, by way of deprecation, for thoſe that are in bliſſe, and *impious* to offer the like for thoſe that are damned in hell. Let the Reader iudg then whether it be not both *abſurd and impious* to abuſe the doctrin of learned writers in this maner as yow doe. REPLY.

[a] Sacrificia & preces offerunt Deo pro mortuis; non beatis certè neq; damnatis ad inferos, quod planè eſſet abſurdum & impium. *Azor. Inſtitut. moral. tom. 1. lib. 8. cap. 20.*

ANSWERER *pag. 244. This is à caſe with the Romaniſts reſolued, that if Purgatory be not admitted after death, prayer for the dead muſt be vnprofitable.*

Such prayer as demandeth reliefe, helpe, refreshment, forgiueneſſe of ſinnes, and reſt in the land of the liuing, muſt needs be vnprofitable when it is made for ſuch ſoules as are acknowledged to haue no need therof: yet is it not denyed by any Romaniſt but that prayers of thaksgiuing for the Saints may be profitable, although ther were no Purgatorie at all after death: for by the like prayers we prayſe God, and honour his Saints, deſeruing therby to be made partakers of the profitable interceſſion of the ſaid Saintes for our owne ſpirituall aduancement. Wherby it appeareth how ridiculouſly yow goe about to faſten Arianiſme vpon vs, who reiect no kind of prayer for the dead that euer yet was vſed by the Ancient Church: whenas amonge yow no kind of prayer for the dead whatſoeuer could to this day obtaine ether place or grace. REPLY.

But coming to à concluſion of this point, I ſhall deſire the wel-minded Proteſtant Reader to take good notice of the diuerſitie of ſuch commemorations, Prayers, and oblations as the Church of God hath beene accuſtomed from the beginning to make for thoſe who haue departed this life in her holy communion, towit for ſinners,

and

and for the iust: and he shall find that prayers made for the iust are commonly called memorials, commemorations, oblations, and such like; whereas for sinners, they are alwayes stiled, prayer for the dead, suffrages, petitions, almesdeeds, sacrifice and oblations for the soules of the faithfull: and euen as the memorials, commemorations, sacrifices and oblations made for the Saints, are neuer tearmed Petitions, prayers, or supplications for the dead: so when any of these are said simply to be done *for the dead*, the Saints are neuer comprehended in the same: for, as we haue shewen elswhere, these two sortes of memorials haue alwayes beene held for seuerall acts of deuotion far different one from another, as may be seene both in S. Augustine and S. Epiphanius aboue alleadged, and is expressed by S. Cyrill of Hierusalem in thes words. b *VVhe offer this sacrifice vnto thee, that we may remember those who haue slept before vs, first the Patriarches, Prophets, Apostles, Martyrs: that God by their interceßiõ and deprecatiũ may admit our prayers.* And in the Liturgie of S. Iames the yonger, thus: c *Let vs make à commeration of the most holy, immaculate, and most glorious our blessed lady, the mother of God, and aye Virgin Mary: and of all the Saintes and iust, to the end that all of vs by their prayers and interceßions may obtaine mercie.* And in that other of the elder S. Iames Apostles. d *Let vs make à memorial of the holy Martyrs, that we may merit to be made partakers of their combats.* By which it is most cleere that the cõmemorations which the Church made for the Saints had their speciall intent and meaning, far different from that wherewith she made prayers and supplications for the dead; that is, when she *implored mercie for sinners*, as S. Epiphanius declareth: and as in the former the Church neuer intended to profit or helpe such as did raigne with Christ, but only to be holpen her selfe by their interceßion: so in the later she alwayes endeauoured to profit and help such soules as were hindred from entring yet into heauen by such veniall sinnes as they caried with them out of this life.

Moreouer it is easie to discouer that the chiefe errour for which Aerius was condemned in this point of prayer for the dead, was his denyall of any profit to redound vnto the dead by the prayers and oblations of the liuing: for notwithstanding that S. Epiphanius in answering him maketh mention of memorials made for the iust, he doth it onely with the occasion of the Hereticks demand concerning the rehearsall of the names of the dead, and not because he did oppose directly the commemoratiõs which were vsually made in the Church for the Saints: for nether is there any such thing layd downe in all Aerius his argumentation, nether doth any Author charge him with the like errour, but onlie with denying that the prayers and oblations of the liuing did not bring any profit to the dead. Now because S. Epiphanius

b Τ αὐτὼ προσφέρομέν σοι τὴν θυσίαν, ἵνα μνημονεύωμεν καὶ τῶν προκεκοιμημένων, πρῶτον πατριαρχῶν, προφητῶν, ἀποστόλων, μαρτύρων, ὅπως ὁ θεὸς ἐυχῶν αὐτῶν καὶ πρεσβείαις προσδέξηται ἡμῶν τὴν δέησιν. S. Cyril. Hierosol. Catech. 5. Mystagog.

c Τῆς παναγίας, ἀχράντου, ὑπερευλόγου, δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν χριστῷ τῷ θεῷ παραθώμεθα. Liturg. S. Iacobi Minoris.

d Τῶν ἁγίων μαρτύρων μνημονεύσωμεν, ὅπως κοινωνοὶ γενέσθαι τῆς ἀθλήσεως αὐτῶν καταξιωθῶμεν. Liturg. S. Iacobi Maioris. vide lib. 8. constit. Apost. c. 13.

phanius wrote in the Greeke tongue, and hath not so plaine and intelligible a stile and methood as many other of the Greeke Fathers haue, our Answerer seeketh to draw his words into a quit contrary meaning by interpreting him to his owne fansie, in such sort that whereas he expresslie defended against Aerius that the prayers of the liuing *did bring profit to the dead*, our Answerer setteth him forth as though he had held that the dead after death might not possiblie be holpen or profited that way at all, abusing to that end a sentence of the holy Father e wherein he teacheth that the damned may not be holpen after death by any godlynesse or repentance of their owne, as though he had meant of all sorts of soules whatsoeuer, that nether by their owne *godlynesse* they might be profited after death, nor yet by any pietie of their liuing freinds. But S. Augustin, who soone after S. Epiphanius wrote of the same subiect, towit of seuerall sorts of Heresies, and did not differ in iudgment from S. Epiphanius in this point of prayer for the dead, doth deliuer the meaning of S. Epiphanius, and consequentlie of all the Church, in so plaine and open a stile and methode, that he hath left no place of doubt, for any indifferent and wel disposed vnderstanding, as elswhere f we haue declared at large, and this his Answer to the selfe same question doth make most manifestlie euident. For when his freind Dulcitius inquired of him, g *whether the oblations that are made for the dead do bring any profit to their soules or no? This question*, saith he, *is thus resolued. Because men by a certaine kind of life in this world do obtaine that these things may helpe them after death, therefore according to those things which they did in their bodies, these things which are religiously performed for them do auaile them after death. For their be some that receaue no helpe at all by these good offices performed for them after death: that is, when they are performed either for such as by their wicked deserts are not worthy to be holpen by them*, (towit the damned,) *or for such as by their good deserts haue no neede of the like help*, as being alreadie in blisse. Behould herehow plainelie this holy Doctor (and elswhere oftentymes) declareth, that prayers and oblations for the dead had respect vnto none other, but to such as might receaue profit and help therby, and that nether the Saints raigning with Christ, nor yet the damned spirits in hell came within the Churches intendment, when she performed her pious offices for the faithfull soules departed.

e *Answer. pag.* 242.

f *See aboue pag.* 473. *&c.* 481. 483.

g Vtrum oblatio quæ fit pro quiescentibus aliquid eorum conferat animabus? Hæc ita soluitur quæstio: quoniã quodam vitæ genere acquiritur, dum in hoc corpore viuitur, vt aliquid adiuuent ista defunctos: ac per hoc secundum ea quæ per corpus gesserunt, eis quę post corpus religiosè pro illis facta fuerint, adiuuantur. Sũt enim quos omnino nihil adiuuant ista, siue pro eis fiant, quorum tam mala sunt merita, vt neque talibus digni sunt adiuuari: siue pro ijs quorum tam bona sunt, vt talibus non indigeant adiumentis. *S. Augustin. lib. de octo quæst. Dulcitij ad 2. quæst.*

By all which we are taught how impossible it is for our Answerer to shake of Arianisme from him selfe, or to refuse Aerius for his true

and assured Grandsire, who certainlie was condemned by the Church for denying this Catholicke doctrin which S. Augustin so often, and so resolutlie deliuereth concerning that benefite which à middle sort of soules betwixt the Blessed and the damned, do receaue after death by the prayers and oblations of the liuing. Nether came this his Heresie to any height of importance in that age wherein it was first broached, for the two worthy Doctors aboue mentioned, S. Epiphanius and S. Augustin, did in à maner extinguish it by their learned writings, proouing it to be directlie opposite vnto the common faith of Gods Church. And when some three hundred and od yeares after it began againe to appeare, that holy Father and famous Doctor of the Greeke Church, S. Iohn Damascen, opposed himself against it with most earnest and Religious Zeale, as appeareth by that his worthy oration made vpon the same argument, to wit h *that the faithfull departed this life may be holpen by Masses and other good workes done for them*: wherein he playnely declareth how that the diuell first planted this mischiefe by meanes of Aerius, and then conuinceth the same so powerfullie, that it made no great shew of it selfe in publicke for foure hundred yeares more, vntill such tyme as about the tweluth age it was set à foote againe by the Petrobrusians and Henricians: of whom S. Bernard (who together with Venerable Peter of Cluny set himselfe earnestlie against the same) saith thus. i *Behould these miscreants, behould these doggs, they laugh vs to scorne because we Baptise infants, because we pray for the dead, because we require the helpe of the Saints: they exclude Christ his grace in all sorts, in old and yong, in the liuing and in the dead.* Thus S. Bernard of thes Hereticks, who were soone after seconded by the Waldenses, Albigenses, Flagellantes, and other miscreants of that kind. Which gaue occasion to the whole Church to condemne their errour, and to establish our Catholick doctrin in three seuerall Generall Councels. First in that of Lateran k vnder Innocentius the third: afterwards in that other held at l Florence, and lastly in the m Tridentine, to say nothing of many Ancient Prouinciall Synods wherin the same doctrin hath beene in former ages confirmed. I conclude then in the language of S. Epiphanius. n *The Church had receaued this truth throughout the whole world: it was agreed vpon before Aerius or his Aerians* (our Aduersaries) *had any being. And who can best tell the truth herein, this seduced follow yet liuing, or those Ancient witnesses of former times*, the Holy Fathers aboue produced? *Seing then that there are Constitutions established in the Church, and they are well, and*

h Περὶ τῶν πίστει κεκοιμημένων, ὅτι ὠφελοῦνται αἱ ὑπὲρ αὐτῶν γινόμεναι λειτουργίαι, καὶ εὐχαὶ, τούτοις ὁπόσοι. S. Damascen. orat. de mortuis.

i Videte detractores, videte canes. Irridentnos quia baptizamus infantes, quod oramus pro mortuis, quod Sanctorum suffragia postulamus. In omni genere hominũ, atque in vtroque sexu festinãt proscribere Christũ, in adultis, in paruulis, in viuis & mortuis. S. Bernard. in Cantica, Serm 66.

k Concil. Lateran. c. 66.

l Concil. Florentin. sess. vlt.

m Concil. Trident. sess. 25.

n Παρείληφεν ἡ ἐκκλησία καὶ ἐν ὅλῳ τῷ κοσμῷ συμπεφώνηται· πρὸ τοῦ εἶναι Αἴριον, καὶ τοὺς ἀπ' αὐτοῦ Αἰριανοὺς &c. S. Epiphan. Hæres. 75. parag. 6.

all.

all things are admirably done, this Seducer is againe refuted. o But leaving him there like à blind beetle, or like vnto à filthie grub, or crawling worme, crush't and trodden downe by the Ecclesiasticall foundation, and by Gods power, let vs proceed vnto the rest, calling vpon the assistance of our lord.

o Καὶ τοῦτον δὲ παρελθόντες ὥσπερ κάνθαρον, ἢ κνισοβορίδα, ἢ τὸν καλούμενον βύπρηστιν κυβδηλον κατωθλάσαντες τῷ ἐκκλησιαστικῷ ἐδάφει, καὶ τῇ τοῦ θεοῦ δυνάμει, ἐπὶ τὰς ἑξῆς πάλιν ἴωμεν, τὸν θεὸν βοηθὸν ἐπικαλούμενοι. Ibid pag. 8.

OF LIMBVS PATRVM AND CHRISTS DESCENT INTO HELL

IN this point our Answerer, finding himselfe ouerlayd with the force of Truth, by his accustomed pollicie windeth himselfe so deeply in a cloude, that by his owne confession a he vanisheth quite out of the sight of his Reader, and *walketh alone* hopelesse that the common people wilbe able *in any reasonable sort to beare him company*. And what wonder when he himselfe strayeth so far from himselfe, that he altogether forgetteth whither he tendeth, and what he hath in hand? For whereas in the perclose of his booke he putteth me in minde of myne owne motion, which was, that all our disputation might be performed b *with Christian charitie and sincerity to the glory of God, and instruction of them that are astray*: he contrarie to all Christian charitie and sincerity, not only abuseth many Ancient Fathers, by charging them with odious errors in this Controuersie, and moderne Catholick Doctors also by vnseemely calumniations; but bringeth in withall a rehearsall of so many curious and dangerous opinions, as may serue rather for the destruction of the orthodoxall, then for *the instruction of such as are astray*. But what might be the cause that in the exposition of so plaine an Article of our faith (which the Apostles at first so expressly deliuered in their creed, and the whole Church of God hath euer vntill Luthers tyme simply believed) our Answerer walketh so inuisible, & fetcheth his reasons so far of, that the homebred cõmon people may not conceaue them? None other surely but because he knew full well that his owne opinion concerning this article of our Faith is odious and displeasing to the more indifferent and sober-minded Protestants themselues, and therfore as one ashamed to make open professiõ thereof, he rangeth far and neere through all ages of ancient, middle, and later tymes, and through all sorts of Authors as well

a *Answer. pag.* 376.

b *Answerer pag.* 527.

aswell heathen Poets, Orators, and Philosophers, as Iewes, Turkes and other such like professed Aduersaries of Christianitie: by whose opinions and sentences, which he bringeth in by Cartloades, he laboreth not so much to proue, as onelie to insiuuat what he himselfe maintayneth; shewing himselfe at last to be of so indifferent à disposition, that for c *The Zeale which he beareth to the peace of the Church, and the setlement of vnitie among bretheren*, that is betwixts Puritans ad Protestants, he will not stick to discard this Article altogether from his Creede, and content himselfe with believing onelie that Christ d *went to the deade, and continued in the State of death vntill the tyme of his Resurrection* (which yowse is expressed in thos other words of the Creed, *dead, and buried, the third day he rose againe*) without making, *he descended into Hell*, any part of his beliefe at all.

c *Answ. pag. 376*

d *Answ. pag. 376.*

But how-soeuer he desireth rather to shew himselfe ingenious in the maintenance of an errour, then ingenuous in the acknowledgment of the truth, and indeauoreth by à vaine ostentation of much reading to disgrace the simplicitie of the ancient Faith of Gods Church, affecting still more to be admired, then believed; I, for my part, professe my selfe with the Apostle, to be *engaged* e aswell to the *simple* and Common people, as to the *wise* and learned: and therefore in handling of this matter I purpose not to soare beyond their reach, whose profit I principallie regard; being assured that the wise and lettered will not iudge any thing to come short, when meaner vnderstandings receaue satisfaction; for the giuing whereof we will first of all both by Scripture, and Fathers make it good

e *Rom. 1. v. 14.*

That the soules of the iust entred not into Heauen before our Sauiours Passion.

Sect. I.

THe Apostle S. Paule by telling vs that a *the sinne of one came vpon all men vnto condemnation*, doth sufficientlie declare that when that one was banished out of Paradise, all his posteritie was cast out with him: and also that as by the disobedience of the same one, manie were made sinners; so was the entrance of the kingdome of Heauen shut fast vp not onelie against that one, but also against many, that is, against all mankind, which indeed being infected in the roote, became displeasing vnto God, and vnworthie of admittall into his kingdome.

a *Rom. 5. v. 15.*

Hence doth the Catholick Faith teach vs, and right reason euinceth, that none could possiblie attaine to euerlasting blisse vntill by full satisfaction made for all, the gates of Heauen were againe set open. And as the iudgment which was to condemnation, did first light on him by whose disobedience it came, and after did passe vnto all; so was it meete that the entrance of life should be first troden by him, whose obedience *came vpon all vnto iustification*. This is verified by the same Apostle when he saith that b *Christ by his owne blood entred in once into the holiest, hauing obtained for vs eternall Redemption*: becausse vntill that tyme c *The way vnto the holiest was not made manifest, as long as the first tabernacle was standing*, towit during the tyme of the old lawe, in which, as S. Ambrose commenting vpon this place of the Apostle doth affirme, *Cælum mortalibus fuit inaccessibile, man could not come vnto Heauen at all.*

b *Hebr.* 9 v. 12

c *Ibid.* v. 8.

A further comfirmation hereof we haue againe from the same Apostle in thes words. d *Therfore, Brethren, hauing bouldnesse to enter into the Holiest by the blood of Iesus, by a new and liuing way, which he himself hath begunne* (or newlie made) *for vs through the vayle, that is to say, his flesh.* Where though the words be of thēselues cleere enough, yet if any desire a further exposition, S. Chrysostome will satisfie him in thes wordes e *Here the Apostle calleth Heauen an entrie and accesse vnto spirituall thinges, which Christ, saith he, did dedicate, that is, which he made. For a Dedication is called the first vse of a thing, and therfore he tearmeth it new, for asmuch as now the gates of Heauen are opened. which happened not in the dayes of Abraham it selfe.* For which cause S. Paule sayeth further of the ancient Saints that *they all died in faith, and receaued not the promisses but saw them a farre of.*

d *Heb.* 10. v. 19

e Τὶ φησὶν ἔσοδον σύλαυθα, τ' ἀρχαῖον, καὶ τὴν πρόοδον τὴν εἰς πνευματικά. ἣν συνεκρότησε, λειτ-ρ ἦν κρίσεως εἶναι, καὶ ἧς ἤξατο ἐγκαινισμὸς γὰ λέγεται δεχὴ χρήσεως λοιπόν, ὅτε. ἅγις γὰ ἀνεῴχθησαν αἱ πύλαι τ' ἀρχαίων, ὃ οὐδὲ ἐπὶ Ἀβραὰμ ἐγένετ. *S. Chrysost. homil.* 19 *in Epist. ad Hebr.*

Christ Iesus then, as he was f *The first begotten of the dead* by the Resurrection of his flesh before all others, so was he the first begotten also of all men that euer entred into Heauen by that g *new and liuing way*, which he himselfe *prepared* for his followers, *that in all things he might haue the preeminence*, aswell in bodie, by being the first man that rose from death to immortalitie, as in his soule by entring first of all others into the land of Promise, and like another Iosue conducting his true followers into h *that rest which remayned to the people of God.* Hence is it that whereas in the old Testament we find litle, or no mention at all of the kingdome of Heauen, the Ghospel began to be preached with open mention of the same. *Do Penance, for the kingdome of Heauen is neere at hand. Math.* 3. v. 2. that is to say, the Passion of Christ, whereby Heauen shalbe opened, is not farre of: i *The bloud of Christ,* saith

f *Coloss.* 1. v. 18.

g *Hebr.* 10. v. 19.

h *Hebr.* 4. v. 9.

i Sanguis Christi clauis est Paradisi: terram enim primus Adam perdidit, secundus inuenit; imò ab illo peruersam iste restituit. *Hieronym. ad Dardan. Epist.* 129. *& Dialog.* 1. *cont. Pelag*

faith S. Hierome, *is the key of Paradise: for the second Adam found out that land of the liuing which the first Adam had lost, yea the second restored that which the first made away.* And then concluding, he saith thus. k *The kingdome of Heauen is promised me in the Ghospel, which kingdome the old Testament doth not asmuch as once name*, to wit, as to be giuen forthwith to any man. With S. Hierome agreeth S. Chrysostome, or whosoeuer was the author of thos Homelies vpon S. Mark, saying: l *Forasmuch as I know, reading the lawe, reading the Prophets, and reading the Psalter, I haue neuer heard any mention of the kingdome of Heauen, saue onelie in the Ghospell: because vntil Christ opened the gates of that kingdome, the soules of all the iust were detayned in Hell.* So likewise beleeued S. Epiphanius. m *Before our Sauiour ascended into Heauen*, saith he, *ther neuer ascended any.* And so all the iust wayted *vntill they were caried vp together with Christ in his Ascension.* In à word it was the common and vndoubted faith of the primitiue Church that all soules before the cominge of Christ went downe to Hell, the iust to à place of refreshment, the wicked to à place of torment, as in the next Section shalbe declared more largelie: in the meane tyme let vs heare what our Answerer proueth for the contrarie.

ANSWER. pag. 254. *If none before our Sauiours Passion did enter into Heauen: whither shall we say that Elias did enter? The Scripture assureth vs that he went vp into Heauen. 2. Kings. 2. 11.*

REPLY. Our Sauiour Math. 8. v. 20. assureth as aswell that ther are *Birds of the Heauen* which *haue nests*. And in verie many places the Scripture vseth the tearme of n *Fowles of the Heauen*: must we say therfore that in such like sayings by *Heauen* the place of the blessed spirits is to be vnderstood? No, it is most certaine that the word *Heauen* of it self importeth in more but the ayre. Nether can yow be ignorant that it hath the same meaning in this point of Elias his taking vp, seing that he was taken vp aliue, and in his mortall bodie, and *shall come* againe before the day of iudgment *to restore all*, Math. 17. v. 11. o *Vve* are *not doubt*, saith S. Augustin, *but that Henoch and Elias are yet liuing in* the *same bodies in which they came first to this world.* And S. Hierome p: *Henoch was translated in his bodie, Elias was corporallie taken into Heauen, either of them both being yet dead, but are now dwelling in Paradise.* Which being meant of the terrestriall *Paradise*, declareth plainelie that his taking vp *into Heauen*, was but à taking vp into the ayre, to be set downe againe vpon the earth: for as S. Epiphanius also doth witnesse: *these two* (Henoc and Elias) *remaine yet in bodie and soule for the hope.* with

k Mihi ergo in Euangelio promittuntur Regna Cælorum, quæ veius instrumentum omnino non nominat. *Idem Epist. 129.*

l Quãtum in meo corde est, legens legem, legens Prophetas, legens & Psalteriũ, nunquam Regnum Cælorum audiui nisi in Euangelio, quia antequam Christus aperiret ianuam Regni omnes animæ iustæ detinebantur in Inferno. *Homil. 4. in Marcũ, inter Opera S. Chrysost.*

m Πεμπὼ δ' ἀναβῆναι τὸν σωτῆρα εἰς τὸν οὐρανὸν, οὐδεὶς ἀνεβέβηκεν, ἕως ὅτε αὐτὸς ἀνῆλθεν. *Vide S. Epiphanium Hæres. 75. §. 7.*

n *Genes. 1. v. 30. Iob. 18. v. 21. Hieremia 7. v. 33. Daniel. 3. v. 8. &c.*

o Henoc & Eliam non dubitamus in quibus nati sunt corporibus viuere. *S. Augustin. de peccat. Origin. cap. 23.*

p Henoc translatus est in carne, Elias catneus raptus est in Cælum, necdum mortui

Guilielmum Coloni. *Hieronym. Epist. ad Pammach. cont. Ioan. Hierosol.* q Hi duo permanent in carne & anima propter spem. *S. Epiphan. in Ancorato.*

with whom agreeth old Irenæus saying, that [r] *The Priests, which were Disciples vnto the Apostles, did affirme that Henoch and Elias were translated into Paradise, and that they are there remayning to this day.* The same is deliuered by [t] Iustin Martyr, by [t] Tertullian, and others. And not withstanding that most Doctors now adayes do hould with [u] S. Gregorie, that Elias was carried into some vnknowen region of the earth, and not into the terrestriall Paradise (which in their opinion was altogether defaced by the diluge) yet all agree in this, that he liueth as yet in his mortall bodie, as we haue heard S. Augustin affirme, and consequentlie is not in the kingdome of Heauen. Nether haue I read in any ancient Author at all, that he is as yet made partaker thereof: which is à sufficiēt warrant for me to set light by your vaine dreames to the contrarie.

r Dicunt Presbyteri qui sunt Apostolorum Discipuli eos qui translati sunt, illuc translatos esse & ibi manere. *S. Irenæus lib. 5. aduers. Hæreses.*

t *Iustin. Mart. ad Orthod. Quæst. 75. 76. & 85.*

t *Tertull. in Apolog. cont. Gentes.*

u *S. Gregor. Hom. de Ascensione Domini.*

ANSWER. 255. *Elias and Moses both before the Passion of Christ are described to be in glorie. Luk. 9. 13.*

REPLY. But nether are they described to be in the glorie of Heauen; nether did they bring that glorie with them vnto Mount Thabor, nor yet tooke it away departing, but onelie enioyed it temporarilie whyleſt they were in the presence of Christ, being made for that tyme partakers of the *Glorie* of his Transfiguration.

ANSWER. *Lazarus is carried by the Angells into à place of comfort. Luk. 16. 22. and not of imprisonment.*

REPLY. All this proueth not that he was carried into Heauen: for Abrahams bosome might welbe à prison compared with Heauen; and yet be à place of comfort in respect of this world, chiefly of such a miserable life as poore Lazarus was afflicted with all whyleſt he liued vpon the earth. Let vs heare the sound Doctrin of Venerable Antiquitie in this matter. S. Athanasius. [x] *God sitting in iudgment vpon Adams disobedience, in the end pronounced à twofould punishment in one sentence, when he spake vnto an earthly creature in this maner: Earth thow art, and into earth thow shalt returne: and so our Lordes bodie went into the earth according to the same decree. Moreouer he said vnto the soule, Thow shalt dy the death: From whence it cometh that man is torne into two peeces, and condemned to descend into two places. For which cause he standeth in need of the same Iudg, that he himselfe who gaue the sentence may cancell it again in his owne person.* [y] *There is another kind of death,* saith S. Ambrose, which

x Ἀλλ' ὁ ἐξ ἀρχῆς κριτὴς ἐπὶ τῇ παρακοῇ τοῦ πρωτοπλάστου καὶ κρίσιν ἐπαγαγὼν, διπλῆν ἔτεμεν ἀπόφασιν δεὶς γὰρ ἐφθέγξατο πρὸς γῆν ἐξ ἧς ἐλήφθη, γῆ εἶ καὶ εἰς γῆν ἀπελεύσῃ. Καὶ οὕτως ἐπιδέχεται φθορὰ τὸ σῶμα διασπᾶται ἀποφηναμένης τῆς ψυχῆς θανάτῳ καὶ θανάτῳ διχῇ διαιρεῖται ὁ ἄνθρωπος, καὶ τὸ ἐνοχικὸν αὐτοῦ κατεδικάσθη ἀφ' οὗ κρίσις γέγονε δι' ἀποφάσεως ἵνα αὐτὸ δι' ἑαυτοῦ λύσῃ τὴν ἑαυτοῦ ἀπόφασιν. *S. Athanasius de Incarnatione Christi cont. Apolinarium.*

y Est alia mors quæ secunda dicitur in Gehenna, quam non peccato Adæ patimur, sed eius occasione proprijs peccatis acquiritur: à qua boni in resurrectione liberantur tantum quod in inferno erant, sed superiori, quasi in libera custodia, quia in cælos ascendere non poterant: sententia enim tenebantur data in Adam: quod chirographum in decretis morte Christi delet

called the second, to wit in Gehenna, wherunto we are not made lyable by Adams sinne, but with the occasion thereof we incurre it by our owne actual sinnes: from which death the iust, who dyed before our Sauiour, were free: onelie that they were in Hell, (though in an vpper Hell as it were in a free prison) forasmuch as they might not possiblie ascende into Heaven, being fast bound by that sentence which was pronounced against Adam: the which hand-writing was cancelled by the death of Christ. And the sentēce of the decree was this, that mans bodie should be dissolued into earth, and that his sonle detayned in the bands of Hell, should suffer banishment. For which cause S. Hilarie saith, that supposing Adams transgression, z it is the lawe of humane necessitie that the bodies being buried in the earth, the soules should descend into Hell: vntill that law was anulled by the man Christ Iesus.

But let vs heare S. Hierome. a Iacob mourned for his sonne, Gen. 37. thinking that he was slaine: vnto whom he was to descend, saying I will goe downe vnto my sonne mourning into Hell. For Christ had not yet broken vp the gate of Paradise, nor had, as yet, his blond quenched the flaming twoedged sword of the Cherubins which kept the Entrie. For which cause it is written that Abraham was together with Lazarus euen in Hell; but yet in a place of refreshment. For, saith he elswhere, speaking of that tyme, which went before our Redemption, b Hell is a place wherein soules are shut vp together in refreshment, towit in Abrahams bosome, or ells in paine according to the qualitie of their deserts. c Obserue well then, that thow maiest beleue that Samuel was truly in Hell; and that all, euen the Saints themselues, before the coming of Christ were detayned vnder the lawe of Hell. By this we learne that Abrahams bosome might welbe in Hell, and a prison too, and yet be a place of comfort, yea d the poore mans Paradise, as S. Chrysostome tearmes it, not onelie for the sweete companie of those Holie Patriarcks and blessed soules which ther remayned, but also for the assurance of euerlasting blisse wherwith they were all exceedingly refreshed, without feeling any other paine, saue onelie such as the delaying of their hope-full desire might procure. But of this we shall haue occasion to treate more at large hereafter.

ANSWER. pag. 255. *All the Fathers accounted themselues to be strangers and Pilgrims in this earth seeking for a better countrie that is an heauenlie, as well as we doe: and therfore hauing ended their pilgrimage, they arriued at the countrey they sought for, as well as wee. They beleiued to be saued through*

est. Sententia enim decreti fuit, vt vnius hominis corpus soluere: ut supat terram, anima vero vinculis Inferni detenta exitia pateretur. *S Ambros. in ca. 5. ad Romanos.*

z Humanæ istæ lex necessitatis est, vt sepultis corporibus animę ad inferos descendant. *S Hilarius in Psalm. 139. in illud: Si ascendero in infernum, ades.*

a Luxit Iacob filium quem putauit occisum: ad quem & ipse erat ad inferos descēsurus, dicens: Descendam ad filium meum lugens in Infernum: quia necdum Paradisi ianuam Christus effregerat, necdum flammeam rhomphæam & vertibilem præsidentium Cherubin sanguis eius extinxerat. Vnde & Abraham licet in loco refrigerij, etiam apud Inferos cum Lazaro esse scribitur. *S. Hieronym. Epist. 25. cap. 13.*

b Infernus est locus in quo animæ recluduntur,

Vuu

siue in refrigerio siue in pœnis pro qualitate meritorum. *Idem in 13. cap. Osee.* c Nota vt Samuelem verè in Inferno credas fuisse, & ante aduentum Christi, quamuis Sanctos, omnes Inferni lege detentos. *Idem ad cap. 9. Ecclesiastis.* d Paradisus pauperis sinus erat Abrahæ. *S. Chrysost. Homil. in Luc. 16. de Diuite.*

through the grace of our Lord Iesus Christ aswell as we: they lined by faith and dyed in Christ aswell as we.

REPLY. They sought, I graunt yow, for a heauenly countrey, and found it out at last, though not presently after the ending of their pilgrimage, as yow suppose; and therfore in this respect they ariued not at the
c *Hebr.* 11. *v* 40. countrey they sought for, as well as we, c *For whom God had prouided some better thing, that they without vs should not be made perfect.* That is, that they before the lawe of grace in which we now do liue, should not enter into the kingdome of Heauen. And therefore though we admit that *they believed to be saued through the grace of our Lord Iesus Christ, that they lived by faith, dyed in Christ, receaued remission of sinnes, &c.* Yet did they not for all that presentlie after death receaue the full blessed-
f *Coloss.* 2. *v.* 14. desse arising therefrom as we do now. For nether was f *the hand-writing which was against vs as yet put out*, Nether was the way of the Holiest as then made open and manifest. And forasmuch as they were to come to him in whose *presence is fulnesse of ioy* by vertue of our Sauiours Te-
g *Hebr.* 9. *v.* 16. 17 stament, the Apostle will tell yow that g *where a Testament is, there must be the death of him that made the Testament*, before it canne be *confirmed* or haue any force. The diuine authoritie then doth euidentlie assure vs,
h *Hebr.* 9. *v.* 15. that h *they which were called did receaue the promise of eternall inheritance*, (that is, the kingdome of Heauen promised them) *by the death* of Christ, and not before: which is sweetlie expressed by the two Holie Doctors S. Ambrose and S. Augustin in that their Hymne, which the Church doth ioyfullie sing to this day. *VVhen thow*, ô Christ, *haddest*
i *Coloss.* 2. *v.* 15. *ouercome the sharpnesse of death, thow diddest vpon the kingdome of Heauen vnto all believers.* He first ouercame death, i *and spoiled the Principalities and Powers, making a shew of them openlie, and triumphing ouer them*, and so taking his way to Heauen himselfe, those *eternall gates*, which had beene shut against mankind by Adams sinne from the beginning, were presently laid wide open, first vnto him, and then vnto all believers. Which was foreseene in spirit by the Prophet Dauid, who therfore contemplating our Sauiour in this his triumphant progresse towards Heauen, cried out vnto the Angels, who by Gods appointment did keepe the gates fast shut, yea he called vpon those *eternall gates* themselues, wishing them to giue way, and entrance at length vnto man-
k *Psalm.* 23. *v.* 7. 9 kind, against whom they had beene shut vp vntill that tyme. k *Lift vp your gates ye Princes, and be ye lifted vp ô euerlasting doores, and the king of glorie shal enter in.* Thus yow se that both Scripture, Fathers, and consent of the whole Church do ratifie my proposition, *That none euer entred into Heauen before our Sauiours Passion*, and therfore I proceede to shew

That

That the ſoules of the Godly were detayned in Limbus before our Sauiours Paſſion.

Sect. II.

SEeing then that our Chriſtian Faith doth teach vs that the man Chriſt Ieſus was the firſt that euer entred into Heauen, where are we to beleiue that the ſoules of the iuſt were detayned all the while which went before his ſacred Paſſion? The Holie Scripture telleth vs that they were in Abrahams boſome Luk. 16. v. 22. *The poore man dyed and was carried by the Angels into Abrahams boſome.* Which boſome S. Auguſtin a tearmeth *à remote and hidden ſeate of reſt; ſaid to be Abrahams, not for that Abraham is there alone, but becauſe he is ſet for the Father of many Nations.* Nether muſt we imagin here that by the word, *boſome*, is meant the true corporall boſome of a man, for ſo Abraham had ther no ſuch boſome, as being in ſoule onelie, and without a bodie; but it muſt be taken as ſignifying a large and ſpacious bay or harbour, to the ſimilitude of a ſafe, and quiet harbour, wherin ſeafaring people after long toyle and toſſing with foule wether, are accuſtomed to ſhroud themſelues. Euen ſo the place wherin the ſoules of the ancient Patriarches after this life did abide the coming of our Sauiour, is called a boſome, or bay of reſt, after their troubleſome Nauigation through the ſea of this world: and becauſe Abraham was accounted *the Father of many Nations*, the ſaid place taking it denomination from him, is ſaid to be *Abrahams boſome*, bay, harbour, or reſting place.

a Remotam ſedē quietis atque ſecretam, quæ dicta eſt Abrahæ, non quod ipſe tātum ibi ſit, ſed quod ipſe pater multarum Gentium ſit poſitus. *S. Auguſt. lib. de anima & eius Origine, capite 15.*

This *boſome* then is that which we calle *Limbus Patrum*, *the place of the ancient Fathers*, and we hould it to be ſituated vnder the earth, and to be a part of Hell, taking Hell, not as it deſigneth the pit of the damned alone, but in a more ample ſenſe. For the better vnderſtanding whereof we muſt obſerue, that foraſmuch as the condition and ſtate of euerie one in the other world dependeth vpon that ſtate wherin he was found at the departure of his ſoule from his bodie, as this finall ſtate may be in foure ſeuerall differences, ſo may the ſoules of the dead be found in foure different conditions after this life. Firſt then ſome depart out of this world in the ſtate of mortall ſinne without any feeling of repentance at all: Others though they neuer committed any actuall ſinne, yet do depart this life in the ſtate of Originall ſinne, as litle Children dying without the Sacrament of faith. Others are free

both from originall, and actuall deadly ſinne, yet not altogether from ſmaller ſinnes commonly called venial. Others finally depart in ſo holy and perfect an eſtate, that they are found cleere from all ſpot and obligation of ſinne whatſoeuer.

The firſt ſort of theſe in all ages from the beginning of the world went aſſuredly into the paines of Hell preſently after their death, there to be tormented with the diuell and his Angels foreuer. As for the ſecond, the Catholicke Faith * doth teach vs that they are eternally debarred from entring into Heauen, according to that decreed ſentence of our Sauiour, Iohn. 3. v. 5. *Except a man be borne againe of water and the holy Ghoſt, he cannot enter into the kingdome of God.* The third are confined to the paines of Purgatorie, there to be cleanſed from all obligation of ſinne, as heretofore hath beene ſufficiently declared. For the fourth, as it is an vndoubted Catholike veritie that now in the lawe of grace they are inſtantly after death caried vnto the ioyes of Heauen, ſo do we hould it to be as certaine that for the tyme which went before our Sauiours Paſſion, they went not into Heauen, but were carried into Abrahams boſome, as hath beene ſaid. And though our Aduerſaries do grant that they were carried indeed *into Abrahams boſome*, yet do they ſtifly auouch that *Abrahams boſome* was nothing elſe but the kingdome of Heauen it ſelfe, and the ioyes thereof; yet both Scripture and Fathers are moſt euidentlie againſt them, as we haue ſeene in the former Section, and in this shalbe diſcouered more at large.

* *Se S. Auguſtin. lib. 1. de anima & eius origine, vvhere he accounteth it Hereſie to hould, that Childrē dying vvithout Baptiſme are ſaued, or that they enioy any mid ſtate of happineſſe betvvixt damnation and ſaluation.*

The diſcreet Reader then muſt vnderſtand that according to the foure ſeuerall conditions and eſtates of ſoules in the other world formerly mentioned, the learned do aſſigne foure diſtinct receptacles, or places vnder the earth, into which all ſoules before our Sauiours Paſſion were carried, according to the deſerts and qualitie of euerie one at it departure out of the bodie. And howſoeuer the word *Hell* be a generall name which comprehendeth all the foreſaid ſeuerall receptacles, foraſmuch as they are ſituated in the moſt inward parts of the earth, yet doe the Diuines commonly diſtinguish them in ſuch ſort, that the place wherin the damned are tormented with the diuell and his Angels, is held to be in the verie bottome of the earth, & in the profoundeſt part thereof furtheſt off frō Heauen. For the two other places, (to wit that of Infants dying without the Sacrament of faith, and Purgatory) they are next adioyning vnto the forſaid dungion of the Reprobate: and in the higheſt place of all furtheſt from the bottome, is ſituted *Abrahams boſome*, where the ſoules of the ancient Fathers remayned; which alſo is vſually called *Limbus Patrum*. For *Limbus* ſignifieth

the

the edge, brim, border, or outmost part of any thing, and here it deſigneth the edge and brim of Hell.

In this place then did thoſe happie ſoules enioy reſt and ſolace, after the calamities and afflictions of this life, being made partakers there of all that bliſſe which the condition of thoſe tymes might afford them. For though *the law of human neceſſitie*, brought in by Adams tranſgreſſion, did reſtraine them in that infernall priſon, as S. Hilarie and S. Ambroſe aboue aleadged do witneſſe, yet were they continually refreshed and comforted with aboundance of Diuine conſolation and ſolace frō aboue, in ſuch ſort that how-ſoeuer they could not chooſe but feele ſome affliction to ſe themſelues with-held from coming to him, in whoſe *Preſence is the fulneſſe of ioy*, yet being confirmed in grace, they meekly ſubmitted their deſires to the will of the moſt-high, and ſweetly repoſing therein, they ſeaſoned with perfect patience the bitterneſſe of their exile, being, though in priſon, yet *in a free priſon*, as S. Ambroſe hath tould vs, and though in Hell, yet *in an vpper Hell*. Nether did the ſight of *Dives* in his torments afarre of ſo much moleſt them, as the frequent viſitations and continuall fellowship of Gods holie Angels did recreate them. In a word they were in [b] *refreshment*, comfort, light, ioy, yea in a kind [c] of *Paradiſe*; yet in Hell, detayned [d] *vinculis inferni*, *lege inferni*, *with the bands of Hell*, *with the lawe of Hell*. Nether haue wee any worſe authoritie for this, then that of Holie Scripture, wherein if S. Hierome be worthy of credit, [e] *it is written that Abraham together with Lazarus was truly in Hell, though in a place of refreshment.*

b *S. Hieron. aboue in the former Section.*

c *S. Chryſoſtom. ibid.*

d *S. Ambroſe and S. Hilarie ibid.*

e *S. Hierome aboue*

By many other arguments may the ſame truth be confirmed out of holie writ. And firſt, as we haue already [f] obſerued, in the old Teſtament litle or no mention is made of the kingdome of Heauen, nether is it ſaid that the ſoule of any, though neuer ſo iuſt, did preſentlie after death aſcend into Heauen, whereas verie iuſt men, and great Saints are ſignified by death to goe downe to *Hell* in many places. Holie Iacob ſaid, *I will ſurely goe downe into Hell vnto my ſonne mourning*. *Geneſ.* 37. *v.* 35. And Iob. *Though I hope, yet Hell ſhalbe myne houſe. c.* 17. *v.* 13. *There at leaſt*, that is, in Hell, *thinkeſt thow ſhall I haue reſt? v.* 16. And Dauid. *God will redeeme my ſoule out of the hand of Hell. Pſal.* 48. *v.* 16. We haue heard S. Hierome affirme that Samuel was [g] *verè in Inferno truely in Hell*: as appeareth by that which the Scripture telleth of him, that when he came to Saul. 1. Reg. 28. he aſcended to him from *out of the earth*, and ſaid, *why haſt thow diſquieted me to bring me vp?* Where although it be the opinion of ſome of the ancient, that it was not the ſoule of Samuel that thus appeared vnto Saul, but ſome other ſpirit, yet the contrarie is more common among the reſt of

f *See in the former Section. pag.* 517.

g *Aboue pag.* 519.

the Fathers, h who make no doubt but that it was the true soule indeed of Samuel, not so much rayſed vp by the wicked practiſe of the witch, as ſent by Gods appointment to denounce vnto Saul the ſentence of death for his wickednesse. Nether doth the text, being well obſerued, ſuffer vs to doubt hereof. For it calleth him who appeared by the expreſſe name of *Samuel*; and *Saul perceaued that it was Samuel.* v. 14. adde hereunto that the wiſeman Eccleſiaſt. 46. v. 23. doth witneſſe that *Samuel after his ſleepe tolde of king Saules death, and from the earth lift vp his voice, & prophecied that the wickednesse of the people ſhould perish*, alluding to this place, euen according to the marginal reference of the Proteſtant i translation it ſelfe. But what ſpirit ſoeuer it was, it came as repreſenting Samuel his ſoule, and the Scripture telling vs that it k *came vp from out of the earth*, doth plainely shew that ſuch like ſoules as that of Samuels was, did kepe vnder the earth at that tyme: as may be gathered alſo from that which the ſaid ſpirit ſayd vnto Saul. l *To morow ſhalt thow and thy ſonnes be with me*; that is, in Hell, though not in the ſame place, all of them at leaſt.

h *Iuſtin. Martyr. dialogo cum Tryphone. S. Ambroſ. lib. 1. in Luc. cap. de Zacharia turbati confirmatione. S. Auguſt lib. de cura pro mortuis cap. 15. & 16. Ioſephus lib. 6. Antiquit. c. 14. alias 15. S. Thomas 1. part. quæſt. 89. art. 8. ad 2.*

i *Proteſtant English Bible, printed by Robert Barker 1606.*

k *1 Reg. 28. v. 13.*

l *Ibidem v. 19.*

And if we ſhould demand of our Aduerſaries, where the ſoule of that other m Lazarus did abide all thoſe foure dayes that his dead body did lye in the graue, I ſuppoſe they would not be able to giue vs a ready anſwer, for feare of telling truth. Yet S. Cyprian will not dally with vs herein: for he aſſureth vs that our Sauiour called the ſoule of Lazarus back againe out of Hell; and this he did, ſaith this holy Father, when the Iewes were plotting his death, n *that they might vnderſtād him to be of ſuch power, that it was impoſſible for his ſoule to be detayned by Hell, ſeing he was able powerfully to draw another mans ſoule from thence.* S. Auguſtin alſo maketh good the ſame in theſe words. o *At our Sauiours crye the bands of neceſſitie did burſt a ſunder* (when he ſaid, Lazarus come forth) *the tyrannie of Hell did tremble, and Lazarus was reſtored to life.* VVhat theſe *bands of neceſſitie* be, S. Hilarie and others haue taught vs ſufficiently in the former Section.

m *Iohn 11.*

n Volebat pius magiſter cum iā damnationis ſuæ dictaretur ſententia, & prope eſſet vt figeretur in cruce, ſuæ dare indicia poteſtatis: vt qui animā Lazari reuocarat ab Inferis, & quatriduano mortuo reddiderat vitam, dignoſceretur virtute diuina, non humana tantum opus patraſſe, & impoſſibile eſſe ſuam animam ab Inferno teneri, qui alienam poteſtatiuè extraxerat. *S Cyprian. de Cardinalibus operibus Chriſti.*

The Prophet Zacharias in his 9. chapter, and 11. verſe diſcouereth vnto vs both the ancient Fathers lying priſoners in Limbus, and alſo our Sauiour deſcending to deliuer them from thence: for after that he had giuen ioyfull tydings vnto the *daughter of Sion* concerning the *cominge of her Lord*, he conuerteth his Prophetical ſpeech vnto Chriſt, in this maner. p *Thow alſo in the blood of thy Teſtament haſt brought forth thy priſoners out of the lake, or Pit, wherein is no water.* VVherefore if any man do

o Ad vocem clamantis Domini, rupta ſunt vincula neceſſitatis. Trēmuit inferni dominatio, redditus eſt Lazarus vitus. *S. Aug. Serm. 44. de verbis Domini.*

p *Zachar. 9. v. 11.*

do stagger or doubt how such playne words as these are to be vnderstood, the holy Father S. Hierome will teach him by q *Prisoners* in the *Pit*, to vnderstand the Ancient Fathers of the old Testament in Limbus Patrum, and that they were brought forth from thence by our Saviours Passion.

q S. Hier. in cap. 9 Zach.

We haue the same doctrin expressed by the holy Apostle S. Peter himselfe in the third chapter of his first Epistle in these words. *Christ dyed once for our sinnes, the iust for the vniust, that he might offer vs to God mortified in flesh, but quickned in spirit, in the which also coming, he preached to those spirits which were in prison, which had beene incredulous sometyme when they expected the patience of God in the dayes of Noe.* Thus our vulgar Latin Edition; though in the Greeke it runneth more easie, thus. r *Christ also hath suffered once for sinnes, the iust for the vniust, that he might bring vs to God, being mortified indeed in flesh, but quickned in spirit: in which also he went and preached to the spirits in prison, which sometyme were disobedient, when once the meekenesse of God was expected in the dayes of Noe.* The meaning is this. *Christ dyed once* vpon the crosse *for vs sinners, the iust for the vniust, that he might offer vs vnto God* his Father, being *dead* for vs *in* his *flesh*, which did lye in the graue, *but liuing* still *in* his *soule: in which* soule *he went* downe vnto the soules of the ancient detayned in the *prison* of Limbus in Hell, where he *preached* and denounced vnto them the ioyfull tidings of their long looked for deliuerance from thence, and of their translation into Heauen: among which spirits were to be found some of those who liued in the dayes of Noe, and refused at first to beleeue the wholsome admonitions giuen vnto them from Heauen, not regarding Gods threatenings, though afterward they yeelded at last, and by humble and hartie repentance conuerted themselues from their euill wayes, and returned vnto their lord. Wherby, though their bodies perished in the diluge with the rest, yet through the diuine mercie their soules were saued from euerlasting damnation, as S. Hierome affirmeth in his Hebrew questions vpon Genesis.

r Χριστὸς καὶ χειρὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ τῷ θεῷ, θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ τῷ πνεύματι, ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν ἀπειθήσασί ποτε, ὅτε ἅπαξ ἐξεδέχετο ἡ τοῦ θεοῦ μακροθυμία, ἐν ἡμέραις Νῶε. 1. Pet. 3.

s S. Hier. in quæst. Hebr. Geneſin. ad illud Non permanebit ſpiritus meus in homine, &c.

Our Answerer telleth vs that t *the learned of his side* deliuer this interpretation of the same wotds. *In which* spirit *he had gone and preached to them* that now are *spirits in prison*; because they *disobeyed whē the tyme was: when the patience of God once wayted in the dayes of Noe; while the arke was à preparing.* VVhere by an addition of thos words, *that now are*, vnto the text, there riseth, yow se, à quit contrarie sense to that which is expressed in the ancient vulgare translation, and in the Greeke originall. who these learned interpreters be, our Answerer telleth vs not: but we can tell him of certaine writers, of his owne side too, who should themselues as learned in this point as those are whom he citeth,

t Answer. pag. 180.

and

and yet are bould to tell them to their face, that in this their exposition, they too too u *Aristarchus-like, and very imperiously censure, not onely the vulgar Latin Translator, and together with him all the Fathers of the Latin Church, which haue euer read so; yea, and the Fathers of the Greeke Church likewise which haue euer expounded it so: but also all other the best interpreters of later times: as Erasmus, Castalion, Delanus, the Diuines of Tigurum, the Translators of the Bibles set forth by Stephanus, &c. Which haue so translated it out of the Greeke: and Guido Fabritius, and Immanuel Tremelius, which haue in like maner translated it by à verbe of the tyme past out of the Syrian: and finally all the* x *authorised English, and the first Geneuian Translators. All which with one voice and consent read, that Christ went and preached to the spirits which (were) in prison.* If this be true, haue not yow, M. Vsher, fitted your Reader with a shamefull Translation of holy Scripture? For the interpreters of later tymes which he speaketh of, their workes are yet extant amonge yow, and may beare witnesse of his fidelity: for the ancient Latin vulgar Translation, and the Greeke originall text I haue layd them both downe verbatim, and euerie one may se that they are flatly contradicted by these *the learned of your side.* And for the Ancient Fathers, that *they haue euer read so*, no man that is acquainted with them can with honesty deny. y D. Bilson, a learned Bishop of your owne rancke, ingenuously confesseth that *many ancient Fathers did vse that place of Peter to proue Christs descent to Hell*: for the auoyding wherof, and for no other cause, *the learned of your side* did so vnlearnedly abuse it. And if yow please to heare two or three of the ancient Fathers themselues, behould them here at hand.

z *Christs body*, saith S. Athanasius, *was layed in the graue, where himselfe went to preach, euen to the spirits in prison, as Peter doth affirme.* And presently after he declareth himselfe to meane, that a *Christ went to preach to such spirits as were in Hell.* The same is deliuered by S. Cyrill in these words. b *That soule of Christ which had beene vnited and conioyned with him, not by her owne power, but by the diuine vertue descended into Hell and shewed herselfe vnto the spirits which were detained there in captiuitie. For to such as lay there in bondage, he said,* come forth, *and to others that were ouerlayd with darknesse,* Be vncouered. *Esai.* 49. *v.* 9. *And at this the*

u *M. Parkes in his Apologie of three testimonies of holy Scripture, concerning the article of our creed,* He descended into Hell. *pag.* 40.

x *Among all the English Trãslators that I haue seene, I haue not found two, that are of one minde in laying downe the meaning of this text. Though all agree in disagreeing frõ the Greeke original.*

y *D. Bilson Surney of Christs sufferings. pag.* 676.

z Τοῦτο ἦν ὃ τῷ μνημείῳ τεθὲν, ὅτι αὐτὸς ἐκηρύσσθη κηρύξαι, καὶ τοῖς ἐν φυλακῇ πνεύμασιν, ὡς εἶπεν ὁ Πέτρος. *S. Athanas. epist. ad Epictetum. quam refert S. Epiphan. Hæresi.* 77.

a Τοῖς ἐν τῷ ἅδῃ πνεύμασι. *Ibidem.*

b Christi anima quæ cum illo coniuncta, copulataque fuerat, non sua sed diuina virtute potentiaque nixa ad inferos descendit, spiritibusque ibidem captiuis sese exhibuit. Etenim ijs qui vinculis illic constricti detinebantur: *Exite*, ait: cæteris verò qui tenebris operiebantur, *Reuelamini.* Atque hoc magnus ille Petrus respexisse videtur, cum de Dei verbo, eiusdemque secundum dispensatoriam vnionem anima, hunc in modum concionatur, *Christus semel pro peccatis nostris mortuus est*, &c. *S. Cyril. Alex. ad Theodos. de recta in Deum fide.*

the great Apostle Peter seemeth to point, when he preacheth of the sonne of God, and of his soule according to the dispensed vnion in this maner. Christ died once for our sinnes, &c. In which coming he preached euen to those spirits that were in prison, who sometime had beene incredulous. And soone after, *Wherefore*, saith he, *euen as the onely begotten sonne was conuersant in his body with such as were aliue also in their bodies, so did he preach to the spirits remained in Hell, hauing his human soule vnited vnto him.* Whereunto we may adde the graue, though later testimony of Nicephorus Patriarch of Constantinople, who, writing to Pope Leo expresly affirmeth that *our Saviours soule did preach and denounce vnto those spirits, the ioyfull tidings of their resurrection, and withall did bestowe a free ransome and deliuerie vpon them.* And S. Gaudentius. e *That our Saviours soule*, saith he, *did descend to visit Hell, both the Epistle of S. Peter, and the Prophecy of blessed Dauid doth witnesse.* The same is testified by f S. Irenæus, g Origen, h Ambrose, i S. Hilarie, k Ruffinus, and others. Wherby we may iudg with what spirit *the learned of your side* were guided, when they went about to supplant Limbus Patrum by vndermining the holy scripture. S. Augustin, I indeed, did make some doubt whether this saying of the Apostle might not be vnderstood as appertaining vnto the dayes of Noe, and not vnto any preaching performed in Hell: but when he did resolue that it was to be referred vnto Noe his tymes, what vnreasonable dealing is it, to check the vniforme consent of the rest of the Fathers, by the doubtfull conceits of one alone? Or what can it auayle vs that two or three moderne Doctors m haue expounded this text otherwise* then of our Sauiours descending into Hell, whenas we dissent onely of the iudgment of thos ancient Fathers, who liued within the first fiue ages after Christ?

Many other places of Scripture might be alleadged in Confirmation of this our Catholick doctrin concerning the abiding of the soules of the iust in Hell vntill our Sauiours descending thither to deliuer them from thence, and to conueye them into Heauen: but because the holy Fathers them selues do produce them, let vs heare a few of their sentences to this purpose. The ancient Father Irenæus disputing against the Gnosticks, who denying all resurrection of the body, affirmed that the soule of euerie one departing out of this life did mount

Xxx forthwith

e Quemadmodū ergo vnigenitus cum iis, qui in corporibus suis adhuc degebant, versatus est in corpore: ita spiritibus qui apud inferos tenebantur, animam mente & ratione præditam sibi coniunctam habens, concionatus est *Ibidem.*

d Cum qua anima & ipse quoque ad inferos descendit, ijsque qui in carcere erant spiritibus (quemadmodum Apostolorū Coryphæus diuinus Petrus exponit) resurrectionē prædicauit libertatemque & redemptionem impertiuit. *Nicephorus Constantinopolitanus ep. ad Leonem Papam. vide tom. 1. Concil. in Synodo Ephesina, tom. 5 cap. 22.*

e Descendisse autem Saluatoris animā ad inferos visitandos, non solum Beati Petri Epistola: verum

f *S. Iren lib 4.*

S. Hilarie in Psal.

m *Answer. pag.*

m B. Dauidis Prophetia testatur. S *Gaudentius Brix. tractatu 8. de lectione Exodi.* 45 g *Origen. hom. 35. in Math.* h *S. Amb. in cap 10. ad Romanos.* i n. 82. k *Ruffin. in exposit. Symboli.* l *S. Augustin epist. 99 ad Euodium.* ste. * *See this text largely and learnedly expounded by Card. Bellarmin. in his fourth booke de Christo 13. See also Gretserus his defence vpon the same, vvhere all the aduersaries arguments obiected by Iunius Daneus, are fully answvered.*

n Si hęc ita essent quemadmodum dicunt, ipse vtique Dominus, in quę se dicunt credere, non in tertia die fecisset Resurrectionem, sed super crucem expirans, confestim vtique abijsset sursum, relinquęs corpus terrę. Nũc autem tribus diebus conuersatus est vbi erant mortui, quemadmodum prophetia ait de eo: *Commemoratus est Dominus Sanctorũ mortuorum suorum, eorum qui ante dormierunt in terram stipulationis, & descendit ad eos extrahere eos, & saluare eos.* Et ipse autem Dominus. *Quemadmodum*, ait, *Ionas in ventre ceti tres dies, & tres noctes mansit, sic erit filius hominis in corde terrę.* Sed & Apostolus ait, *Ascendit autem, quid est, nisi quia & descendit in inferiora terrę?* Hoc & Dauid prophetans in eum dixit, *Et eripuisti animam meam ex inferno inferiori.* Resurgens autem tertia die, & Matiæ quæ se prima vidit & adorauit, dicebat, *Noli me tangere nondum enim ascendi ad Patrem meum*, &c. Si ergo Dominus legem mortuorum seruauit, vt fieret primogenitus à mortuis, & commoratus vsque ad tertium diem in inferioribus terræ, post deinde surgens in carne, vt etiam figuras clauorum ostenderent Discipulis, sic ascendit ad patrem; quomodo non confundentur, qui dicunt inferos quidem esse hunc mundum, qui sit secundum nos: interiorem autem hominem ipsorum derelinquentem hic corpus, in supercæleſtem ascendere locum? Cum enim Dominus in medio vmbræ mortis abierit, vbi animæ mortuorum erant, post deinde corporaliter resurrexit. *S. Irenæus Aduersus Hæreses lib. 5. cap. 31.* ο Ινα ψυχαῖς ταῖς ἐν δίσμοις κατιχομέναις, φῶν ἰδίας ψυχῆς ἀνέπιδειξη τῶν δισμῶν θανάτω παρεσόμενος παρέσεσθαι, ἀφίησι τὰ δίσμα χῶν τῶν ἐν ἅδου κατιχομένων. *S. Athanasius de Incarnat. Christi, contra Apollinarium.* p Τῆς δ' ψυχῆς ἐν καταδίκη θανάτου κατιχομένης, καὶ βούσης πρὸς τὸ ἑαυτῆς διαστῆναι ἀφ' παυτὸς, καὶ τὸ ἑαυτῆς κατὰ

forthwith vp into Heauen, p *If this which they say were true*, saith he, *it would follow that our lord himselfe, in whom they professe to beleeue, did not rise vp from death to life the third day, but that yeelding vp the Ghost he ascended presently on high abandoning his bodie to the earth. And yet he conuersed three dayes in the place where the dead did abide, as the prophecy saith of him. Our lord hath remembred his Saints deceased, which haue slept in the earth of buriall, and he descended vnto them to bring them forth, and to saue them. And our lord himselfe said, Euen as Ionas remained three dayes and three nights in the whales belly, so shall the sonne of man remaine in the heart of the earth. The Apostle also saith thus. He ascended, and what is that but onelie because he descended into the lower parts of the earth? The same is prophecied of him by Dauid saying, Thou hast deliuered my soule from the lower Hell. Moreouer rising the third day he said to Mary who first saw and adored him, Touch me not, for I haue not as yet ascended to my Father. If our lord then did obserue the lawe of the dead, that he might be made the first borne from the dead, and stayed vntill the third day in the lower parts of the earth, and then, (being raysed in his bodie in such sort, that he did shew the signes of the nayles vnto his Disciples) ascended vnto his Father: how are not they ashamed to affirme that this world here with vs is Hell, and that their inner man (the soule) leauing the bodie here beneath, doth ascend into the celestiall places? whenas our lord went in the midle of the shadow of death, where the soules of the dead remayned.* Here, we see, this holie Father affirmeth most constantly that the soule of our Sauiour went not to Heauen presently after it departed out of his bodie, but vnto the place where *the soules of the dead remayned, and there conuersed with them the space of three dayes*, and at last brought them away, and deliuered them from that place. With old Irenæus agreeth S. Athanasius when he telleth vs, that our Sauiour descended into Hello *to vnloose the bands wherein the soules in Hell were fast tyed; to vnloose them*, I say, *by his owne soule, which indeed was not lyable to the bands of death, though it became like as if it had beene lyable thereunto.* For p *the soule of Adam being detayned in the* condem-

condemnation of death, did continually crye out vnto her lord: so did the rest of those who pleased God in the law of nature, being detayned together with Adam, and crying out with him in the same maner. S. Cyril Bishop of Hierusalem expounding the articles of Christian beliefe in his catechisme, according to the faith of those his primitiue tymes, vpon the point of Christs descent into Hell, saith thus. q *Christ descended into Hell to deliuer the iust from thence. For why should he grant the fruition of his grace vnto the liuing, euen when many of them were not very holy; and refuse to giue libertie vnto the iust that had beene shut vp so long tyme with Adam? The Prophet Esaie foretould of him thinges so wonderfull, and wilt thow not allow that the king descending should deliuer his preacher? Dauid was there, and Samuel, and all the Prophets, yea Iohn himselfe, who sayd once vnto him by his Messingers, Art thow he that is to come, or do we wayte for another? and wilt thow not that going downe he set such like as thes at libertie?* So S. Basil also expounding that of the Psalmist Psal. 48. v. 16. *God will deliuer my soule from the hand of Hell.* Teacheth that the Prophet Dauid by these words *Did euident lie foretell the descent of our Sauiour into Hell to deliuer the soule of the Prophet himselfe together with the rest, that it might not remayne there.* And S. Epiphanius, r *His Deitie would needs accomplish all that belonged to the mystery of his suffering, and also descend with his soule into Hell to worke the saluation of those who were there at rest, I say of the holy Patriarches.*

S. Gregorie Naziazen, was so farre from making any doubt of our Sauiours descent into Hell to redeeme the ancient Fathers from thence, that supposing it for vndoubted, he puteth the question whether he deliuered from Hell all that were detayned, or whether but some of them onely? To which question though he giueth no answer, (loath, as it seemes, to medle with such fruitlesse curiosities) yet, saith he, s *if Christ descend into Hell, descend thow with him*, by contemplation, *and learne those mysteries which he designeth in that place.* And againe u *Christ descendeth indeed into Hell, but he bringeth vp the soules with him, and ascendeth also into Heauen.* In his hymne also x *to Christ after seruice*, he telleth vs that our Sauiour descending into Hell, *did with his*

q Κατῆλθεν εἰς τὰ καταχθόνια, ἵνα κἀκείνους λυτρώσηται τοὺς δικαίους. εὔλογον γὰρ ἐστὶ μοι, ἵνα μὴ ζῶντας δῷ λαῷ τῷ ἀνθρώπῳ χάριν, καὶ λαὸν τὸν πλάνων ὄντα ὄντων; τοὺς δὲ ἀπὸ Ἀδὰμ πολυχρονίως ἀπεκλεισμένους μὴ τυχεῖν τῆς ἐλευθερίας; λοιπὸν ἦν Ἡσαΐας ὁ θεοφόρος θεασάμενος περὶ αὐτοῦ μεγαλοφώνως ἐκέκραγεν, ὅτι κηδεμὼν ἵνα ὁ βασιλεὺς κατελθὼν λυτρώσηται τὸν κήρυκα; Δαβὶδ ἦν ἐκεῖ καὶ Σαμουὴλ, καὶ πάντες οἱ προφῆται, καὶ αὐτὸς Ἰωάννης ὁ λίγων Ἀλλ' τὸν προπαλιστὸν, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν, ὅτι κηδεμὼν ἵνα κατα-βὰς λυτρώσηται τοὺς ἑαυτοῦς. S. Cyrillus Hierosol. Catech. 4.

r Σαφῶς θεοφητεύει τὸ θεῖον κυρίως κἀθόδου τὸ εἰς ᾅδου, ὁ μὴ τὸ ἄκρατον καὶ ἀπόστατον τοῦ θεοφόρου τὴν ψυχὴν, ὡς μὴ σωματομένην ἐκεῖ. S. Basilius in Psal. 48. ad illud. Deus redimet animam meam de manu inferi.

s Ἡ μὲν δὴ τοῦ κηδεύοντος τελειοῦν τὰ πάντα τὰ κατὰ τὸ μυστήριον τοῦ παθοῦς, καὶ εἰς τὴν ψυχὴν κατελθεῖν ἐπὶ τὰ κατάχθονια ἐπὶ τὸ ἐργάσασθαι τὸν ἐκεῖ τοῦ θεοκηδεμονεύοντος σωτηρίαν, καὶ ἐν ἁγίοις πατριάρχαις. S. Epiphanius Hæresi 69. §. 62.

t Αὖ εἰς ᾅδου κατίη, συνανάστηθι. γνῶθι καὶ τὰ ἐκεῖσε τοῦ Χριστοῦ μυστήρια, τίς ἡ οἰκονομία τοῦ θεϊκοῦ καταβάσεως, τίς ὁ λόγος· ἁπλῶς σώζει πάντας ἐπιστρέφοντας ἢ κἀκεῖ τοὺς πιστεύοντας. S. Gregor. Nazianz. Orat. 42. quæ est secunda in Pascha.

u Εἰς τὴν κάθοδον, ἀλλ' ἀνάγει ψυχὰς, ἀλλ' εἰς οὐρανοὺς ἀνάγει. Idem Homil. 35. quæ est tertia de Theologia.

x Καὶ ζοφερὸν πυλῶνας ἀμειδήτου ᾅδου ῥήξας, καὶ ψυχαῖς δῶκεν ἐλεύθερον. Idem in Hymno ad Christum, post silentium.

powerfull hand breake vp the gates thereof, and gaue libertie vnto the soules there detayned. Which is expressed by S. Ambrose also in these elegant words. y *Christ who was void of all sinne descending into Hell, and breaking the barres and Gates thereof asunder, recalled to life the soules that were bound by sinne, and brought them out of the diuels iawes, hauing destroyed the condemnation of death. And therefore his triumph is diuinely written with euer-during caracters, in that his sayings, where is now thy sting, ô Death, where is thy victorie?* And elsewhere. z *Our Lord by the pledge of his Resurrection loosed the bands of Hell, and brought vp the soules of the Godly. And so returning from Hell he came crowned with new spoiles, and with a rich pray which he had taken from Death.*

y Expers peccati Christus, cum ad Tartari ima descenderet, feras inferni ianuasque confringens vinctas peccato animas, mortis damnatione destructa è Diaboli fauci bus reuocauit ad vitam, absque ita diuinitùs triumphus æternis est characteribus descriptus dum dicit: vbi est mors aculeus tuus; vbi est mors victoria tua? *S. Ambros. de mysterio Paschæ. cap. 4.*

z Dominus Resurrectionis suæ pignore vincula soluit inferni, & piorum animas eleuauit. Resurgens ex inferis Christus venit nouis redimitus exuuijs, & spolio ex morte quæsito. *Idem lib. 4. de Fide cap. 2.*

S. Iohn Chrysostome interpreteth that saying of the Prophet Esaie c. 45. v. 2. as meant of our Sauiours descent into Hell, and of the bringing forth of the ancient Fathers from thence. *I will burst in peeces the gates of brasse, and cut asunder the barrs of iron: and I will giue thee the treasures of darknesse and the hidden riches of secret places.* a *The Prophet tearmeth Hell after this maner,* saith S. Chrysostome, *for howsoeuer it was Hell, yet it detayned the soules of the Saints, those precious vessels Abraham, Isac, and Iacob. For which cause he calleth them Treasures, yet darkned, because the sunne of Iustice had not as yet shined there, nor preached but vnto of the Resurrection.*

a Infernũ sic vocat, nam quamuis inferuus esset, animas tamen tenebat Sanctas, & vasa pretiosa Abraham, Isaac, & Iacob, propter quod thesauros vocat: Obtenebratos autem, quia nondum Sol iustitiæ ibi fulserat, neque de Resurrectione sermonẽ prædicarat. *S. Chrysost. Demonstrat. Aduers Gentiles quod Christus sit Deus.*

S. Augustin, b *If that saying, This day thow shalt be with me in Paradise, be vnderstood according to that humane Nature which God the word vnited to himselfe, then may we not thinke hereby that the Paradise here spoken of is in Heauen: For the man Christs Iesus was not to be that day in Heauen at all, but in Hell by his soule and in the graue by his bodie. And truely for his bodie the Ghospell teacheth manifestlie that it lay in the graue that day: and that his soule also descended into Hell the Apostolicall Doctrin doth auouch, when S. Peter to this purpose bringeth testimonie from the Psalmes, where he declareth that it is foretould of him,* For thow wilt not leaue my soule in Hell, nor wilt thow suffer thine holie one to see corruption. c *And surelie it is manifest that our Lord, being mortified and dead in the*

b Si secundum hominem quem verbum Deus suscepit putamus dictum esse: Hodie mecum eris in Paradiso: Non ex his verbis in Cælo existimandus est Paradisus. Neque enim ipso die in Cælo futurus erat homo Christus Iesus, sed in Inferno secundum animam, in sepulchro autem secundnm carnem. Et de carne quidem, quod eo die in sepulchro sit posita manifestissimum est Euangelium. Quod verò illa anima in Infernum descenderit. Apostolica doctrina prædicat: quandoquidem B. Petrus ad hanc rem testimonium de Psalmis adhibet, vbi de ipso prædictum esse demonstrat. *Quoniam non derelinques animam meam in Inferno, neque dabis sanctum tuum videre corruptionem. S. Augustin. Epist. 57. ad Dardanum.*

c Et Dominum quidem carne mortificatum venisse in Infernum satis constat. Neque enim contradici potest vel prophetiæ quæ dis

in the flesh, came into Hell. For no man may contradict ether the Prophecie which saith, Because thow wilt not leaue my soule in Hell, (the which least any one should presume to vnderstand otherwise, as expounded by S. Peter in the acts of the Apostles) or those words of the same Apostle whereby he saith that Christ loosed the dolors of Hell wherwith it was impossible for him to be detayned. Who then but an Infidell will deny that Christ was in Hell? And in another place he hath these words, d Our lord was not as yet come into Hell to deliuer from thence the soules of all those Saints that liued before him, and yet Abraham was there in rest.

S. Gaudentius, e The night wherein the sonne of God leaning his breathlesse bodie hanging vpon the crosse, passed with his soule vnto the nether Egypt to visit the soules that were detained in Hell, he reuenged himselfe vpon all the vncleane spirits. f For the sonne of God did not therfore descend into Hell with his humane soule to leaue it in Hell: but he went thither to recalle from thence many soules of the Saints vnto their bodies which were to be raysed vp. And therfore Synesius singeth vnto him this song. g Thow didst descend vnto the earth, being a stranger amonge mortall men. And thow didst descend also into Hell, where Death detayned thowsands of soules prisoners. And when thow had'st vnlooſed those holie quiers of soules from their bands, thow did'st yeeld prayse vnto thy Father with thy whole trayne.

Philo Carpathius affirmeth that Christ carried our Nature triumphantly into the most inward storehouse and bosome of the earth h, to bring from thence the soules of the Saints, which like vnto hidden treasures did ther abide the coming of this their Redeemer. For, saith Cesarius Arelatensis, i Before our Sauiours coming, the Diuell raigned in the world, and all

xit, Quoniam nō derelinques animam meam in Inferno. Quod ne aliter quisquā sapere auderet, in actibus Apostolorum idem Petrus exponit, vel eiusdem Petri illis verbis quibus eum asserit soluisse inferni dolores, in quibus impossibile erat illū teneri. Quis ergo nisi infidelis negauerit fuisse apud inferos Christum? *Idem Epist. 99. ad Euodium.*

d Nondum Dominus venerat ad Infernum, vt erueret inde omnium Sanctorum præcedentiū animas, & tamen Abraham in requie ibi erat. *Idem in Psal 85*

e Nocte ergo qua corpus exanime

people relinquens in cruce Dei Filius transijt cum anima ad Ægyptum inferiorem, vt animas in Inferno positas visitaret: tunc fecit vindictam in omnes immundos spiritus. *S. Gaudentius Brixiensis Tractatu 6. in Exodum.* f Filius enim Dei non idcirco cum suscepti hominis anima ad inferos descendit vt eam in Inferno relinqueret: sed vt plurimas resurrecturis Sanctorum corporibus animas reuocaret. *Idem Tractat. 8. de Lectione Exodi.*

g Καταβὰς μίσχε καὶ χθονὸς
Ἐπίδημος ἰφαμίεσοις,
Κατέβας ἦ ὑπὸ τάρταρον,
Ψυχὰν ὀθι μυρία
Θάνατος νέμῳ ἔθνεα
Λύσας δ' ἀπὸ πημάτων
Ψυχαν ὅσιος χορὸς
Θιάσοισιν ἀκηράτοις
ὕμνυς ἀνάγεις πατρί. *Synesius Episcopus Cyrenes. Hymno. 9.*

h Vt inde Sanctorum animas, quæ illic reconditi thesauri Redemptoris huius præstolabantur aduentum, eximeret, ac solueret, secumque abduceret sine fine victuras. *Philo Carpathius in Cantica.* i Ante Aduentum Saluatoris Diabolus regnabat in mundo, & omnes populi peccatores & iusti, exeuntes de corpore in infernum descendebant propter originalia peccata quæ de Adam traximus. *S. Cæsarius Arelatensis Homil. 38.*

people both ſinners and iuſt, departing from their bodies, deſcended into Hell by reaſon of Originall ſinne deriued vnto vs from Adam. The ſame is teſtified by Gennadius Maſſilienſis in this ſort. k *Before our Saviours Paſſion all the ſoules of the Saints were detained in Hell, vnder the debt of Adams preuarication, vntill that by our lords authoritie, through his vndeſerued death, they were freed from that ſeruile condition.* And by Olympiodorus Diaconus, thus: l *Chriſt being made man ſpoiled Hell, and by his power brought from thence ſuch as were detained therein, ſaying to them who lay in bands*, come forth; *and to ſuch as were in darkneſſe*, Be vncouered. *Nether could any couering withſtand the diuine commande, but without delay they were vncouered. It is ſaid alſo in this Prouerbs: Hell and Perdition are manifeſt before our Lord. Nor could that place be hid from him, wherein the ſoules which were before his coming, made their aboade: Nor could they eſcape his ſight who ſeemed to be vtterlie perished by corruption and death. He deſcended, I ſay, into that infernall Region, and ſet at libertie thoſe ſoules which from the beginning had beene chayned in continuall bands.*

And this may ſuffice to shew that the ancient Fathers, without conſent, belieued and profeſſed, that our Sauiour deſcended into Hell to bring forth from thence the ſoules of the ancient, and to conueygh them into Heauen. Nether did they hould this as à marter of humane conceit, but as an article of faith grounded vpon the ſacred authoritie of holy Scripture, as may be ſeeue by their frequent alleadging and application thereof to the confirmation of this Catholick Doctrin. Which condemneth our Aduerſaries of manifeſt impoſture, when, not able to deny but that all ancient Doctors acknowledged *Limbus Patrum*, they deſperatlie giue forth, that herein m *They were not inſtructed out of Gods word; and that they do not confirme this their opinion from the ſame, but onelie from their owne coniectures.* But of this we will treat more at large in the next Section, wherein we are to shew how that

k Ante Paſſionem Domini omnes animæ Sanctorum in inferno ſub debito prævaricationis Adæ tenebantur, donec auctoritate Domini, per indebitam eius mortem à ſeruili conditione liberarentur. *Gennadius Maſſilienſis de Eccleſiaſticis Dogmatibus cap. 78.*

l Ille ſcilicet factus homo, & infernum prædatus eſt, & qui illic incluſi erant virtute ſua eduxit, cum eis qui erant in vinculis diceret; *Egredimini*: & eis qui erant in tenebris, *Retegimini*. Nec vllum velum diuino imperio officere potuit, verùm nulla interiecta mora retecti ſunt. Dictum item eſt in Prouerbijs, Infernus & perditio manifeſta apud iDominum. Nec enim locus in quo verſabantur animæ, quæ illius aduentui anteceſſerunt, conditus illi ipſi eſſe potuit: neque eius obtutum effugêre illi, qui corruptione ac morte interijſſe funditus videbantur. Quin in regionem illam Infernam deſcendit, & quæ à temporis principatu illic perpetuis vinculis tenebantur conſtrictæ, animas expedit. *Olympiodorus Diaconus ad cap. 19. Iob. in illud*, Nudus Infernus coram illo. m *Danæus ad Rob. Bellarm. Diſput. part. pag. 176.*

The

The Catholick cauſe is confirmed by thoſe of the aduerſe part.

Sect. III.

It is not vnknowen, when bitter ſtriffe, and diſmall debate hath of late yeares beene broched betwixt the Proteſtants and Puritans of England, concerning this article of our Sauiours deſcending into Hell, wherein ther hath paſſed ſuch hot worke, that a certaine champion of that feeld, and he not of the meaneſt ranke, had to ſay, that a *it is wonderfull to ſee, and wofull to conſider, what contradicting, what contending is vſed by ſome againſt it: what vncharitable writing, what bitter inueighing, what heart-burnings in wardlie, what hoate broyles out wardlie of one againſt another*, whyleſt the Proteſtants maintaine that by the words of our Creed *He deſcended into Hell*, the humane ſoule of Chriſt is ſignified to haue really and locally gone downe into the place of Hell preſentlie after that it departed from his bodie hanging vpon the croſſe: and the Puritans fight for the contrarie, affirming moſt ſtoutly that b *Euerie good Chriſtian ought to beliue that Chriſts ſoule leauing his bodie, aſcended immediatlie vp to Heauen, and there remained till the Reſurrection, and that it deſcended not locallie into Hell at all.* Scripture in this combat flieth fiercely on both ſides, yow may be ſure, yet with this difference, that the Proteſtant maketh profeſſion c *aſwell to examin the Scripture with all diligence, as to ſhew the confeſſion and reſolution of Chriſts Church long before hir tymes, that all the world may ſee he maintaineth none other grounds of faith, nor ſenſe of Scripture, then haue beene ancientlie, conſtantlie and continuallie profeſſed and beliued in the Church of Chriſt for theſe fifteene hundred yeeres*: And therfore, ſaith he, d *although my collections were not allowed by the Scriptures; the generall Faith and Confeſſion of all the Fathers in all ages and countries, ſince the firſt foundation of Chriſts Church, ſhould moue men that are modeſt, not haſtelie to leape from the vniuerſall conſent of all places, and perſons grounding themſelues on the manifeſt words of the ſacred Scriptures.* The Puritan on the other ſide will not admit the Fathers, forasmuch as they e *being ignorant in the Hebrew tongue, and fantaſying fables, turned* Hades, *Infernum and Inferos, and the English*, Hell: *wherof aroſe this pernitious Hereſie* * *of Chriſts deſcending into Hell.* f *This I affirme*, ſaith another, *that it is onelie the Fathers abuſiue ſpeaking, and altering the vſual and ancient ſence of Hades, that hath bredde this errour of Chriſts deſcending into Hell.* And therfore g *I truſt no aduiſed Chriſtian will challeng*

a *M. Rich. Parkes in his Epiſile Dedicatory before his Apologie.*

b *M. Iacob. Defence againſt B. Bilſ. pag. 199.*

c *D. Bilſon. in his Preface before the Surney.*

d *Full. Redemption of mankind. pag. 172.*

e *M. Carlile in his diſcourſe of Chriſts diſcention. fol. 140 159.*

* *Chriſts deſcēding into Hell accounted Hereſie by the Puritans.*

f *M. Iacob. in his Treatiſe, &c. pag. 95.*

g *M. Iacob. Defēce againſt B. Bilſon. pag. 27.*

Standing more Authoritie to the Fathers, then was giuen (by thos of Berea) to the Apostle, nor deny indeed to any priuat man, much lesse to a Minister, to iudg and discerne in themselues not onelie the words of men, but euen of the sense and meaning of the Scripture by Scripture it selfe.* h *Touching then the descension of Christ into Hell, our faith must be builded on the word of Faith, that is the holie Scriptures, which teach not that Christ descended into Hell in soule.* Thus these Gallants arme themselues, well indeed, against all Assaylants, and by making themselues *Iudges*, not onely of the Fathers, but eueu of *the sense and meaning of the scripture* it selfe, they think themselues safe enough, i *playing nothing but voluntarie vpon their ill-tuned Instruments, which alwayes maketh discord in wel-set musicke, and marreth the harmonie of all consort*, saith a brother of their owne.

* *Puritans allowe any priuat man to iudg the scripture.*

h *M. Willet in his Obiections. sect. 1. se Parkes Apologie pag. 1.*

i *M. Parkes Epist. Dedicatory*

Now then, that it may appeare how these men, k *iarring thus one with another, do confirme our Catholicke Faith*, it must be obserued how M. Iacob for the Puritans, doth charge Doctor Bilson to be l *a defender of that Doctrin, which is defended by none but onelie by Papists, yea and those the hottest and cunningest Papists*, because he defended that Christs soule did descend locallie into Hell. When M. Parkes m also, standing in defence of the same, alleadged that our Sauiours descent into Hell did amplifie more his goodnesse towards mankind, then his onelie comming downe into the world, seing that to enfranchise and set at libertie his captiues there enthralled, he disdayned not to enter into so vile and lothsome a dungeon in his owne person: his Aduersarie M. Willet taketh him vp, telling him that here he n *cunningly seeketh to wind in an old Popish error*, For *who else*, saith he, *can be imagined to bee set at libertie in Hell, but the Fathers in Limbo Patrum? for out of the nethermost Hell of the damned, of each side it is confessed, none can be deliuered.* Then after calling him *Limbist, Hell-harrower, Masking Mummer Aduersarie to Protestants*. and twitting him with that, *He that dippeth his hand with me in the dish shal betray me*, he stroketh him againe on the head with those words of Abraham. *Let there be no strife betweene thee and me, for we are brethren.* But M. Parkes renounceth his brotherhood, and retorteth his Iudas-like betraying, together with the rest of his reproches, vpon his head againe, and in conclusion, o *For the name of an Aduersarie to Protestants*, saith he, *you conuince your selfe to be no Protestant in so calling me. For if he be aduersarie to them, who vseth the weapons of holy Scriptures for the preseruation and maintenance of Christ descention into Hell, firmely beleiued and faithfully confessed of all Christians through the world, they haue nether friend nor faith left them. Nether shall the name offend me so long as I know it proceedeth onlie from him, who is an Aduersary to an Article of the Apostles Creed.*

k Nihil est quod Hæreticis cõmune est: & inter hęc fidem nostram, dum sibi aduersãtur, affirmant. *S. Hilarius lib 7. de Trinitate, sub initio.*

l *M. Iacob. in his Treatise of Christs sufferings pag. 1.3. 89 170.*

m *M. Parks Answer. to Lim. bomastix Preface.*

n *M. Willet in Limbo mastix. se Parkes about*

o *M. Parkes about*

here

Here we se both sides defend their owne *Tenet* for à Catholicke veritie, and determine the contrarie to be *pernitious Heresie*; which our Answerer foreseeing, thought it not expedient openly to professe himselfe partaker with ether of both, (though easie it is to espie how he is inclined as in the Section following shall appeere) but onlie contenteth himselfe to make à lõg discourse in this matter without resoluing any thing in the controuersie, as one that is willing it p *should be left, as a number of other Theologicall points are, vnto further disputation.* But how can this agree with what we haue heard D. Bilson auouch, towit that the beliefe of our Sauiours locall discent into Hell was q *the Generall faith and confession of all the Fathers in all ages and countries since the first foundation of Christs Church*? With what face then, say I, can any Protestant pretend that r *the particular limitation of the place vnto which our Sauiours soule went, be left vnto free disputation* as à thing indifferent?

p *Answv. pag.* 376.

q *See this aboue at* d

r *Answv. pag.* 376.

But letting this passe for à while, the Reader must be remembred that the Protestants, in this controuersie against the Puritans, do not admit *Limbus Patrum* at all, but onlie affirme that our Sauiours soule went really and locally into the Hell of the damned, there to triumphe ouer the Infernall Powers, and not to deliuer any soules from thence of such as were actually there detayned. Yet neuer to this day haue they beene, or euer shall they hereafter be able to defend their said doctrin of Christs going vnto the Hell of the damned, vnlesse they grant that he also descended into *Limbus*, to bring from thence the soules of the ancient Patriarches. For when the Puritans vrge them with texts of Scripture, they returne them answer that they bring not the true sense of Scripture with them, and why? becaus nether ancient Church nor Fathers did euer yet vnderstand the like places of Scripture in that their puritanicall meaning. And so the chiefest and onlie argument wherewith they ouerbeare the Puritans in this point is s *the vniuersall consent of all places and persons, grounding themselues in the manifest words of the sacred Scripture.* But marke well now what I do say: we haue, euen by your owne confession, the like vniuersall consent of all places and persons, of ancient Church and Fathers grounding themselues on the manifest words of the sacred Scripture, to make good our Doctrin of *Limbus Patrum*: therfore yow cannot deny but it is as true and Catholike euery way as that is which yow defend against the Puritans.

s *See M. Bilsõ aboue at* c. *and* d

To make this cleere it remayneth only that I produce the confession of the aduerse part. Here it is then: and Doctor Bilson shalbe the first. t *Touching the State of the Dead in the olde testament, I see à number of ancient writers incline to this conclusion, that the soules of the righteous*

t *D. Bilson. Full. Redẽption of Mankind pag.* 139.

before Christs death and descent, were in Hell. And soone after, *The Fathers*, saith he, *both Greeke and Latin supposed the Saints in the old Testament departing hence descended to Hell.* And that they grounded themselues herein vpon the manifest words of the sacred Scripture, we haue is thus confessed. * *This assertion* (of the ancient Fathers) *first grew from the confession of the Patriarkes, and Prophets, that they must after this life, descend to sheol, which the Septuagint do alwayes expresse by the word ἅιδης, and the Latin Interpreter by Infernus.* Thus M. Bilson for the Church of England; nether doth he disagree herein ether from his first Fathers Caluin, Beza, and others; or yet from his vnruly bretheren the Puritas themselues. u *I know not*, saith Caluin, *which way it came to passe that posteritie* (after the Apostles) *did hould that there was a place vnder earth, in which they fastened the name of Limbus. But this fable, though it be held by Authors of greate account* (the holy Fathers) *and at this day is seriously defended by many for Truth, yet it is no better then a fable.* Beza in like maner, being reprended for putting *graue* for *Hell* in his Translation of the new Testament, excuseth himselfe in these words. x *I did it not without consideration, seing that, as it is well knowen, this place is chiefly forced by the Papists to the maintenance of their Limbus: and the ancient also did derive from thence theire iudgment of the descending of Christs soule into Hell.* But Peter Martyr, so much esteemed of for learning among the Protestants, not only confesseth y that all Antiquitie was of one and the same mynd with vs herein, but also professeth the same truth himselfe, (though an earnest Protestant) as agreable both to scripture and ancient Fathers.

M. Barlowes confession is, that z *it is an opinion passing rife among the Fathers, who taking Inferi for Abrahams bosome, expound it that Christ went thither ad liberandum liberandos, to conueighe the Faithers deceased before his Resurrection, into the place where now they are.* The same is confessed by M. Whitaker a; and we haue heard M. Willet fasten the like vpon M. Parkes. Nether will M. Iacob come behind any other in making this true confession for himselfe and his partakers. b *All the Fathers with one consent affirme that Christ deliuered the soules of the Patriarkes and Prophets out of Hell at his cominge thither; and so spoiled Satan of those that were in his present possession.* Thus he according to M. Bilsons alleadging; and if any be desirous to heare his owne proper words deliuered by himselfe, here they bee. c *VVee cannot see, but that whosoeuer whosoeuer put into the Creed*, those words, He descended into Hell, *they signified therby a place vnder the earth, where they imagined the blessed Patriarkes rested. For thus was indeed the opinion of the ancient Christians.*

* *Idem ibidem.*

u Nescio qui factum sit vt posteritas locum putaret esse subterraneum, cui affinxit nomẽ Limbi. Sed hęc fabula tametsi magnos auctores habet, & hodie quoque à multis seriò pro veritate defenditur, nihil tamen quã fabula est. *Caluin lib. 2. Instit. cap 16. § 9*

x Nõ temerè feci cũ hunc præcipuè locum à Papistis torqueri ad suum Limbum constituendum videamus: & veteres etiam descensum illũ animæ Christi ad inferos excogitauerunt. *Beza. annotat. in cap. 2. Act. Apost.*

y *Petrus Martyr in Locis Com. part. 3. capite 16. Sect. 13. pag 377.*

z *M. Barlovv in his defence of the Articles of the Protestants Religion. pag 173.*

a *M. VVhitaker cont. Duraum lib. 8. pag. 567.* b *M. Iacob alleadged by M. Bilson full Redemption pag. 188.* c *M. Iacob. Defense against B. Bilson. pag. 199.*

and still is retained among the Papists. Adde hereunto what was defined in the Sinode held at London in the raigne of king Edward the Sixth, wherein all the assembled were Protestants, yet make this confession of our Truth. d *As Christ dyed for vs and was buried; so is it to be beleeued also that he descended into Hell. For his body lay in the graue vntill the Resurrection: his spirit which he breathed out was with the spirits that were in prison, or in Hell, and preached vnto them, as the place of Peter witnesseth.* 1. Pet. 3. 19. Which words, e *in any reasonable mans iudgment do implie, that iust were in prison, and in Hell, where Christ preached,* if Doctor Bilson be worthie of any credit, who giueth vs further to f vnderstand that in the bookes of common Homilies this Doctrine is deliuered concerning the ends and intents of Christs descending into Hell. g *He destroyed the Diuell and all his tyranie, and openly triumphed ouer him, and tooke away from him all his captiues.* And the words of M. Nowels Catechisme implie no lesse, when he declareth it to haue beene one of the effects of Christs descent into Hell, that h *the deceased, which in their life tyme had beleeued in Christ, perceaued the worke of their redemption to be now finished, and found the force and fruit thereof with most sweet and certaine comfort.*

Our cause then in this controuersie being thus cleered euen by the i *iudgment of our enemies*, we must obserue to what poore shifts the defenders of nouelties are brought, when M. Bilson, who for his owne cause made k *the consent of the Fathers grounding themselues vpon the manifest words of the sacred Scriptures*, his chiefest fortresse, is constrayned in the like confessed consent of Fathers for our cause, to say that the said Fathers were mistaken in the meaning and signification of the word *sheol*. But he hath taught vs how his owne head may be well washed with his owne words, whilest Dauid-like l he hath pronounced sentence against himselfe, seeking to condemne others. For when the Puritan his Aduersarie auouched that the Fathers were mistaken in the signification of the words ᾅδης, he maketh such a rod for him as may verie well serue to ierke himselfe most handsomelie for charging the said Fathers in like sorte to be mistaken in the meaning of the word *sheol*. Thus it is, m *Yow begin now to shew your selfe in your right hue. All the Greeke and Latin Fathers that euer were in the Church of Christ; all the English teachers that haue beene since this Nations receaued the faith, neuer vnderstood the signification of the word Hades* (or sheol) *til yow came, till yow sprang vp to restore the tongues to their Originall integritie, yow may talke thus long enough before yow shall get any sober Reader to beliene yow. He must be as farre infected with this frenzie as yow your selfe are, before this will any way sinke into his head*, that S. Hierome, for example sake, vnderstood not the right signification aswell of *sheol*, as of *Hade*, or *Inferi*.

d Quemadmodū Christus pro nobis mortuus est & sepultus, ita est etiam credendus ad Inferos descēdisse. Nam corpus vsque ad resurrectionem in sepulchro iacuit, spiritus ab illo emissus, cum spiritibus qui in carcere, siue in Inferno detinebantur, fuit, illisque prædicauit, quemadmodum testatur Petri locus. *Synod. Londinens. sub Edwuard. sext. Articulo* 3.

e *M. Bilson, Surucy pag.* 675.

f *Ibid. Preface to the king.*

g *The Sermon of the Resurrection.*

h *M. Nowels Catechisme. an.* 1574. *pag.* 70.

i *Deuter.* 32. *v.* 31.

k *See this aboue pag.* 533.

l 2. *Reg.* 12. *v.* 5.

m *M. Bilson full Redēpcion of Mankind pag.* 363. 364.

fers. And if S. Herome was as well acquainted with the true meaning of the word *sheol*, as any other whosoeuer, especially of your profession, when yow assure vs that n *the Fathers incline to thinke, as Ierome did, that the Saints before Christs comming were inclosed in a place vnder the earth, expecting Christs comming to be carried vp to heauen*: what credit do yow leaue vnto your selfe, when yow say that the Fathers did embrace this opinion, by mistaking the right signification of the word *Sheol*? But to conclude then with M. Bilson, who knew so well to extoll the force and weight of the Fathers authoritie when it fitted his owne humour, and againe so lightly to reiect the same when it controuleth his errour, we wish that, in this second, he had beene mindfull of that wholsome lesson which he himselfe read sometyme vnto the Puritans out of S. Augustin in the like case o *This Father*, saith he, *alleadging the testimonies of Irenæus, Cyprian, Hilarius, Ambrose, Gregorie, Chrysostome, Basil, and others, against Iulian the Pelagian, concludeth.* p *Hoc probauimus Catholicorum authoritate Sanctorum. Thus haue we proued by the authorite of Godly Catholike men, vt vestra fragilis, & quasi argutula nouitas sola authoritate conteratur illorum, that your weake and sleigh nouelties might be ouer-whelmed with their only authoritie.* q *For your contumacie is first to be repressed by their authoritie. With these testimonies, and so great authorite of holy men, thow must ether by Gods mercie be healed, or else thow must accuse the egregious, and holy Doctors of the Catholike truth: against which miserable madnesse I must so answere, that their faith may be defended against thee, euen as the Ghospell it selfe is defended against the wicked and professed enemies of Christ.* Thus much concerning M. Bilsone seelie shifts.

n *Full redemption of mankind. p. 414.*

o *M. Bilson. Survey of Christs sufferings pag 88.*

p *S Augustin contra Iulianum Pelagianum li. 2. ca. 9.*

q *Ibidem ca. 10.*

r Aduersus hanc autem miserabilem insaniam sic respondendum esse video libris tuis, vt fides quoque aduersus te defendatur istorum, sicut contra impios & Christi professos inimicos, etiam ipsum defenditur Euangelium. *S. Augustinus supra.*

Our Answerer laboureth by other shifts of the same kind to frustrate the vniforme agreement of Antiquitie in this article: For though he be forced to grant that many ancient Doctors deliuered our Catholike opinion *resolutely*; yet he seeketh to helpe his lame dog ouer the stile by telling vs that others deliuered the same *doubtfully*. Some also, saith he, distinguish Abrahams bosome from heauen indeed, yet make it à place s *of blisse*, whereas others make it à place *of misery*. Some thought that our Sauiour at his going to Hell deliuered none but such as he found in Abrahams bosome, others say that he deliuered the damned also. And so by vnfoulding à number of the like differences, some true and some false, he endeauoureth to diuert his Reader from taking notice of that which all Antiquitie did euermore with one Consent approue, to wit, that our Sauiours soule did really and locally descend into Hell to deliuer from thence the ancient Fathers, and to carrie them with him vp into Heauen. It would be too tedious to keepe him companie in all his vaine and idle discourses: it wilbe sufficient for the Reader to heare some of his chieffest obiections brought

s *Answ. pa. 267.*

t *Answ. pa. 269.*

brought to a head, by which he may easily passe his iudgement of the rest.

The first that euer assigned a resting place in Hell to the Fathers of the old Testament was Marcion the Heretike.

This Heretike maintayned, as S. Irenæus u doth witnes, that our Sauiour when he descended into Hell, deliuered from thence Cain, the Sodomits, and all sort of such damned wretches; and that he left Abel, Enoch, Noë and all the iust and holy Patriarches condemned to Hell for euer. Is this any thing to your purpose? or do yow not se how, euen by this verie relation, S. Irenæus discouereth that in those first and best times, it was commonly beleeued in the Church, that our Sauiour descended to deliuer the Patriarches of the old Testament from Hell: and therefore Marcion was condemned for an Heretike, when he affirmed that our lord did not bring them from thence?

ANSWER. *He was gainsayd by such as wrote against him, not only for making that the place of their eternall rest; but also for lodging them there at all.*

REPLY. This is more then yow can proue to be true. Such as wrote against him gainsayd him only for lodging them there euen after our Sauiours resurrection it selfe; vnto which time the narration of Dines and Lazarus may haue reference, if it be taken parabolically, as they of your side do commonly vnderstand it. And therefore Abraham might well haue beene in Limbus vntill our Sauiours descending thither, and all the narration be meant by our Sauiour as agreeing with later tymes, when Abraham was now placed in Heauen and Lazarus together with him. So the parable of the ten virgins x is related in the time past, and yet no man doubteth but it is wholly to be referred to the time to come. And in this sense are all those ancient writers to be vnderstood y who make Abrahams bosome to be one and the same place with Heauen, for they speake thereof, not according to the tyme which went before our Sauiours descending into Hell, but according to the time which came after, when as now both Abraham and all the iust were translated from Limbus into Heauen: and because Abraham and the Patriarches are in Heauen: therefore the bosome of Abraham and of the Patriarches is said to be there also. To wit, in the time of Grace, but neuer in the time of the old testament. Whereof when yow your selfe could not possibly be ignorant, yow giue vs iust cause to be offended with your double dealing, when yow alleadge the authorities of the ancient so farre wide from their owne meaning. For when z Origen in that his Disputation by yow produced, doth defend against the Marcionite, that Abraham was in Heauen, no man of vnderstāding can doubt but that he speaketh of the time of Grace,

ANSWER. *Fag 255.*

REPLY.

u Cain & eos qui similes sunt ei, & Sodomitas, & Ægyptios, & similes eis, & omnes omnino gentes, quæ in omni permixtione malignitatis ambulauerunt, saluatas esse à Domino, cum descendisset ad Inferos, & accurrissent ei, & in suū assumpsisse regnum. Abel autem & Enoch, & Noë, & reliquos iustos & eos qui sunt erga Abraham Patriarchas cum omnibus Prophetis, & his qui placuerunt Deo non participasse salutem, qui in Marcione fuit serpens præconiauit. *S. Irenæus lib. 1. Aduers. Hæres. c. 29.*

x *Matthæu. 25.*

y *See Answer pag. 260. 261. &c.*

z *Answ. pa 256.*

wherein all Catholikes belieue that Abraham is assuredly in Heauen: which was denied by the heretike, as we haue heard already out of Irenæus. As for the tyme which went before our Sauiours Passion, Origen belieued with the Catholike Church that both *Abraham, Adam,* and all *the Saints* of the old Testament were detained in Hell, and that a *Christ did therfore descend thither, aswell that himselfe might no be held of death, as also that he might loose from thence those which were there detayned, not so much for the guilt of their owne proper preuarication, as by the condition of death* brought in by Adams transgression. b *For in the end of the world the onelie begotten sonne of God did, for the Saluation of mankind, descend into Hell, and recalled our first Father from thence. For that which he said vnto the Theefe,* To day thow shalt be with me in Paradise, *was not said to him alone, but also vnto all the Saints, for whose sake he descended into Hell.* Can yow now for shame say, that this man gainsayed Marcion for lodging the ancient Fathers in Hell, during the tyme which went before our Sauiours Passion?

a Christum verò in Infernum idcirco descendisse, non solum vt ipse non teneretur à morte, sed vt eos qui mihi, nō tam præuaricatione crimine, quàm moriendi conditione habebātur, absolueret. *Origen ad cap 5 Epist. ad Romanos.*

b In fine seculorū vnigenitus filius pro salute mundi vsque ad Inferna descendit, & inde protoplastum reuocauit. Quod enim dixit ad Latronem, Hodie mecum eris in Paradiso, non illi solum dictum, sed & omnibus Sanctis intellige pro quibus ad Inferos descenderat. *Idem Hom 15. in Genes.*

ANSWER. *pag. 256. Tertullian proueth against Marcion that the narration of Lazarus and the Rich man maketh a plaine difference betwene Hell and the bosome of Abraham.*

REPLY. Doth Tertullian, I pray yow, place Abrahams bosome in Heauen? No surely, but euen vnder the earth by your owne confession. What then do yow get by his authoritie, but discredit to your selfe, who will not allowe that Abrahams bosome was euer to be found vnder the earth at all? *Answ. Tertullian maketh Abrahams bosome a place of blisse vnder the earth, wherein the soules of all the faithfull, aswell of the new, as of the old Testament, do still remaine.* Replie. The more shame for yow to bolster vp your errour by the condemned Doctrin of an Heretike. *Answer. But this his opinion quite marreth the Limbus of our Romanists, and the iourney which they fancie our Sauiour to haue taken for the fetching of the Fathers from thence.* Replie. How fowly are your wits here confounded (for what sinne yow knowe better then I) when yow obserue not that this opinion of Tertullians marreth Heauen it selfe, and the happie consummation of the Saints therein, aswell as it marreth our Limbus? Is your splene against Christs descent into Hell so vehement, that to hinder his iourney thither, yow will barre the Saints from going into Heauen vntill the Generall Resurrection? This must be your dispositon, if in sober sadnes yow account Tertullians authoritie to make here any thing for yow, or against vs.

ANSWER. *pag. 257.* *With these two doth S. Augustin also ioyne in his 99. Epistle to Euodius: where he is of this mind, that Abrahams bosome was no part of Hell.*

REPLY. Here according to your wonted maner, yow delude your Reader

dle with ambiguous words. S. Augustin in that his 99. Epistle seemeth indeed to be of the mind, that Abrahams bosome was no part of Hell: but he taketh *Hell* as it signifieth a place of torment onlie, and therefore doth not deny but that Abrahams bosome was vnder the earth, and not in Heauen, when our Sauiour descended into Hell, as yow pretend. But yow thinke your selfe to be a talle soldier when your can pick a querell with Cardinall Bellarmine, whom here yow taxe, [c] *yow will not say with deceitfull, but with exceeding partiall dealing, concerning S. Augustines iudgment herein*; when he saith that S. Augustin in his 20. booke of the Cittie of God affirmed, that Abrahams bosome, before the coming of Christ, was in Hell, although he had seemed to doubt thereof before in his 99. Epistle. *Answer. If S. Augustin in that Epistle were of that mind (as he was indeed) that Abrahams bosome was no part of Hell, he was not the first inuenter of that Doctrin, two there were at least (Origen and Tertullian as we haue seene) that walked along with him in the same way.* Replie. I se not how yow may be excused from more then one fault in these few words. First when yow ranckeS. Augustin with Tertullian, whose Doctrin in this point was damnably erroneous, and altogether different from that of S. Augustin. Secondly when yow ioyne Origen, or Adamantius, with this holie Father, seing that Adamantius disputeth of Abrahams bosome as it hath reference vnto the tyme of Grace, and therefore walketh not with S. Augustin who in that Epistle speaketh of Abrahams bosome as it was only when Christ descended into Hell. Thirdly yow wrong S. Augustin when yow auouch that he *was of that mind* absolutelie in the said Epistle, whereas the holy Father doth expresse professe to do no more therein, but onlie to lay downe the motiues which made him to haue some doubt in the like questions. And at last he concludeth in these words. [d] *He who is not pleased with this exposition of S. Peters words, or being pleased is not yet satisfied therwith, let him inquire how the said words may be vnderstood of Hell, and if he shalbe able so to cleere all that I haue aboue propounded, that all doubt be taken away, I shall desire him to acquaint me therewith.* In this Epistle then S. Augustin resolued not any thing concerning this point of Abrahams bosome, being as yet doubt full, not that it was, but where it was: till at last all doubt being taken away, *he affirmed*, saith Bellarmine, [e] *that it was in Hell, as all the rest of the Fathers haue alwayes taught. If it do seeme no absurditie*, saith he, *to beleeue that the old Saints which held the faith of Christ to come were in places most remote from the torments*

c *Answ. pag. 257.*

d Hæc expositio verborum Petri cui displicet, vel cui etiam si non displicet, non tamen sufficit, quærat ea secundum Inferos intelligere: qui si valuerit illa quibus me moueri supra cõmemoraui, ita soluere, vt eorum auferat dubitationem, impertiat

a mihi. *S. Augustin. Epist. 99. ad Euodium.* e *Bellarmin de Christo lib. 4. cap. 11.* f Sienim non absurdè credi videtur, antiquos etiam Sanctos, qui venturi Christi tenuerunt fidem, locis quidem à tormentis impiorum remotissimis, sed apud Inferos fuisse, donec eos inde Sanguis Christi, & ad ea loca descensus erueret; profecto deinceps boni fideles effuso illo pretio iam redempti prorsus Inferos nesciunt. *S. Augustin. de Ciuitate Dei, lib. 20. cap. 15.*

torments of the wicked, but yet in Hell, vntill the blood of Christ and his descent into thos places did deliuer them: truely from henceforth the good and faithfull, who are redeemed with that price alreadie shed, know not Hell, or goe not to Hell at all.

ANSWER. *pag.* 258. *If those words* (if it do seeme no absurditie) *must import affirming I know not, I must confesse, what to make of mens speeches.*

REPLY. We must ether giue no credit to these your words, or pittie your blindes, who cannot vnderstand how (if) may import affirming, without any doubting at all. What say yow to that speech of our Lord, Luke 11. v. 20. *If I by the finger of God cast out Diuels, doubtlesse the kingdome of God is come vnto yow.* Doth, *if*, here import doubting? or affirming? who seeth not, that it importeth an absolute affirmation, that he did *cast out Diuels by the finger of God*, and that another positiue truth is deduced therefrom, to wit, therfore *the kingdome of God is come vnto yow*? Rub now your eyes a little, and if partiallitie haue left yow any sense, yow may easilie discouer that S. Augustines (if) importeth an absolute affirmation in the same maner, and that from thence he deduceth the proofe of another Catholicke veritie, which he groundeth vpon the assured beliefe of his former proposition, how soeuer he expressed it by that particle, if.

But because yow confesse that yow know not *what to make of mens speeches*, I offer to your better consideration these Assertions following. First S. Augustin believed without all doubt, and as a matter of Faith, that our Sauiours soule descended locally into Hell. Secondly that he deliuered some soules from thence which before his descending thither had beene there detained. Thirdly that the cause of his descent into Hell was to bring the said soules from thence. Fourthlie that our first Father Adam was one of those that were then deliuered by our Sauiour. Fiftlie that for the tyme which went before our Sauiours Passion and Resurrection, Abrahams bosome was no part of Heauen at all: from whence finallie saint Augustin did by good consequence at last conclude that the ancient Saints were in a place *Most remote from the torments of the wicked, but yet in Hell: vntill our Lord by his descent thither did bring them forth.* Now if I make good all these fiue Assertions by S. Augustines owne words, haue not yow good reason to confesse that yow know not what to make of all those his doubtful sentences, which he deliuered by way of inquirie, and discussion of the truth, and which yow produce by heaps without ether rime or reason? For the two first, the holy Father pleadeth in this maner. g *Let vs hold most firmely that which our Faith, grounded vpon most assured authoritie*

g Teneamus firmissimè quod fides habet fundatissima authoritate firmata, quia Christus mortuus est secundum Scripturas, & quia sepultus est, & quia resurrexit tertia die secundum Scripturas, & cætera quæ de illo testante veritate conscripta sunt, In quibus etiam

hority doth teach, to wit, that Christ died according to the Scriptures, that he was buried, that he rose againe the third day, and the rest which the truth of Gods word doth testifie of him: among which this is one that he was in Hell, and dissolued the paines thereof wherewith it was impossible for him to be detained: from which paines also he is rightly vnderstood to haue loosed, and deliuered such as it pleased himself to deliuer. h *For that he was himselfe in Hell, and imparted this benefite of deliurance to some, I do not doubt.* i *And therfore who but an Infidell will deny that Christ was in Hell?* k *For he did not disdaine to visit those parts that he might loose from thence such as he could not be ignorant, were, according to his diuine and secret iustice, to be deliuered from thence.*

And in these last words S. Augustin sheweth that the cause of our Saviours descending into Hell was to loose, and deliuer some soules from thence, which was our third Assertion; and is deliuered most plainely by the same Doctor in another place, thus. l *Forasmuch as euident testimonies of Scripture do make mention of Hell and paines, no other cause found why our Sauiour may be beleiued to haue gone thither, but onlie to free some from the paines thereof.* And so the three first Assertions are cleered, I hope, and may further be confirmed by those other sayings which elswhere m we haue produced out of the writings of the same holy Father. As for the fourth, we haue it deliuered in these plaine words. n *That our Sauiour in Hell did loose the first man and Father of all mankind, it is agreed vpon in a maner by the whole Church. VVhich we must think she beleueth not in vaine, by what tradition soeuer she receaued it, although there were no expresse authoritie of Canonicall Scripture for the same: yet that which is written in the booke of VVisdome cap. 10. v. 1.* She preserued him who was made the first Father of the world, when he was created alone, and brought him out of his offence, *seemeth to make more for this meaning, then for any other.* Nether must we imagin here that S. Augustin accounted ether Adam, or any other of those whom our Sauiour deliuered out of Hell, to haue beene of the number of the wicked that were damned, but only that they were in some temporarie paine or other, expecting this their ioyfull redemption.

The fift Assertion was, that S. Augustin did not hold Abrahams bosome

hoc est, quod apud inferos fuit solutis eorum doloribus, quibus eum erat impossibile teneri, à quibus etiam rectè intelligitur soluisse & liberasse quos voluit. *S. August. Epist. 99. ad Euodium.*

h Fuisse tamen eum apud inferos & in eorum doloribus constitutis hoc beneficium præstitisse non dubito. *Ibidem.*

i Quis ergo nisi infidelis negauerit fuisse apud Inferos Christum? *Ibidem.*

k Nec ipsam tamen rerum partē nosser Saluator mortuus pro nobis visitare contempsit, vtinde solueret quos esse soluendos secundum diuinam secretam que iustitiam ignorare nō potuit. *Idem de Gen. ad lit. lib. 12. cap. 24.*

l Quia euidentissima testimonia & Infernum commemorant & dolores, nulla causa occurrit, cur illo credatur venisse Saluator, nisi vt ab eius doloribus saluos faceret. *Idem Epist. 99. ad Euodium.* m *See pag. 530.* n Et de illo quidem primo homine patre generis humani, quod eum ibidem dixerit, Ecclesia fere tota consentit: quod eam non inaniter credidisse credendum est, vndecunque hoc traditum sit, etiamsi Canonicarum Scripturarum hinc expressa non proferatur authoritas: quam illud quod in libro Sapientiæ scriptum est, *Hac illum qui primus factus est patrem orbis terrarum, cum solus esset creatus, custodiuit, & eduxit illum à delicto suo, & dedit ei virtutem continendi omnia:* magis pro hac sententia quàm pro vllo alio intellectu facere videatur. *S. Augustin.*

bosome to be any part of Heauen, taking it as it was before our Sauiours Passion. And this is not denyed by our Answerer himselfe, when elsewhere he taketh vpon him to proue that, in S. Augustines opinion, the soules of all the faithfull are debarred from Heauen, and reserued in Abrahams bosome vntill the Generall Resurrection: which Doctrin, although it be most falsly imputed vnto this holy Father, as hath beene shewed, yet doth it argue no smale follie, and inconstancie in our Answerer, when contrarie to what he affirmed before, he now would haue S. Austin to be of another mind, and to make no doubt but that Abrahams bosome was still in Heauen, becaule the holy Father tearmeth it *à Paradise* wherein there is *great rest*, and *à proper kind of light*. But he might haue learned of S. Augustin in the selfe same place, that *Paradise is properly a garden planted with many pleasant trees and woods: but by a translation of the word doth signifie also euery spirituall region wherein the soule findeth delight and pleasure*. Where I desire him to take notice by the way, that if Limbus Patrum may rightly be tearmed à Paradise before our Sauiours descending thither, as aboue hath beene declared, how much more iustly may we say it was à Paradise indeed, when the glorie, not only of our Sauiours blessed soule, but euen of his Deitie did enlighten that place, and recreated those happie soules which were therein detained? then assuredly, euen there it selfe, did our Sauiour performe at full, the promise which he made vnto the thiefe vpon the crosse: for, as we haue heard Origen affirme, what our Sauiour said vnto the thiefe, *This day shalt thou be with me in Paradise, was not said vnto the thiefe alone, but vnto all the Saints, for whose sakes he descended into Hell*. By all which it appeareth how vainely yow vrge S. Augustins doubtings, when all the world doth know that he firmely beleeued, and constantly maintayned the aboue said Assertions (which all are contrarie to that Doctrin which yow professe) and at last embraced, and without any doubt professed, what all the rest of the Fathers haue alwayes taught, towit, *That the old Saints which held the Faith of Christ to come, were in places most remote from the torments of the wicked, but yet in Hell*. Wherein he agreeth with the rest of the ancient Fathers aboue produced, especially with S. Ierome and S. Ambrose, to whome we will here adde S. Gregorie, that the Reader may see how farre we are from all danger of errour in this article of our beliefe, when it is so constantly auouched by all the foure Doctors of the Latin Church. Thus then doth S. Gregorie write of the soules of the iust which departed this life in the old Testament, and descended into Hell: yet, saith he, *We do not say that they so descended into Hell, that*

o *See this aboue pag. 216. 217.*

p *Aboue pag. 484. & seq*

q *Answer. pag. 259. 260.*

r Propriè quidem est nemorosus locus, translato autem verbo, omnis etiam spiritalis quasi regio, vbi animæ bene est, meritò Paradisus dici potest. *S. August de Gen ad lit. lib. 12. cap. 24.*

s *Aboue pag 519.*

t *See this heretofore pag. 540.*

u *See aboue pag. 541.*

x Nec tamen ita iustorum animas ad infernum dicimus descendisse, vt in locis pœnalibus tenerentur: sed esse superiora Inferni loca, esse & alia inferiora credenda sunt, & in superioribus iusti requiescerent, & in inferioribus iniusti cruciantur. *S. Gregor. lib. 12. Mor. cap.*

that they were layd vp in places of torment: but we are to beliene that in Hell there be vpper places and lower places, in such sort that the iust did rest in the vpper, and the wicked are tormented in the lower. And againe expounding those words of Iob. 17. v. 13. *If I shall expect, Hell is my house: and in darknesse I haue made my bed*, he deliuereth this for Catholick Doctrin. y *Because the soules of the iust were detayned without any torment in the very places of Hell, (for they descended thither by reason of Originall sinne, and suffered no punishment for any actuall sinne of their owne) to haue made his bed in darknesse, is as much to say as to haue prepared rest for himselfe in Hell. It was a greeuous tediousnesse after departing from the bodie to be as yet deprived of the blessed sight of God; which tediousnesse holie Iob tearmeth darknesse verie well. That sadnesse neuertheless was greatly mitigated both by the certaine assurance of saluation, and by the expectation and hope of our Saiuours comming* thither to bring them forth, and to conueigh them with himself into Heauen.

Behould here, Christian Reader, this is the Doctrin which we defend, this is the Faith which we professe, grounded in Scripture, established by the vniforme consent of the ancient Doctors and holie Fathers, and generallie professed by all Christian people throughout all ages from the beginning; being deliuered vnto them for an article of their Creed in those words: *He descended into Hell.* This was that which our Sauiour himselfe foretold Math. 12. v. 40. when he said, z *As Ionas was three dayes and three nights in the whales belly: so shall the sonne of mã be three dayes and three nights in the heare of the earth*, that is in Hell. Of this the Wisemã had notice whẽ in the person of Christ he said, *I will pearce thorow all the lower parts of the earth: I will looke vpon all such as be asleepe, and lighten all them that hope in our Lord. Eccles. 24. v. 45.* Vnto this the Prophet Zacharias had an eye when speaking vnto Christ by the Propheticall spirit he said, a *Thow also in the blood of thy Testament hast let forth thy Prisoners out of the lake, wherein is no water.* To conclude, this is that Catholick veritie which by the confession b of our Aduersaries themselues was beleiued by the *Ancient Christians*, and which our Answerer endeauoureth so vainely to obscure, and ouercloude, by alleadging that some of the ancient held Abrahams bosome to be a place of light and pleasure, others of darknesse and paine; not considering that both may be true, being taken in a right meaning, as S. Gregorie euen now hath taught vs. In like manner when he obiecteth that some of the ancient were of opinion that our Sauiour at his descending into Hell deliuered from thence all the soules that he found there detayned, others thought that he deliuered but part only: some imagined that he entred into the Hell of the damned, others that he descended in person no further then the vpper Hell, called Limbus Patrum,

y Quia in ipsis quoque inferni locis iustorũ animæ sine tormẽto tenebantur vt & pro originali culpa adhuc illuc descenderent, & tamen ex propijs actibus suppliciũ non haberẽt: quasi in tenebris lectulum strauisse, est in inferno sibi requiem præparasse. Graue etiã tẽdiũ è lectis fuit, post solutionem carnis, adhuc speciem non videre Creatoris. Quod tædiũ non immerito B. Iob tenebras vocat. Quãuis illa tristitia fiducia certissima salutis consequẽdæ, & expectatione aduẽtus Christi valde temperabatur. *Idem lib. 13 Moral. cap 21.*

z *So is this place interpreted by S. Hierome in cap. 2. Iona. S. Irenæus lib. 5. circa finem. S. Greg. Nyssen. orat. 1. de Resurrectione. S. Ambros. in cap. 4. ad Ephes.*

a *Zachar 9 v. 11.*

b *See this aboue pag. 536.*

trum, what doth he obtaine by the like, but only to make it more notorious, that in thoſe primitiue tymes all generally belieued that our Sauiour deſcended indeed into Hell to deliuer from thence the ſoules of the iuſt which were there detayned, howſoeuer there was ſome variance among them concerning ſome circumſtances, which to this are day not abſolutely declared to belong neceſſarily vnto any part of our beliefe?

Many other open iniuries he offereth vnto the ancient Fathers in this queſtion, beſides what we haue alreadie diſcouered. It ſhall ſuffice here to point at two or three more, by which the Reader may ſoone eſpie how far beſide himſelfe our Anſwerer walked in this his long diſcourſe. Firſt then he telleth vs[c] that S. Ierome, Ruffinus, Venantius Fortunatus, Gregorie, Iulianus Toletanus, and Euſebius Emiſſenus, expounding that queſtion which S. Iohn Baptiſt by his diſciples propounded vnto our Sauiour, [d] *Art thow he that ſhall come, or looke we for another*, do teach, that is may be vnderſtood as if S. Iohn, knowing now his death to be neere at hand, and that his ſoule was to deſcend to Limbus Patrum, had beene deſirous to know alſo whether Chriſt was to deſcend himſelfe in perſon to deliuer the ancient Fathers fro thence, or would he ſend ſome other to fetch them out after his death. And as he had beene his Foreunner, and the denouncer of his coming vnto men liuing in bodie vpon the earth, ſo he ſeemed to be willing to be a Meſſinger of the like good tidings vnto the ſoules of the iuſt, which wayted for the benefite of his Paſſiō in Abrahams boſome. By which expoſition we ſee, that all the ſix fathers aboue named declare moſt plainely, that the iuſt deſcended into Hell before our Sauiours comming. Which galed our Anſwerer to the quick, and put him into ſuch a ſnuffe againſt the ſaid Fathers, that to be reuenged, he laboureth to ſuborne S. Chryſoſtome to reiect this their expoſition *as vtterly impertinent and ridiculous*. But firſt and formoſt, how impertinent and ridiculous ſoeuer the expoſition be, it diſcouereth at leaſt, that all the ſaid Fathers were of one mind with our Catholike Church, concerning the the aboade of the ancient Patriarches in Abrahams boſome, or Limbus Patrum. Moreouer yow abuſe S. Chryſoſtome moſt palpablie by affirming that he reiected the ſaid expoſition as vtterly impertinent and ridiculous. He reiecteth indeed for ſuch the expoſition of ſome, who ſaid that S. Iohn demanded whether Chriſt would come to Hell, to the end that he might go before him, and preach there to the damned, and to conuert them to belieue in Chriſt at his coming to them. This, ſaith S. Chryſoſtome, is verie ridiculous: [e] *For in this life onelie there is opportunitie of doing good, and after death there remaineth iudgement*

c *Anſvv. pag. 268.*

d *Math. 11. v. 3.*

e Οὐ μὴν τὰ ἐκεῖ βίου, πολιτείας ἐστὶ καιρός· μετὰ δὲ τὴν τελευτὴν, κρίσις καὶ κόλασις. *S. Chryſoſt. Homil. 27. in Math.*

and paine. But when nether S. Ierome nor any of the reſt who are named with him, did giue any ſuch expoſition, I leaue it to the Readers iudgmēt whether this your dealing with the holy Fathers be not worſe then *impertinent and ridiculous*.

Secondly our Anſwerer diſcouereth à tricke of double dealing when he alleadgeth f S. Chryſoſtoms authoritie to proue that Abrahams boſome was not in Hell, becauſe it was à place of light: and yet within foure leaues after, he produceth g another authoritie out of the writings of the ſame Father, affirming that *Abrahams boſome was in Hell and that before the comming of Chriſt none euer entred into Paradiſe*. Is this faire playe with the ancient Fathers, M. Vſher, to make them turne Heauen into earth, to ſay and vnſay as pleaſe your ſelfe? But thus much it ſelfe will not ſerue yout turne, vnleſſe yow make them Authors alſo of damned Hereſies. h Philaſtrius and S. Auguſtine, ſay yow, do brand for Heretikes ſuch as hold that Chriſt by his preaching in Hell conuerted and ſaued ſome of the damned; yet yow moſt vnworthily bring in S. Chryſoſtome, S. Cyril of Alexandria, yea which paſſeth all madneſſe, S. Auguſtin himſelfe, whoſe words by yow alleadged to that purpoſe are theſe. k *For, that Chriſt was in Hell, and beſtowed this benefite* (of deliuerance) *vpon ſome that did lye in the paines thereof, I do not doubt*. If yow ſay that S. Auguſtin here did hold this *vndoubted* opinion of the deliuerance of the damned, all the world may iuſtly crye out at yow for making S. Auguſtin to condemne himſelfe for an Heretike: but if S. Auguſtin in this place muſt of neceſſitie be vnderſtood to ſpeake of ſuch as were ether in Limbus Patrum, or in the paines of Purgatorie, (for what others may be thought to lye in the paines of Hell but theſe, or the damned?) yow muſt needs graunt, will yow nil yow, that S. Auguſtin ſtandeth vndoubtedly for vs againſt your ſelfe, and that S. Cyrill, and S. Chryſoſtome, ſaying that our Sauiour *ſpoiled Hell*, and left the Diuel *ſolitarie*, had no other meaning then to ſpeake of the iuſt onely, who departing out of Hell left the diuell indeed ſolitarie and deſolate, in reſpect of that he was before, when all both good and bad were in Hell with him, though in ſeuerall places, as aboue.

Nether is it the leaſt part of your fraud, that when yow are d ſpoſed to faſten ſuch like errours vpon the holy Fathers, after alleadging their obſcure ſayings, yow chop in with them the plaine ſentences of ſuch as did openly, and confeſſedly maintaine thoſe Hereſies; that the ambiguous ſentences of the holy Fathers may be vnderſtood by your ſimple Reader in the ſame ſenſe. So betwixt S. Cyrill, and S. Chryſoſt. yow l place one Andronicus, as though he had beene their equall in iuſtice and tyme, whenas they liued within the compaſſe of the foure

f *Anſvv pag 261.*

g *Anſvv. pa. 269*

h *Anſvv. pag. 276.*

i *Anſvv. pag. 275. 276.*

k *Anſvv pag. 274*

l *Anſvv. pa. 276.*

or fiue firſt ages, and Andronicus in the fifteenth only, of what credit and authoritie in the Church of God, it makes no matter. I omitt
m *Anſvv. pag.* 274 your ſuch like bringing in of m Clemens Alexandrinus, Origen and others; together with your preſumptuous n taxing S. Hierome
n *Anſvv. pag.* 271. with *vnaduiſednesse in following Origen:* only this I tell yow, had any other done the like, he might iuſtly be taxed with vntollerable ſaucineſſe and falshood.

To conclude, who ſo obſerueth your whole diſcourſe, will ſoone eſpie that your onely drift therin is to diſgrace and diſcredit all antiquitie, becauſe yow cannot ſtop their mouthes from giuing euident teſtimony to our Catholike veritie. And no ſooner can the Fathers vtter any word in our fauour, but yow preſently inuent ſome toy or other in their diſgrace. One example will ſuffice to diſplay this your
o *Anſvv. pag.* 265. childish policie. o *True it is indeed*, ſay'yow, *that diuers of the Doctors, who make Abrahams boſome to be a place of Glorie, do yet diſtinguish it from Heauen*, (This was not to your liking, and therefore yow muſt needs find out a *but* to marre all.) *But it is to be conſidered withall, that they hold the ſame opinion indifferently of the place whereunto the ſoules of all godly men are receiued aſwell vnder the ſtate of the new, as of the old Teſtament, for they admit nether the Fathers nor vs vnto the poſſeſſion of the kingdome of Heauen vntill the generall Reſurrection.* If this be true; we haue no reaſon, I confeſſe, to build vpon their Doctrin, but if it be falſe, who will
p *Anſvv. pag.* 265 266. giue credit to any thing yow ſay? yow inſtance p with the ſayings of S. Gregorie Nyſſen, Tertullian, and S. Hilarie, and by placing Tertullian
q Primus ex Hæreticis qui hoc aſſeruit, quantum ex auctoribus colligere potui, Tertullianus fuit lib. 4. in Marcionem. *Bellarmin. de ſanct Beatit. lib. 1. cap. 1.* in the midle, who is acknoledged q by all men to haue beene infected with that errour, yow ſeeke to corrupt the ſound doctrin of the other two. All that S. Hilarie ſaith we haue elſwere freed from your fraud, and therefore in repeating his authorities, yow do but renewe your owne shame: the which alſo is multiplyed here by your no leſſe vnworthie handling of S. Baſils brother, as it will appeare by your owne teſtimonie againſt your ſelfe. Let vs heare what your bring out of this
r *Heretofore p.* 487 holy Father to make good that he was in this erroneous opinion of the reſeruation of all faithfull ſoules in a common receptacle out of Heauen vntill the generall Reſurrection, wherewith yow charge him.
s *Anſvv. pag.* 265. s *Abraham*, ſaith he, *and the other Patriarches, although they had a deſire to ſee thoſe good things, and neuer left ſeeking that heauenly countrey, as the Apoſtle ſaith: yet are they not withſtanding that, euen yet in expectancie of this fauour; God hauing prouided ſome better thing for vs, according to the ſaying of S. Paul, that they without vs ſhould not be made perfect.* Where is there any word here of ſuch a reſeruation of iuſt ſoules as yow dreame of? If yow had knowen *what to make of mens ſpeeches*, yow might ſoone haue eſpied, that the holie Father in this place ſpeaketh onlie of the reſurrection

resurrection of the bodie, and of the entrance thereof into Heauen, neuer doubting but the soule in the meane tyme is ariued to the possession of eternall blisse. Thus much yow might haue learned by the verie Title of that Chapter whence yow tooke this sentence: for it is layd downe by the Father himselfe as à satisfaction giuen t *To those who say, If the resurrection of the bodie be so good à thing, why is it not giuen forthwith, but is differred for so long à tyme to come?* Secondlie yow yourselfe, but immediatlie before, produced other sayings of this same ancient Doctor testifying that we are to vnderstand by Abrahams bosome u *The fulnesse of good things, and the exhibition of the vnmeasurable good things:* what other can that be but heauenly glorie? Thirdly, listen how the said Father in à playner language maketh yow to swallow downe againe your slanderous imputation vttered so rashlie against him. x *The soule of S. Ephrem,* saith he, *is now seated in the heauenlie Tabernacles, where the degrees of Angells, the companies of the Patriarches, the quires of the Prophets, the thrones of the Apostles, the ioyes of the Martyrs are extant. Vnto that holie place is the most happie soule of our blessed Father Ephrem ariued.* Thus S. Gregorie Nyssen: farre, God wot, from once imagining that the soules of the iust should be debarred from the ioyes of Heauen vntill the generall Resurrection: and therefore I doubt not but from aboue, both he and all his blessed Associats do detest and execrate these your no lesse vnlearned then vngodlie slaunders.

t Πρὸς τὰς λέγοντας, εἰ καλόν τι καὶ ἄσβεστον ἡ ἀνάστασις, τί ἐχρῆν δὴ γέγονεν, ἀλλὰ χρόνων τινὰ πεπρόθεσις ἐλπιζεται. S. Greg. Nyss. de Hominis opificio c. 22. in fin. capitis.

u Ans. vv. pag. 264. 265.

x Ἐν τοιαύταις ἐφησυχίοις, ὅπου τάξεις ἀγγέλων, ὅπου δῆμοι πατριαρχῶν, ὅπου χοροὶ τῶν προφητῶν, ὅπου θρόνοι ἀποστόλων, ὅπου χαρὰ τῶν μαρτύρων, &c. εἰς ἐκείνους τοὺς τόπους ἡ τοῦ μακαρίου καὶ ἁγιωτάτου πατρὸς ἡμῶν πολυμαχάρεως, καὶ ἁγίας ψυχὴ. Ide de vita S. Patris Ephrem Syri.

Our Answerer maketh voide an Article of Christian Faith.

Sect. IIII.

IT hath beene obserued aboue 1400 yeare agoe by Clemens Alexandrinus, that such as maintaine absurd Doctrin against the Church of God, are ordinarilie ashamed, a *After being once conuicted, to confesse openly what neuertheless they glorie vnderhand to professe.* Our Answerer declareth himselfe most manifestlie to be of the same disposition, whylest in the hãdling of this point he forbeareth in plaine tearmes, to reiect the Article of Christs descent into Hell from the Apostles creed, yet faileth not to frame his discourse with such art, that his deluded Reader who giueth credit to his words, shalbe sure to find out therein more motiues why he ought to renounce it indeed, then to admit it for any part of his beliefe. Before we conclude then this disputation, we

a Ἔνιοτε γὰρ καὶ τὰ ἰδιωτῶν διελεγχόμενοι δόγματα, ἀντικρυς ὁμολογεῖν αἰδημονοῦσι· κατ' ἰδίαν αὐτὰ διδάσκοντες ἄτως. Clemens Alexand. Stromat. lib. 7

are

are to discouer in what maner he secretly goeth about to vndermine the true ancient and Apostolike Faith, by setting to sale a shamefull number of new-deuised priuat speculations, and homebred fansies; the which though in themselues they be so farre destitute both of ancient authoritie, and also of all truth and sincearitie that our Answerer blusheth to take with them himselfe, but relateth them onelie as maintained by others (how soeuer his earnestnesse bewrayeth his owne affection) yet for the instruction of them that are astray, I think it not amisse to take the paines to lay open their corruption; to the end that, according to S. Hieromes aduise, [b] *what is hurtfull, may be stricken downe at it first appearing.*

[b] Pateat quod noxium est, vt possit conteri cum patuerit. *S. Hieron. l. 2. aduers. Iouinian.*

It is not vnknowen what monstruous opinions haue beene within our owne memorie, defended both in Pulpit and Presse, by word and writing against this vndoubted Article of our Creed, euen within his Maiesties Dominions it selfe (to say nothing of forrein broyles about the same) when M. Carlile among the first was bold to present the world with such doctrin as was neuer heard of in England before. That Christ descended into Hell, saith he, [c] *is no Article of our Creed, but an intruded fable: a patch which some Cobler or patcher patched to the Creed;* and therfore in the later end of his booke laying downe the Creed after his owne fashion, he teareth away this patch, and so stileth his Creed the *Beleefe of a Christian.* Not long after a certaine [d] *Cartwright* added wheeles vnto this new Engin, and brought it to the Parlament house, with an humble Supplication, that by publick authoritie it might be admitted generally into the Church. Nether wanted he followers, cheefly when Henrie Iacob started forth with such sayings as these. [e] *That which is Commonly vsed and called, Hell, in our Creed is a word too partiall, too vnfit, corrupt, & starke naught: that Christ descended into Hell in soule, is an idle and vaine fancie, and a verie dreame and nothing else: nether can I see how it should be among the Articles of our Creed, seing it is but the deuise of men, a meere forgerie, and no truth in Religion at all.* [f] *I marualle that any will believe it as an Article of faith, that Christs soule descended into Hell.* Thus do these yong Bachlers preach, and plead against the receaued authoritie of the Apostolike Faith: yet none, that I haue seene, waded euer so farre as M. Broughton presumed to venture: you shall heare it reported by a fellow-Minister of his owne. [g] *But among all other,* saith M. Parkes, *none hath proceeded so farre in derogation of this Article, and diffamation of all those that maintaine it, as Henrie Broughton, who thought it not enough for him to protest, that to believe it, is the generall corruption of Religion, Scripture, and all learninge, vnlesse he pronounced Anathema, (his Curse) also both against Prince and country. And therefore he blusheth not in open print, most infamously and blasphemously, to charge*

[c] *M. Carlile in his discourse of Christs descention, fol. 76. 77. &c.*

[d] *Se M. Sutcliffe his Answer to a Libel supplicatory: in the Dedicatory, and in the booke pa. 141. art. 27. and in his examination of Cartwrights Apologie. fol. 9.*

[e] *Henry Iacob. Treatise pag. 124. 140. 163. 164. 171. 148.*

[f] *Ibidem pag. 154.*

[g] *M. Parkes' Answ. to Limbo Mastix Preface pag. 96.*

both our late Queen Elizabeth (of famous memorie) with periurie, and this whole land with Apostasie, for allowing it. Do yow see what animositie these men haue put one against this Article? Nether haue they beene content herewith, but when D. Whitgift laboured, both with his pen, and also with his supreame Church authoritie to curbe these, and other such like their frantike innouations, they became so incorrigible, that without any regard ether of his learning or dignitie, they entertayned him with h *most vile, spitefull, odious, and infamous termes,* saith an English Minister. i *Pope of Lambeth, Beelzebub of Canterburie,* were ordinarie, *and in comparison of many other, might seeme to be modest. I can not forbeare to leaue for a Memorandum to all posteritie, that of your great Rabbine who with a Meretriceous forehead, hauing his tongue inflamed with the Coales of Iuniper, and his pen dipped in the gall of bitternesse, blusheth not to call him, Nebulonem, ἀφρονα & ruinam Regni: A knaue, an Atheist, and the ruin of this kingdome.* And this their Zeale tooke such effect in diuers of the common people, as M. Parkes doth witnesse, k *that they will not repeate this clause in saying their Creed; and some,* saith he, *haue affirmed to my face, that they did not believe it to be any necessarie or materiall Article of faith. And from whence springes all this Infidelitie, but from such confedrootes and seeds as are planted and watered by the former Gardiners?* But what wonder is it that the common people should be thus deluded, when M. Iacob had to say of the learnedder sort in this maner? l *That our English Clergie generallie do believe Christs locall descent into Hell, although they read and rehearse these words so translated, certainly no man ought to acknowledg, and euerie man is assured of the contrarie.* And indeed some men had entertained such a strong perswasion hereof, that a wonderfull miracle m was said to haue beene wrought at Paules Crosse it selfe, when D. Bilson preached ther against the Puritans: as one of them writing against his said sermon, doth wish him to call to mind, saying thus. n *Remember I pray how God shewed his displeasure against your wresting of his word, by that strang terrour, that happened euen then when yow were descended into the depth of this vncouth doctrin at Paules Crosse*: For an old forme broke in peeces, and the people that stood vpon it to heare the sermon, came tumbling to ground.

h *M. Parkes ibid. pag. 111.*

i *See heretofore pag. 78. 79*

k *Ibidem pag. 96.*

l *M. Iacob. Defence pag. 210.*

m *See this in D. Bilsons Survey pag 684.*

n *M. Iacob. Defence pag. 210.*

These, and many the like, haue beene the proceedings of our Nouellists against the Article of our Sauiours descending into Hell, the which, as they are displeasing to all moderate and well-tempered iudgmēts, so are they most vnworthie to be esteemed of by those who make profession of any agreement or conformitie in religion with the Primitiue Church. And therefore it seemeth most wonderfull to mee, that our Answerer could forget him selfe so much, as to abase him selfe to gather vp such scraps as are to be found in the writings of the like

authors, to ſtuffe his leaues withall. For all that he produceth concerning the right ſenſe and meaning of thoſe words, *He deſcended into Hell*, all his rife and ranck expoſitions of the originall words, *Sheol*, *Hades*, *Nephesh*, ψυχὴ, and the like, all his arguments deduced from Poëts, Pagans, Iewiſh Rabbines and I know not who elſe, all his confuſed miſh maſh, I ſay, of impertinent diſcourſes haue beene heretofore moſt ſtifely vrged and obiected by Carlile, Humes, Carwright, Iacobs, Broughton, Willet, and others of the Puritan faction for the vtter abolishing and diſcarding of that Article frõ the Creed: and on the contrarie ſide they haue beene largly anſwered, confuted, and condemned not only for impertinent and ridiculous, but alſo for wicked, curſed, and abominable by D. Hill, D. Bilſon. M. Parkes and other learned Proteſtants. Nether doth he ſufficiently excuſe himſelfe herein when he imputeth it to *the zeale which he beareth to the peace of the Church and ſettlement of vnitie among bretheren*: for whileſt he reporteth, yea and forceth alſo the arguments and reaſons which ſerue onlie for the Puritans, and forbeareth as much as once to remember what the aboue ſaid Proteſtant Doctors haue anſwered to the ſame, he proueth his zeale to but counterfeit, and himſelfe moſt vnfit to worke ether peace in the Church, or ſettlement of vnitie among theſe his bretheren: as here I meane to shew with all the breuitie poſſible.

o *Anſvv. pag* 276.

M. Parkes p findeth fault with Andrew willet for labouring to proue that this Article of Chriſts deſcending into Hell, is *Nether reuealed in Scriptures, nor repeated in ancient Creedes: and therfore conſequẽtly to be reiected as a new addition.* And doth not our Anſwerer declare himſelfe to be of one minde with M. Willet (though he cõcealeth artificiallie his open concluſion) when he taketh ſo much paines to let his Reader know, how that in moſt of the Creedes, q which in primitiue tymes were vſed in ſeuerall Churches, this Article is left out: that the Church of Aquileia is the firſt that is knowen to haue inſerted it into her Creed: and that *it cannot be shewed by any approued teſtimonie of Antiquitie, that any other Church in the world for* 500. *yeares did vſe the ſame*? behold here the ſubſtance and force of the Puritans argumẽts for the reiecting of the Article. And was our Anſwerer ignorant think yow, what D. Bilſon hath returned in diſproofe of all this? I muſt not preſume to thinke ſo meanelie of him, though I cannot tell for what other cauſe he shewed himſelf ſo partiall as not to acquaint his Reader alſo therwith, ſaue onelie for that which moued r Ioſeph to giue a larger portion vnto Beniamin then vnto the reſt of his bretheren. He telleth vs indeed that notwithſtanding the litle mention that is made in former tymes of this Article ſ, *it is now for all that numbred among*

p *M. Parkes. Anſ. to Limbo Maſtix Preface pag* 96.

q *Anſvver. pag.* 282. *&c.*

r *Geneſ.* 45. *v.* 22.

ſ *Anſvv. pag.* 285.

among the Articles of the Apostles Creed by the consent of both sides. But by his leaue the Puritans consent not therunto, as aboue hath beene shewed; nether doth himselfe, being throughlie vnmasked; as any one may obserue if he consider how, though he seemeth to admit this Article vpon the conclusion which S. Augustin deduceth out of Scripture for the same, yet will he not suffer it to passe in that sense in which S. Augustin vnderstood it: and consequentlie by S. Augustines verdict he is condemned of *Infidelity* for *denying that Christ was in Hell.* And therfore I think the iudicious Reader will easily now find out, what spirit did guid our freinde into such an exact and curious report of the frequent omissions of this Article, which are found among the ancient when they rehearse or expound the Creed. For if he had not beene mislead by partiallity, he might, with more ease and credit to himselfe, haue produced far more pregnant arguments to shew that this Article was neuer wanting in the Apostles Creed from the verie beginning, then by such sleight coniectures, deduced onelie from a negatiue authoritie, buze the contrarie into his simple Readers imagination.

The Apostles Creed vsed in all Churches from their first beginning.

First of all it cannot be denyed but the Church of Rome, together with all other particular Churches, had the Apostles Creed in vse euen from their first foundation and beginning. Secondly it is also most certaine, that when any Church, or Councell, did adde any clause vnto the ancient forme of the Creed, it intended by the like addition to confound and beate downe some errour or other, newly broached against the Catholike Truth. Thirdly, it is well knowen also, that with the like occasion of arising Heresies, ther hath beene diuers formes of publike Creeds compiled by seuerall Councells, some adding one word and some another, for the further explanation of sundrie points of Faith: and these said new formes of rehearsing the Articles of our Christian beliefe, were accustomed to be read in the publick seruice of the Church: wherby it might easily fall out, that the publick forme of the Creed, which was vsually read in one Church, might containe certaine words and sentences which were not to be found in the publick formes of the Creed vsually read in other Churches. Fourthlie and lastly it is knowen to be true by vndoubted experience, that these publick formes of the Creed do not allwayes expresse all and singular the Articles of the Apostles Creed in particular, but insisting chieflie vpon the cleere manifestation of the Catholick Truth in those points which for the tyme were called in question, they ouerslip sometymes one Article or other without any expresse mention at all, especiallie such Articles, as haue euer passed free among all sorts of men without any contradiction, or controuersie.

From theſe grounds, which no man of vnderſtanding, I ſuppoſe, will contradict, we may ſafely conclude that as the Apoſtles Creed was euerie where in vſe among the Chriſtians from the beginning, ſo did it in all places and through all ages retaine the ſelfe ſame preſcript forme of words wherin it was at firſt deliuered to the Church, and hath therein continued to this day: and therefore when Ruffinus, or any other Author maketh mention of ſeaueral formes of Creeds which are not altogether alike in words, we muſt not thinke that the preſcript forme which the Apoſtles at firſt deliuered is meant, but another forme, ſuch as euerie Church, for good conſiderations, thought fitting ſhould be read in her publick ſeruice, wherein ſhe made publick profeſſion of her right beliefe concerning the particular ſenſe and meaning of the Apoſtles Creed in this or that article. Whereby we ſee that no poſitiue argument can be imagined to proue, why this article of Chriſts deſcent into Hell ſhould haue beene added to the Apoſtles creed in later times, more then any of the reſt: and withall we haue as certaine and aſſured poſitiue teſtimonies of antiquitie that it was layed downe by the Apoſtles themſelues, as we haue for any other article of their creed whatſoeuer. Thadæus t Diſciple of our Sauiour himſelfe, when he expounded the articles of Chriſtian faith vnto them of Edeſſa, did not omitt to make expreſſe mention t of this among the reſt. S. Ignatius u likewiſe, the Diſciple of S. Iohn the Euangeliſt, inſtructing the Trallians in that faith which he had receaued from the Apoſtles, deliuered this article alſo vnto them. What doubt then can be made but it was to be found, euen then, in the Apoſtles Creed? Chiefly when no man can deny but that S. Irenæus x profeſſed the ſame in the Churches of France, and S. Hilarius y after him. So alſo S. Ambroſe z in the Church of Millan, S. Athanaſius a in Alexandria, S. Cyril b in Hieruſalem, Euſebius c in Paleſtina, S. Epiphanius d in Cyprus, S. Chryſoſtome e in Conſtantinople, S. Cyprian f and S. Auguſtin g in Africk. What then may we thinke of the groſſe ignorance which our Anſwerer pretendeth, when he doubteth h *whether any other Church in the world for* 500. *yeares after Chriſt*, had this Article in the Apoſtolike creed beſide the Aquileians? As though the holy Bishops aboue named would expound vnto their people for an article of Faith, what the Apoſtles had not diſtinctly layed downe for ſuch. But I thinke the Reader now eſpieth cleere enoughe that if our Anſwerer had ſincearely liked and allowed the ſaid Article himſelfe, he would not haue ſpent ſo much paines in hunting ſo eagerly after occaſions and argumcnts of doubt againſt the ſame, eſpecially when with leſſe labour he might haue found out farre more pregnant proofes that none but the Apoſtles themſelues were the Authors thereof; if he had beene

t *Euſeb. Hiſtor. Eccleſ li* 5. *c.* 13.
u *S. Ignat. epiſt. ad Trallian.*
x *S. Irenæus aboue pag.* 528.
y *S. Hilarie aboue pag.* 527.
z *S. Ambroſe aboue pag.* 530.
a *S. Athanaſ aboue pag.* 528.
b *S. Cyrill aboue pag* 529.
c *Euſeb de demõſt. Euang li* 4 *c.* 12. *& li.* 10. *c* 8.
d *S. Epiphan. aboue pag.* 529.
e *S. Chryſoſtome aboue pa* 516 530.
f *S Cyprian. aboue pag.* 524.
g *S. Auguſtin aboue pag* 530. *and hereafter in this ſection.*
h *Anſw. pa.* 284.

beene, I say, aswell disposed to believe it, as to reiect it, and make it voide. Yet i *spite hath not that might, thanks be to God, which is desireth to haue*, let vs proceede.

i Bene est quod malitia nō tantas habet vires quātas desiderat. *S. Hier. Apo. 2 cōt. Ruff. c. 7*

Thus all agree that Christ did some maner of way descend into Hell, saith Cardinall Bellarmin. But the whole question is touching the exposition of this article.

ANSWER. *Pag.* 285.

Here yow would make your Reader believe the Cardinall confesseth that the expositiō of this article is not determined by the Church, but as yet left in question; and so by this meanes yow would seeme to haue free libertie to frame what exposition therof yow list. But the Cardinall speaketh onely of the question which hath beene raysed now of late, since Protestancie was first hatched by Martin Luther and his followers: before which time the Church had long since resolued, and that in à generall Councell too, that k *Christ descended to Hell, and rose from the dead: but he descended in soule, and rose with his flesh.* And more expresly 800. yeare agoe in the Councell held at Arles, in the dayes of Charles the great, that l *he descended to Hell to deliuer the Saints which were there detayned*; yea that *this is the faith of the Catholike Church: this Confession we keepe and hold*, say the Fathers of that Synode. Nay we haue the no lesse cleere testimony of the fourth Councel of Toledo witnessing that euen à thowsand yeare since, it was held the parte of all true Catholikes to believe that m *Christ descended to Hell to bring from thence the Saints which were there held, and* that *subduing the kingdome of death he rose againe*. Lord how big would yow looke about yow if yow could produce but halfe thus much, to grace your new-fangled conceits withall against vs?

REPLY.

k Descendit ad Inferos, resurrexit à mortuis, ascendit in cœlum; sed descendit in anima, resurrexit in carne, ascendit pariter in vtroq;. *Conc. Lateran. sub Innoc. 3. cā. 1.*

l *Conc. Arelat. c. 1.*

m Descendit ad Inferos, vt animas, quæ illic tenebantur erueret. *Conc Tolet 4. c. 4.*

The common exposition which the Romish Diuines giue of this article is this: that by Hell is here vnderstood, not the place wherein the wicked are tormented, but the bosome of Abraham, wherein the godly Fathers of the old Testament rested.

ANSWER. *Pag.* 285.

Yow cannot discourse against vs without shewing some feate or other of prettie conueighance. Here yow cunningly shuffle vp two distinct questions, whereof one belongeth to the substance of faith, the other doth not: and yow would make the world believe that our Diuines take them both in the same degree: whereas yow are not ignorant that how soeuer we maintaine as an article of our Faith, that Christ descended to that part of Hell where *Abrahams bosome* was; yet whether he descended *to the place of the damned* or no, the Church hath not declared, but hath left it free to euerie one to follow the conduct of his best reasons in his iudgment therof.

REPLY.

But S. Augustin in that same place wherein he counteth it à point of infidelitie to deny the going of Christ into Hell, gainsayeth this your exposition:

ANSWER. *Pag.* 286.

profeſsing that he could find the name of Hell no where giuen vnto that place wherein the ſoules of the righteous did reſt.

REPLY. Your argument then is this. S. Auguſtin profeſſeth that he could not find where in Scripture Abrahams boſome is tearmed Hell: therfore he gainſayeth thoſe who ſay that is was in Hell. But this in S. Auguſtines ſchole is falſe logike: for by his knowen rule there be many thinges neceſſarie to beleiued, which are not mentioned in Scripture. We haue heard him profeſſe [n] that it cannot be proued by any example, or authoritie of Scripture, ether that Infants ſhould be baptized, or that baptiſme miniſtred by Heretikes is good and valid: is it lawfull, I pray yow, from hence to infer, that therfore he gainſayd the baptizing of Infants, or thought with the Donatiſts, that the baptiſme of Heretikes was forceleſſe? yow will not be ſo vnreaſonable as to thinke any ſuch thing, I am ſure, and thereby yow may alſo obſerue, what cenſure this your argument is worthie of, being altogether of the ſame metall. S. Auguſtines words related by your ſelfe are theſe;

[n] *Aboue pag. 125. 126.*

[o] *Anſvv. pag. 286.* o *Becauſe euident teſtimonies*, (of Scripture,) *do make mention both of Hell and paines, I ſe no cauſe, why our Sauiour ſhould be beleiued to haue come (to Hell) but that he ſhould deliuer men from the paines thereof.* Here the holy Father reſolueth two points to be certaine and vndoubted. Firſt that our Sauiour went reallie and locallie to Hell. Secondlie that the cauſe of his going thither was to *deliuer men from the paines thereof:* and in both theſe he gainſayeth yow flatlie, and not vs.

Anſvv. pag. 286. *But S. Auguſtine concludeth thus: Therefore, what benefite he brought vnto theſe iuſt men that were in the boſome of Abraham when he did deſcend into Hell, I haue not yet found.* Reply. Here the holy Father doubted whether our Sauiour did benefite the iuſt which were in Abrahams boſome, by *deliuering them from the paines of Hell*: becauſe he could not then conceaue how they might be in paine, being in a place of reſt. His doubt then is concerning the qualitie of the benefite onelie which Chriſt beſtowed vpon the iuſt, and not of the benefite it ſelfe. And what can that auaile yow when, without doubting or ſtaggering, he firmely beleiued that our Sauiour deſcended into Hell purpoſlie to *deliuer ſome from the paines thereof*? Will yow ſay that S. Auguſtines meaning here was, that our Sauiour deſcended to Hell not to deliuer any that were there actually detayned, but to deliuer all his faithfull from euer going thither? But then yow make S. Auguſtin ſpeake plaine contrarieties: for if Chriſt deſcended to ſaue all faithfull whatſoeuer from the paines of Hell, he ſaued the iuſt alſo that were in Abrahams boſome; and ſo this benefite redounded to them, aſwell as to any of the reſt. How then doth the Holy Father ſay that he hath

not

not found yet what benefite they receaued by our Lords descending into Hell?
The plaine Truth is, S. Augustin in this Epistle did dispute p doubtfully about the place where Abrahams bosome was at the tyme of our Saviours descent into Hell: and though, perhaps, he made no doubt but it was somewhere vnder earth, yet was he not resolued how it might be iustly tearmed Hell, when as it was said to be à place of comfort and rest. Yet at length after à long and diligent inquirie all doubts being satisfied, he resolued vpon the generall Doctrin of the rest of the Fathers, as we haue seene, q *That the old Saints which held the faith of Christ to come were in places most remote from the torments of the wicked, but yet in Hell; vntill the blood of Christ, and his descent into these places, did deliuer them.*

p *S. August. writing to one man in particular, disputeth familiarly to and fro; But in his Doctrinall vvorkes vvhich he intended for all in Generall, he deliuered absolutely the faith of the Church, especially in his 137. Sermon de tempore by vs alleadged hereafter, in this very Section.*

q *See aboue p. 541.*

But now, being driuen quite out of the confines of holy and venerable Antiquitie, yow endeauour to strengthen your selfe in à Fortresse of wordes and newfangled interpretations, to try whether yow may be able to wreast this Article of the Creed vnto à meaning, which was neuer as yet once dreamed of in the Church of God for 1500. yeares after the birth of Christ. And that we may not doubt your proceedings will proue sacred and holy, yow lay your first r foundation vpon the prophane principle of Heathen Philosophers affirming s *That they who do not learne rightly to vnderstand words, vse to be deceaued in the things themselues.* I see then yow haue forgotten the Apostles lesson which teacheth vs t *Not to striue about words, which (striffe) is to no profit but to the peruerting of the hearers*: which may well induce men to thinke that yow hold not your selfe to be à Bishop of one and the same profession with holy Timothy, to whom it belonged, by the same Apostles iniunction, to u *keepe that which was committed vnto him, and auoyde prophane innouations of words and oppositions of science*, which is no science, but *falsly so called.* For when yow goe about to ouerthrow an Article of that Creed *which was committed vnto vs* by the Apostles, and hath beene faithfully *kept* by all Gods people though so many ages: when yow labour, I say, by à meere *prophane innouation of words* deriued from Philosophers, Poëts, Iewes, and Pagans, and by an ostentation *of vaine science*, and skill in such like Authors, to perswade men to cast away that Faith which their forefathers esteemed allwayes most holie, and to change the meaning and vnderstanding of the maine grounds of their Christian beliefe, who will not say that yow walke rather with *Hymeneus and Philetus*, then with *Timothy* or *Titus*? And surely when your owne conscience told yow, as is confessed x by yourselfe, that *these your obseruations would be censured by many to sauour of à needlesse and fruitlesse curiositie*, and yet yow ventured to take à full Pedanticall carriere through the thickest of them, we cannot choose but

r *Answ. pa. 286.*

s *Plutarch l. de Isi de & Osiride.*

t *1. Tim. 2 v. 14.*

u *1. Tim. 6. v. 20.*

x *Answ. pag 340*

wonder

wonder at your light disposition, which induced yow to contemne so iust à *censure of many*, for the desire yow had to tickle the y *itching eares* of some, God knowes how few. D. Bilson, z *one of the chiefest writers of the Church of England*, and à Bishop of your owne calling, might haue giuen yow sufficient warning, how ill the like vaine florishes do sute with your degree: for when M. Iacob a alleadged against him such like Grammaticall authorities as here yow abound withall, he could scarse be induced to abase himselfe to take notice thereof, or to frame him any answer: and when through the importunate prouocation of his Aduersary he thought himselfe obliged to say somewhat in that kind of erudition, he had care to giue his Reader notice that he tooke it not in hand ether willingly, or without iust occasion, (which excuse yow cannot pretend) in these words. b *And here Christian Reader, I must pray thy patience and pardon, if I turne from the Scriptures and Fathers, to the Poets and their fables; I haue no desire to it, nor delight in it; but such is the insolence of these men grounded vpon ignorance, that it may not be indured, and without some entring into these matters will not be displayed. I will say no more then I must needes, and omit what is not materiall.* If yow had beene of this mans disposition, yow had saued your selfe, and me also, a great deale of labour, for though yow professe by this your long discourse to labour à c *settlement of vnitie among brethren*, that is among Puritans and Protestants, which concerneth me nothing at all, yet forasmuch as now and then yow giue à Snap by the way at our Catholike profession, I must needs haue à reckening with yow for the same, which shalbe done as briefly as I may.

y 2 Tim. 4 v. 3.

z So M. Parkes calleth him, writing against Limbo-Mastix pag. 6.

a M. Iacob Treatise pag. 97.

b D. Bilson Full Redemption in the Conclusion to the Reader pag. 368.

c Answ. pag. 376.

Firſt then, notwithstanding that yow lay downe many different significations which the word *Hell* may haue, according to the diuersitie of the originals from whence it may be thought to be derined, yet becaus yow grant that d *in the vulgar acception it signifieth that which Luke 16. 28. is called the place of torment*, we thinke it needlesse for the vnderstanding of our Creed, to intangle our selues in the curious search of all such strang and vncouth meanings, as diuers Authors both sacred and prophane haue, with euerie other occasion, taken in. For no man will deny but that the Creed, as it was layd downe to be learned and belieued of all, so was it expressed in words easie to be vnderstood of all, according to the vulgar acception. And therfore when yow tell vs à long tale, that it may be e *extended more largely to expresse the Greeke words Hades, and the Latin Inferi. yea, and whatsoeuer is contayned vnder them*, that is nothing to the word *Hell*, as it lyes in the Creed, where it must be vnderstood in the *vulgar acception* and lie, and not according to any of those far-fetched interpretations which yow rake and shuffle vp together without measure. *Answ.*

d Answ. pag. 287

e Answ. pag. 287

Hades

Hades in the Scripture is made the place of all the Dead in common, and not of the wicked onely. Reply. Verie true, if yow meane *the Scripture* of the old Testament, as it seemes yow doe, seing yow bring your proofes onelie from thence. And this is that which the Church hath believed from the beginning, to wit that before our Sauiours comming all both God and bad went downe to *Hades* or *Hell*, which then designed not onelie the place of the wicked, but of the iust also, as aboue hath beene sufficientlie declared, and yow here, more truely then wittingly, doe confesse. f *Answv pag.* 288.

VVe finde the word Hades, or Hell to be applyed by the ancient Greek interpreters of the old Testament to the common state and place of the bodie seuered from the soule, by the heathen Greekes to the common state and place of the soule seuered from the bodie, and by both of them to the common state of the Dead, and the place proportionably correspondent to the state of dissolution. And so the Doctors of the Church speaking in the same language which they learned both from the sacred and the forraine writers, are accordingly found to take the word in these three seuerall significations. ANSWER. *pag.* 288.

This is a cobwed handsomelie wouen, but of no other stuffe then what yow drawe from your owne imagination: and therefore howsoeuer it may serue yow to sport yourselfe and dandle in it, sure it hath nether substance nor ground of Truth. For besides that in your last words yow taxe the *Doctors of the Church* with *Speaking in the language of the heathen writers*, (which is an ordinarie, but surely a verie foule qualitie in yow, I say, to spare no mans innocencie for the vpholding of your priuat fansie) yow will neuer be able to make it good that *the Greek interpreters of the old Testament* do applie *Hades* more *to the bodie seuered from the soule*, then to the soule seuered from the bodie: for all that can be said of them is this, that they interpret alwayes the Hebrew word שאול *Sheol* by ᾅδης: but when the learned euen of your owne side do confesse g that *Sheol* doth designe the place of the soule seuered from the bodie, as commonlie euerie whit as the place of the bodie seuered from the soule, with what sense or reason do yow affirme that the Interpreters do applie the word *Hades* or *Hell* to the common state or place of the bodie onlie? REPLY. g *See this soone after at the next.* o. p. q.

Yow alleadge the authoritie of the h Chaldee Paraphrasts, together with other Rabbins; who all were Iewes, and professed enimies to the Law of Christ, against which they wrote and published many blasphemies; and in their interpretations i of the old Testament they alwayes bent their malitious witts to obscure and deface the Holie mysteries of Christianity. And these mē are the fittest Authors for your purpose, to make good that *Sheol* in the old Testament signifieth properlie and *litteraly* the graue. Nether are yow ashamed to make vse h *Answv. pag.* 290. i *So this in Pet. Galatin. de Arcan. Catholica verit. lib.* 6. *cap.* 9. & 10.

of the verie places wherein themselues make profession to contradict the Christians, whom they mistearme *erring persons*. If yow wilbe tryed by the iugdment of Hebrew Doctors, why doe yow not make vse of such as are said to haue liued before the Incarnatiõ of our Lord, who had the language more pure and certaine, and their owne iugdment more free from impious partiallitie; and therefore were more likely, one would thinke, to bring light vnto the Truth? But light and truth in this matter made not for your cause, it seemes, whilest yow delight so much in the wretched darknes of condemned Miscreants, hauing other impartial witnesses of that Nation at hand: as for exãple *R. Haccados* expounding the Scriptures, and vnfolding mysteries which were to come, bringeth in the Messias speaking in this maner. [k] *I haue decreed to descend into Hell to deliuer the soules of the iust, which my Father did thrust thither in the rod of his anger for Adams sinne.* R. Simeon also, more ancient yet then *Haccados*, fortelleth the same mysterie in these plaine words. [l] *Then will his soule descended into Hell* (to wit after his Passion whereof he had spoken immediatlie before) *where it will remaine for the space of three dayes, to bring from thence all the soules of the iust and ancient Fathers, as it is said Genes. 47. I will descend together with thee into Ægypt, and I will bring thee out againe from thence. And the holy and blessed God will so worke, that he will conueighe them into Paradise, where they shalbe ioyfull in the glorie of God, according to that of Osee the Sixth: He will visit vs after two dayes, the third day he will raise vs vp, and we shall liue before his face.* Thus these ancient Hebrew Doctors, and many others beside related by Galatinus, aboue [m] mentioned, to the same purpose.

As for that saying of the Patriarck Iacob, Genes. 37. 35. *I will go downe into sheol vnto my sonne mourning*, the verie circumstances themselues are such, as might perswade any indifferent iugdment to beleiue that he did speake of going to *Hell*, and not vnto the *Graue*: for beside that a man is neuer said to goe of himselfe, but to be carried by others to his graue, the Patriark saying that he would goe to his sonne, whom he beleiued to be deuoured by a wild beast, and therefore could not possibl e be met with all in any graue, declareth most plainelie that by saying he would goe downe to him into *sheol*, he meant a going downe to him thither where his soule was, that is to *Hell*. Moreouer when S. Hierome, who was so skilfull in the tongues, doth giue this same interpretation, as aboue [m] hath beene declared, what excuse can there be for yow to reiect and forsake the Doctrin of so famous a Pillar of Gods Church, and embrace the malitious inuentions of infamous oppositis to Christian faith? [n] *Thow doest helpe the wicked*, we may iustlie say vnto yow here, *and maintayneſt freindship with such as hate our Lord.*

There

[k] Decreui descẽdere ad inferos, ad redimendas animas iustorum, quas in virga indignationis suæ Pater meus, qui est in cælis, illic detrusit, propter peccatum Adæ. *Rabben Haccados lib qui inscribitur*, Reuelator Arcanorum.

[l] Tunc anima eius descendet ad inferos, apud quos triduo morabitur, vt inde omnes animas Patrũ iustorum quæ educat: sicut dictum est. Gen 47. *Ego descendam tecum in Ægyptum, & ego inde educã te.* Et faciet Deus sãctus & benedict⁹, vt eos in Paradisum deducat, sintque lætitia gloria Dei, iuxta illud Oseæ 6. *Visitabit nos post duos dies, in die tertia suscitabit nos, & viuemus ante faciem eius*, *Rabbi Simeõ apud Coccium lib. 2. de Christo Saluatore, art 4.*

[m] *Se aboue p. 519. n2. Paral p. 19. v. 2*

There hath not beene wanting an interpreter or two of our side in these later dayes, I grant yow, who deluded by the said Iewish Rabbins haue vnaduisedly here expounded *Sheol* by the *Graue*, yet forasmuch as they ioyned not with the said Rabbins in their perfidious intention of that corruption, as yow doe, their fault compared with yours, may welbe resembled to chance-medle in respect of wilfull murther. And that it may appeare how litle yow win by these mens ouersight, I will assigne vnto yow some of your owne of greatest fame, which forsake yow quite in these your Rabbinicall conceits of taking *Sheol* so commonly for the *Graue*. o *In greatest reason*, saith the Puritans chiefest champion, *that is that which Iacob meaneth when he saith, he will go downe mourning to his sonne in sheol. His body he thought was deuoured and digested in the bellies of wilde beasts. Therefore he will goe to the soule of his sonne in sheol to enioy the societie of his deere sonne.* And in generall for the signification of the word throughout all the Holie Scripture, your Bishop of Winchester will make it good against your faithlesse Rabbins (who falslie teach that sheol *litteraly* signifieth the *Graue*, and *Hell* onelie *Allegorically*) that p *there is not any other note or name for Hell, except Metaphoricall, throughout the* Old Testament beside *Sheol*. Shewing hereby that *Sheol*, and no other word, doth properlie signifie *Hell*. *And for this cause*, saith M. Parkes, following his Bishop: q *The best and most ancient Doctors among the Hebrewes in all their expositions throughout the Scriptures, do most commonlie interpret the word sheol by Gehenna, or Hell.*

o *M. Iacob Defence of the Treatise pag. 158.*

p *Bilson. Survey. pag. 558.*

q *Parkes against Limbo Mastix p. 138. Midras Tehillim in Psal 6. D. Kimhi in Psa 9. R. Salomō in ps 49 R. Iodem in Ps. 85. R. Schimeon in lib. Zoar. in Comm. in c. 21. Leuit. vbi citat Prouer. 30 Rab. Moses Hardarsan in c. 1. Gen. vbi citat Prouerb. 9. In libro Tanchuma. Sheol. Deut. 32. exponitur per Gehennam.*

ANSWER. *pag.* 298. *Yet doe our Romanists get litle aduantage thereby, who would faine haue the Sheol into which our Sauiour went, be conceaued to haue beene a place of rest, and not of torment; the bosome of Abraham, and not Gehenna the seat of the damned.*

REPLY. Although we account it irreligeous: to make the iugdment of faithlesse Iewes to be a rule of our beliefe well grounded alreadie vpon the Scriptures, as they are interpreted vnto vs by the holie Fathers, yet this confessed iugdment of theirs may serue to make yow blush, for being more forward then they themselues are, in this corrupt interpretation of *Sheol* by *Graue*. If yow vnderstand them well also, they will tell yow that yow trip in making *Gehenna* to be with them the *seate of the damned* onelie. For when Aben-Ezra, and Iarchi, alleadged by your selfe, do confesse that the words of Iacob Genes. 37. v. 35. may *Allegorically* be expounded of his going downe to *Gehenna*, yow must make them verie impious indeed, if by *Gehenna* they meant the seat of the damned, as though the holie Patriarck had intended by those words, in any sense whatsoeuer, to goe downe thither, or that his innocent child Ioseph was there before him. To be breefe then, as M.

Parks said to M. Willet, when he harped vpon the same string which here yow touch so busily, so say I: r *That sheol is deriued from the Hebrew roote,* שאל *which signifieth to craue or desire, it is true: but that this Etymologie doth agree more properly to the graue, then to Hell, is so false that I maruel yow would affirme it:* cheeflie when yow yourselfe confesse s *that the Scripture describeth sheol to be a deepe place, and opposeth the depth thereof vnto the heighth of Heauen.* Surely yow may talke t *of graues natural and artificial,* and of the *returning of dust into dust,* and of the *burying of mens bodies in dogges bellies:* but yow will neuer perswade any Wileman to beliue, that so deepe a place as u *sheol doth properly denote* by your owne confession, whose bottome reacheth to the verie *centure of the earth,* may rightly be tearmed a *Graue* for dead bodies. But to cut of all needlesse discourse, let *Sheol* signifie *Graue* neuer so much. What then? must that Article of the Creed *He descended into Hell,* be no more but, He descended into the graue? Although I am sure yow will neuer professe in publike to expound it in that maner, as knowing verie well what course entertainement the like Doctrin would find euen among your owne next neighbours, yet becauſe it doth not appeare to what other end yow vrge the significatiō of the word *sheol* so much, we must haue patience vntill yow giue vs to vnderstand in plaine tearmes what your meaning is therein.

r *Parkes pag.* 125.

s *Answ. pag.* 289.

t *Answ. pa.* 291.

u *Answ. pag.* 289.

Now for the Greek word *Hades,* as in the Hebrew *Sheol* yow brought in misbeliuing Iewes for the Masters of your faith, so here yow make choise of Pagans and Poëts to expound your Catechisme. Hippocrates vseth x *Hades,* say yow, to expresse *the first matter of things,* which other Philosophers commonlie call ὕλω, the Platonicks *Syluam,* the Aristotelians more fitly *Materiam primam.* By the Latins *Hades* is termed *Dispiter, or Diespiter, &c.* Is not this good stuffe to expound the Creed withall? How many simple people, if they had heard yow begin your catechisme to them in this sort, would think that yow went about to coniure, and to bring vp spirits from Hell, rather then teach that our Sauiours spirit descended into Hell? M. Iacob, whom I said, was the common Champion in England for that part which defendeth that Christs soule did not locally descend into Hell at all, though he vrgeth all these your authorities of Rabbins, Pagans, and Poets, yet saith he, y *It is true I hold it vnreasonable altogether in the short and vulgar Creed, appointed euen for the common Christians, to vse words darke and difficult. Therfore I fully grant, in the Creed specially, the phrase must be familiar, triuial, easie and plaine.* But if the words *He descended into Hell,* must signifie, He went into *the first matter of things,* into ὕλω. *Syluam, Materiam primam, and Diespiter,* the phrase would be verie triuiall, easie, and plaine, would it not? *Answer.* z *But the testi-*

x *Answ. pag* 398.

y *Iacob. Treatise. pag* 126.

z *Answ. pag.* 300

monies

mmies of these Heathen do shew, that the Greek Interpreters of the old Testament did most aptly assume the word Hades, to expresse that common state and place of corruption which was signified by the Hebrew sheol. Reply. Your best proofes are your owne imaginations: but your words, though they be of the largest size, with vs they are but winde, vntill yow proue that those interpreters had any acquaintance with the like significations of *Hades*, which here yow father vpon your Heathen Authors: for we se no cause why we should think that euer they dreamed, or tooke notice of any such their vse of *Hades* at all. They expressed, I confesse, the meaning of the Hebrew *Sheol*, by *Hades*, but as nether yow, nor any of yours haue euer yet beene able to proue, how soeuer yow prattle, that *Sheol* doth properly designe any other thing saue onely Hell, so we may be sure that it wilbe long enough before yow shew that *Hades* hath any other signification. For if D. Bilson * was confident to say, as well he might, that *Sheol* is the *onely note* and name for *Hell* in all the old Testament, why may we not with like assurance affirme, that the onely proper signification of *Hades* is nothing else indeed but *Hell*, not-withstanding that by some figuratiue translation or other, it is now and then vsed to expresse some other thing?

* *Aboue p. 561.*

But I must not omit to obserue how valorously yow assault a Bellarmin in defence of your Master Beza, where though I must not blame your pietie towards your Master, yet can I not choose but pittie your shamefull cause. We haue heard alreadie how S. Augustin b deduced the infallibilitie of our Sauiours locall descent into Hell not onely from Dauids Prophecie Ps. 15. v. 10. But from S. Peters authoritie expounding the same prophecie to that intent. act. 2. v. 27. we saw also in what maner c Beza, to auoyd this argument of S. Augustins, tooke vpon him selfe to alter the verie text in such sort, that whereas before it said, *Thow wilt not leaue my soule in Hell*, he turned it another way thus, *Thow wilt not leaue my carkase in the graue*. And when those of his owne profession cried out vpon him for the like corrupt handling of Gods word, he answered that it was better so to doe, then to suffer the Papists and ancient Fathers to build Limbus and Purgatorie vpon the ancient text. Nether did he want his excuse out of Scripture, (by which people now adayes haue learned to proue any thing how absurd soeuer) for, said he, in Leuiticus and other places of Scripture the Hebrew word, נפש *Nephes*, which we translate *soule*, is put for a dead bodie. Now Bellarmine discouereth that this helpeth not Beza at all: because the word *Nephes* in the Hebrew hath a larger signification then the Greek word ψυχὴ *the soule* hath: for *Nephes* without trope or figure signifieth properly, not onely the *soule*, but the *body* also, yea and the whole liuing creature too as it is compounded of bo-

a *Answ. pag. 305.*

b *See aboue pag. 530. 531.*

c *Heretofore p. 536.*

dy and ſoule together. Whereas ψυχὴ in it proper ſignification deſigneth nothing elſe but the ſoule, and not the body, or the whole creature, ſaue onely in a figuratiue ſenſe. Here now yow buckle with the Cardinal, M. Vſher, and after a great many of vnſeemely words, all your reaſon is this; that the Greek interpreters do ſtill put ψυχὴ for to expreſſe the meaning of the word *Nephes*, euen in thoſe verie places where *Nephes* ſignifieth *a dead bodie* it ſelfe. But tell me I pray yow, as yow are an honeſt plaine dealing man, do they put ψυχὴ barely by it ſelfe? do they not ſtill adioine ſome other word vnto it to declare that it is to be taken figuratiuely, and not in it proper ſignification? your owne examples ſhall Anſwer for yow. Numb. 19. v. 13. *VVho ſo ſhal touch the corps of a mans ſoule.* And before v. 11. *He that toucheth any ſoule of a dead man.* So Leuiticus 21. v. 11. *He ſhall not goe in to any dead ſoule.* Where yow ſe the word *ſoule* is rendred with ſuch additions, that it cannot be otherwiſe vnderſtood then figuratiuely for the bodie, and not properlie for it ſelfe. But in the 15. Pſalme, and Act. 2. the word *ſoule* is rendred cleere and bare by it ſelfe. *Thow wilt not leaue my ſoule in Hell:* and therefore it is not lawefull for any man to take it figuratiuely at his pleaſure, ſeing that no cauſe can be ſhewed why the Originall *Nephes* in this place ſhould ſignifie any other thing beſides the immortall ſoule alone. Nay all circumſtances do ſhew moſt plainely that it cannot ſignifie the bodie: for *the bodie* in the ſame place is ſignified to *reſt in hope* of being reuiued againe, *becauſe God would not forſake the ſoule*, that ſhould quicken it, *in Hell*. Where that approued rule of Tertullians muſt needs take place: that is, d *VVhen the Scripture deuideth the kinds, as the ſoule, and the Flesh, it noteth two diſtinct thinges.*

d Quum diuidit ſpecies, carnem & animam, duo oſtendit. *Tertul. de carne Chriſti. cap. 13.*

When M. Willet in his Limbo-Maſtix found fault with M. Parkes for making vſe of this place of the Acts, to proue the locall deſcent of our Sauiours ſoule into Hell, and had made the ſelfe ſame *inuenda* againſt Bellarmine which yow do, it is pleaſant to heare what M. Parkes anſwered. e *Herein*, ſaith he, *I am ſomewhat beholding vnto yow, ſo that though yow ioyne me with a Papiſt, yet is it with a learned Papiſt, and ſo learned as I am perſwaded yow, with all your aſſociates* (do yow heare this M. Vſher) *will neuer be able to Anſwer him in this point. And ſo long as he ioyneth with the truth, I ſe no cauſe why I ſhould not ioyne with him againſt your errour: eſpecially finding his iudgment herein to be grounded vpon the word of God, and the teſtimonie of his Church, whereas your light opinion is warranted by neither. And therefore in ſeeking to diſgrace me with his name, yow deceaue your ſelfe in the reckoning. For touching the ſignification of the Hebrue and Greek words* שאול *and* ἅιδης * *vſed by Dauid and Peter in this place, all religious diuines and learned Doctors, Greekes and La-*

e *Parkes againſt Limbo-Maſtix. pa. 119.*

* נפש *alſo and* ψυχὴ.

tion, *Translators and Interpreters, which for à thowsand fiue hundred yeeres together florished in the Church of God, alwayes taught, and the Christian world believed, that they signified onely* Soule *and* Hell: *the which one reason, though there were no more, were sufficient to perswade any reasonable man, rather to ioyne with Bellarmine hauing all these cõtesting with him, then with Limbo-Mastix hauing them all protesting against him.* I leaue it now to the indifferent Reader to iudg whether Bellarmine had not good reason to reproue the new-fangled and corrupt translation of Beza, and whether yow haue not good occasion to blush at your worse then childish pratling, when yow say that the Cardinall [f] *doth so miserably acquit himselfe in the encounter, that it may welbe doubted whether he labound therein more to crosse Beza, then to striue with himselfe in the wilfull suppressing of the light of his owne knowledg.* If yow had had any regard of your credit, the affectation of English phrases should not haue made yow to offend English diuines so rashly, and to giue them occasion to thinke that yow had more care to be braue in speech, then sound in iudgment. g *To take the soule,* saith D. Bilson, *for the Carcas, and Hell for the Graue, as some doe, if it be not à wrested exposition, I am sure it is not the proper interpretation of the words, and therefore in mysteries of faith by no meanes to be admitted.* Nay they who are most earnest for the Puritans in this quarrell, that is M. Humes h for Scotlãd, and M. Iacob i for England, do acknowledg that ψυχὴ in this place, and consequently *Nephes* in the original, must needs signifie the *immortall soule*, & not the dead bodie. Are not yow à fit man then to worke peace and settlement of vnitie betwixt these your bretheren, when yow blindly set your selfe against both sides in this maner? But yow will learne at last, I trow, in a good howr to yow, to leaue of quarrelling with Bellarmine, for though he be dead and gone, yet the soundnesse of his arguments liueth, yow se, and is in vigour euen among your owne mates. endeauour then à Gods name to be at an attonement with your freindes at home, before yow take in hand such ridiculous aduentures abroade.

Going on yow tell tales of the *state of corruption*: as though any one had denyed that our Sauiours bodie lying in the *Graue*, was really in the *place of corruption*. But the Fathers, say yow, speaking of our Lords returning from Hell do oftentymes make mention of his rising from death out of the graue. Verie true, becaus his soule returned first from Hell before his bodie arose aliue from out of the graue. *Answ.* k *Ruffinus saith that when this Article was omitted, the force thereof was contayned in that Article of his burial.* Reply. The common condition or law of Human Nature in the old Testament was, that after death the body should be buried, and the soule should descend into Hell: Ruffinus

f *Answ. pag.* 305.

g *Full Redemption pag.* 167.

h *Humes Reioinder. pa.* 14. 15. 55.
i *Iacob. Treatise. pag.* 113.

k *Answ. pa.* 310.

nus then meaneth no more but that when it is said, our Sauiours bodie was buried according to the common condition, it is insinuated also therby, that his soule did consequently descend into Hell. Nether can yow vrge his meaning to haue beene any other, seing that aboue yow haue confessed that Ruffinus did hold the descending of Christs soule after death, to deliuer the ancient Fathers of the old Testament, though yow disliked his applying of one place of Scripture to proue the same.

Answ. pa. 268.

m *Answ. pa 312.*

Answ. m *S. Augustin maketh mention of a Hell appointed for the dissolution of dead mens bodies: the descending into which (according vnto Ruffinus his note) differeth litle or nothing from the descending into the Graue.*

Reply. Yow would faine, I se, cut of this Article, *he descended into Hell*, and reduce it vnto that of the buriall. But yow could not haue brought any ancient Father more vnfit to countenance this your fansie herein, then S. Augustin: for what soeuer he saith of the body of Christ, he most assuredly beleiued, that his soule did really and locally descend into Hell. And that yow may know that it had beene better for yow to haue silenced his name, take to yow another saying of his (beside the aboue produced) with this occasion giuen by yourselfe.

n Nulla necessitate sed propria voluntate in ligno se suspendi permisit, clauis corpus suum perforari nō renuit, animam ponēdo mortem sustinuit, carnem in sepulchro posuit, & comitante secum anima, ad Inferna descendit. Per hanc electi, qui quamuis in tranquillitatis sinu, tamen apud Inferni claustra tenebantur, ad Paradisi amœna ducti sunt. Quod ante

n *Christ not by any necessitie but of his owne free will suffered himselfe to be hanged on the cresse, and refused not to haue his bodie bored with nayles, but giuing vp his soule sustayned death: he left his flesh in the graue, and taking his soule in his company descended into Hell. By this his soule, the elect, who were detayned in the Cloisters of Hell, though in a bosome of tranquillitie, were translated into the pleasant places of Paradise. VVhat he foretold before his Passion, that he performed in his Resurrection. If I be once lifted on high from the earth, said he, I will drawe all vnto my selfe. And he hath now drawen all indeed, who hath not left asmuch as one of his elect in Hell. All the elect he brought away. Yet did he not at his rising bestow forgiuenesse vpon any of the infidels, or vpon such as for their wickednesse were condemned to euerlasting torment; but brought away from out of that prison of Hell those onely whom he there found out to be his owne by Faith and Good-workes. For which the saying of Oseas is aright, I wilbe thy death, ô Death, I wilbe thy morsell ô Hell, ca. 13. v. 14. for when we kill any thing we deprive it of all being: but when we bite it onely, we take away part, and we leaue part behind: and therefore in asmuch*

passionem suam dixit, in resurrectione sua Dominus impleuit. *Si exaltatus fuero*, inquit, *à terra, omnia trahaam ad me* Omnia etenim traxit, qui de electis suis apud inferos nullum reliquit. Omnia abstulit vtique electa. Neque enim Infideles quosque, & pro suis criminibus æternis supplicijs deditos, ad veniam Dominus resurgendo reparauit: sed illos ex inferni clausstris rapuit, quos suos in fide, & actibus recognouit. Vnde rectè etiam per Oseam dicitur: *Ero mors tua, ô mors, ero morsus tuus inferne.* Id namque quod occidimus, agimus vt penitus non sit; ex eo autem quod mordemus, partem absumimus partemque relinquimus. Quia ergo in electis suis funditus occidit mortem, mors mortis exitus. Quia verò ex Inferno partem abstulit, & partem reliquit, non occidit funditus, sed momordit Infernum. *S. August. serm. 137 de tempore. in die Sancto Paschæ.*

saueth as he did vtterly slay death in his elect, he became the death of Death: but because he brought à part onely out of Hell, and left à part behinde him therein, he did not altogether kill Hell, but bit it onely. Thus S. Augustin both *biteth* and *killeth* outright all your fantasticall chimeras, and new-hoted errours against the Catholike truth of ancient times.

And that the Reader may vnderstand what à shamefull thing it is for any Protestant to goe about to make this Article all one with that other of the Buriall, I shall desire him to take good notice of what their chiefe Patriarch Iohn Caluin hath pronounced in this case. *Some*, saith he, *are of opinion that no new thing is said in these wordes, he descended into Hell, but that à repetition onely is made of that which was formerly layd downe in the Article of his Buriall, because the worde Hell is frequently vsed in the Scripture for the Graue*[o]. *But two reasons are contrarie to this their opinion; by which I am easily drawen to dissent from them. For what an absurd thing would it be to declare à matter not obscure in it selfe, first with plaine and cleere words, and afterward to signifie it, rather then to cleere it, with à more intricate speech? for as often as two sayings are ioyned together in expresse one thing, it is requisite that the later be an exposition of the former. Now what à strange exposition would it be, I pray yow, if one should say thus: when Christ is said to be buried, it signifieth, he descended into Hell? Moreouer it is not like that any such superfluitie of words should in any sort creepe into this compendious Briefe of our Creed, where in the chiefe heades of our Faith are summarily layd downe in the fewest words that possibly may be.* Hitherto Caluin for those who, to be rid of this Article, seeke to make it all one in sense and *force* with that of the *Buriall*.

As yet yow will not out of your *Graues*, and *state of corruption*: yow bring in many Fathers to shew that Christ by his bodie in the Graue did burst the gates of death, spoyled Hell, raysed the dead, p *Hell rendring vp the bodies of the Saints aliue againe. And what other Hell*, say yow, *can we imagin it to be but the Graue, that thus receaueth and giueth vp the bodies of men departed this life*? Cleere it is, no other but the *Graue* did then giue vp the bodies, and that at the particulare operation too, I doubt not, of our Sauiours body lying in the Graue: but what? came the bodies forth of their graues without soules? Noë; for they came forth aliue. From whence then were those soules brought? This is the point of the difficultie, which yow, vnable to vnfold, do smoothly dissemble seeking to hide your shame in *Graues* and *corruption*. From Hell those soules were brought by the powerfull soule of Christ going

Cccc downe

[o] Sunt qui opinentur non aliquid nouum hic dici; sed alijs verbis repeti quod prius de sepultura dictum fuerat; quandoquidem Inferni vocabulũ sæpius in scripturis pro sepulchro ponatur, &c. Sed eorum opinioni rationes duæ repugnant, quibus ego facilè ducor vt ab illis dissentiam. Quantæ enim oscitantiæ fuisset rem minimè difficilem verbis expeditis & claris demonstrare, obscuriore deinde verborum complexu indicare magis quàm declarare? Nam quoties locutiones duæ rem eandem exprimentes simul connectuntur, posteriorem esse prioris exegesim conuenit. At verò quaeritne ista exegesis si quis ita loquatur: quod Christus sepultus esse dicitur, significat ad Inferos descendisse? Deinde non est verisimile inrepere potuisse superfluam eiusmodi battologiam in compendium hoc, vbi summatim quàm fieri potest, paucissimis verbis præcipua fidei capita notantur. *Caluin. Institution. lib. 2. ca. 16. §. 8.*

p *Apoc. 20. 13.*

downe in person to fetch them vp, as S. Augustine euen now hath told vs plaine enough, yet was not one body rayſed till after our Sauiours Reſurrection, that he might be *the firſt borne of the dead*, and after haueing ſpoiled Hell beneath of ſoules, and rayſed vp his owne bodie glorious and immortall, he might giue vnto his Church an earneſt penie or pledge of the future Reſurrection of all Flesh, by the preſent rayſing vp of ſome dead bodies vnto life (he himſelfe knowes onely who, and how many they were) which q *after his Reſurrection went into the holie Cittie, and appeared to manie*. By all which it appeareth that howmuch ſoeuer the holy Fathers attribute vnto our Sauiours body lying in the Graue the ſpoiling of Hell, and the rayſing vp of dead bodies, they do not derogate a iot from the locall deſcending of his ſoule into Hell, and his deliuering of the ancient Patriarches from thence, as theire expreſſe ſayings aboue produced do make it euident. And therefore if ſometimes by the name of *Hell* they expreſſe the *Graue*, it is but by ſome figuratiue ſpeech or other, in aſmuch as the one is a neceſſarie ſequele of the other, when mention is made of ſuch times as went before our Sauiour Paſſion and deſcending into Hell, as hath beene ſufficiently declared alreadie.

q *Math.27.v.53.*

Inſvv.pag.326. *In the ſecond place we are now to conſider that as Hades and Inferi (which we call Hell) are applyed by the Interpreters of holy Scripture to denote the place of bodies ſeparated from theire ſoules. ſo with forraine Authors (in whoſe language, as being that wherwith the common people was acquainted, the Church did alſo ſpeake) the ſame tearmes do ſignifie ordinarily the common lodge of ſoules ſeparated from their bodies, whether the particular place aſsigned vnto each of them be conceaued to be an habitation of bliſſe or of miſerie.*

Here yow ſpeake like one that were afrayd to be vnderſtood. Yow ſay that *Hades, Inferi, Hell, are applyed by the Interpreters of holy Scripture to denote the place of bodies*. By which words yow giue vs iuſt occaſion to thinke, that, in your iudgment, the holy Scriptures do not mention any *Hell* for ſoules at all, but that the Church receaued the tearme of *Hell* from forraine Authors, that is from Poëts and Pagans, *with whom onely it ſignifieth ordinarily the common lodge of ſoules ſeparated from the bodie*. But to be breefe with yow, I demand, do the Scriptures teach that there is a *Hell* to receaue ſoules ſeparated from their bodies, or noe? If it doe, yow wrong the Interpreters to charge them with applying the word *Hell* amiſſe, that is to the place of bodies, &c. And all your former diſcourſe of *the Hell of the Graue* muſt conſequentlie prone ridiculouſlie impertinent. If yow ſay that nothing is ſaid in the Scriptures of any *Hell* for ſoules departed this life, all Atheiſts and wicked men will applaude your doctrin, but true beliewers will deteſt it as moſt

most erroneous and damnable. I wonder also that yow blushed not to
vtter forth that the Church learned her language from forraine and
Heathen Authors, as though Christ had not performed his promise
which he made, to giue her not only r *Speech and wisdome*, but the Holie
Ghost also to be her perpetuall instructor. But if yow say that by the
instruction of the Holie Ghost she vsed to speake thus in the language
of forraine Authors, *as being that wherewith the common people was ac-
quainted*, yow must needs grant then, whether yow will or no, that she
was taught by the Holie Ghost to signifie by these words *Hades, In-
feri, and Hell*, a common lodge of soules separated from their bodies,
and not a place of bodies separated from their soules, and conse-
quentlie that when the Church teacheth that Christ descended into
Hell, she intendeth not to signifie by the word *Hell*, any such place of
bodies, or state of fleshlie corruption as yow hitherto haue so prolixlie
tipped vp; but a place or common lodge of soules separated from their
bodies.

r *Luke* 21. v. 15. *Iohn* 16. v. 13.

*Forraine Authors accounted Hell to be a place as well of blisse as of
miserie.*

ANSWER.

Not onelie Forraine Authors, but all the iust and faithfull that li-
ued before our Sauiours comming were of the same beliefe, not doub-
ting but that Abrahams bosome, which was the state of blisse propor-
tionable to those times, was in Hell, as we haue proued elsewhere, and
that authoritie which yow attribute to t *Caius*, doth plainelie expresse,
affirming that with the Iewes, *Abrahams bosome, wherein the righteous-
men that haue beene from the beginning do dwell*, is in Hades: nay yow con-
fesse your selfe u that all the Iewes, except onelie the Sadducees, did
generallie acknowledg that all sorts of soules were trãslated presentlie
after death into *Hades* or *Hell*, and there receaued their seuerall iudg-
ments: for which cause, as Theodoret by your selfe alleadged doth
rightlie obserue, they vsed that phrase of being x *gathered to ones people*
which is so ftequent in the old Testament. And this is that which S.
Hierome teacheth when he saith that y *Hell is a place wherein the soules
are included either in comfort or paine*, for he speaketh onelie of the time
which went before our Sauiour, as euen D. Bilson z himselfe doth
proue against his aduersarie M. Iacob, concluding in these words:
*wherefore maugre your beard, if yow haue any, Infernus with Ierome is truely
and properlie Hell.* And as yow tell vs out of Tertullian and Nazianzen,
a *that the Heathen tooke the ground of theire Elysian fieldes from the Scriptu-
res Paradise*, why may it not be thought also that by the frequent
mention which is made in Scripture of the descending of iust men into
Hell, they conceited in like manner that *Hell* was a place aswell of
blisse as of miserie, according to that which yow bring out of Theo-

REPLY.

t *Answv. pa.* 330.

u *Answv. pag.* 328. 336

x *Answv. pag.* 328.

y *See this aboue pag.* 519.

z *Full redemption. pag.* 393.

a *Answv. pag.* 331.

b *Answ. pag. 335.* doret, saying of *Plato* b, that *he did exactlie beleeue that there were iudgements to passe vpon men in Hades*; and that he learned this from the Oracles of the Prophets when he conuersed with the Hebrues in Ægypt.

Answer. Many of the Heathen placed Hades aswell in Heauen, as vnder the earth. Replie. Theodoret, yow say, doth witnesse that howsoeuer Plato learned some true thinges from the Scriptures, yet

c *Answ. pag. 335.* he mingled other thinges therwith c *out of the fables of the Greekes*, and so made vp his discourses: what wonder then that he should mingle Heauen and Hell together, who made profession to ioyne in one, Truth and Falshode, holie Scriptures and Poëticall fables? greater wonder it must be in the iudgment of all that haue any knowledg of your Person, to se yow fetch the grounds of our Christian Faith from such prophane and wretched Authors: as though the holie Scripture had not beene worthie to be credited when it so often describeth *Hell* to be in the lower parts of the earth, and that the way thither is a descent or going downe. But yow, I trow, haue got the skill to make *descending* seeme *ascending*, and, *He descended into Hell* to signifie, He descended into Heauen, or to *the world of spirits*, to the inuisible world, to the state of corruption, to the state of the dead in common and I know not what else, not considering how whilest yow tumble your selfe in this sort through thick and thinne, your disgrace is long since proclaymed to the world by your owne learned bretheren. One of which shall read yow a lesson for all the rest, and therby saue me labour in rehearsing any more of these your Poeticall inuentions, and Heathen subtilities.

M. Iacob had granted vnto D. Bilson that the phrase of the Creed

d *See this aboue pag. 562.* was d *Familiar, triuiall, easie, and plaine*: yet being asked whither Christs soule went after death? *into Heauen*, said he. Whereupon D. Bilson courseth him, and yow also, M. Vsher, with him in this ma-

e D. *Bilson Full Redemption. pag. 441.* ner. e *This indeed is a familiar, triuiall, easie, and plaine exposition, Christs soule descended downe to Hades: that is it ascended vp to Heauen. And so by taking Heauen for Hell, and ascending vp for descending downe, yow haue quickly made an end of this matter. VVhy then goe one with your maister, and makes Hades, which is the chiefe Diuell, to be God, and yow haue made a perfect exposition of the Creed, fit for such as attribute to Diuells what they should attribute vnto God. VVas this the playnest and easiest way for the Apostolike men to teach the people Christs soule ascended vp to Heauen, by saying he descended to Hades? And did people so best vnderstand them? yow that expound this by the cleane contrarie, and say they be best so vnderstoode, no marualle if yow arrogat so much vnto your selfe in framing the*

Scriptures

Scriptures to your fanſies; yow may with litle ſtudie proue à ſpeedie expoſitour of the Scriptures. But, Sir, wiſe men that regard their Faith more then your follies, will aske: where yow find deſcending for aſcending, and Hades for Heauen? If yow pretend Plato, they will tell yow that to embrace à priuate conceit of Socrates againſt the former Greekes, againſt the Septuagint, againſt the Euangeliſtes, and the Apoſtles, and euidentlie againſt all the Fathers, is not to expound an Article of the Faith, but the next way to bring Paganiſme into the Creed: and that by ſo licentious and lewde à trade of open peruerting the words of the Creede, and taking ſowre for ſweete, cold for heate, euil for good, that nothing will ſtand ſound if this be admitted. Thus much may ſuffice to let any wiſeman vnderſtand how vnwiſelie yow entered ſo farre into this matter; and how vnfortunatlie in this queſtion yow banded your ſelfe (though yow ſeeke neuer ſo much to lye hidden) on their ſide whoſe *Tenet* in this controuerſie is publicklie branded for [f] *Open Infidelitie cloaked vnder the name of Purity.* But let vs heare vpon what yow reſolue nowe for the vpshot.

[f] D. Bilſon ſup. pag. 384.

If the words of the Articles of Chriſts going to Hades or Hell may well beare ſuch à generall meaning as this that he went to the Dead, and continued in the ſtate of death vntill the tyme of his Reſurrection: it would be thought vpon whether ſuch à truth as this, which findeth vniuerſall acceptance among all Chriſtians may not ſafely paſſe for an Article of our Creed; and the particular limitation of the place vnto which our Sauiours ſoule went (whether to the place of bliſſe, or to the place of torment, or to both) be left, as à number of other Theologicall points are vnto further diſputation. In the Articles of our faith common agreement muſt be required: which we are ſure is more likely to be found in the generall then in the particular. And this is the onely reaſon which moued me to enlarge my ſelfe ſo much in the declaration of the generall acceptiones of the word Hades, and the application of them our Sauiours deſcent ſpoken of in the Creed.

ANSWER. pag. 378.

But that I conſider how long yow haue beene detayned in Hell, and that therfore now comming to the light vpon à ſuddaine your ſight is not ſo perfect, I ſhould greatly maruayle to ſe à man of your qualitie bolt forth his ſpeeches ſo blindly. For firſt of all by that conditionall word, *if*, yow shew your ſelfe to be as yet vncertaine and doubtfull in the Articles of your faith; or elſe by your owne confeſſion yow know not what yow ſay. Secondly yow ſoothe your owne wauering by altering the true words, in ſaying *Chriſts going to Hell*, for *Chriſts deſcending to Hell* which are tearmes farre different in themſelues one from another, for all going to à place is not deſcending. Thirdly all our Faith concerning Chriſt muſt be particular, otherwiſe it cannot be certaine, and therefore by reſoluing it into *à generall meaning*,

REPLY.

yow vtterly abolish the substance of true faith. Fourthly as the Creed maketh mention of *descending* in particular, so it must needs specifie a determinate place in particular to which that motion did tend, and at which it ended. Fiftly the forgoing Articles of his *Death* and *Buriall* do expressely declare that *he went to the Dead and continued in the state of death*, and that in a more easie phrase too, then do the words, *He descended into Hell*: and therefore these last words must ether haue some other signification, or else be accounted needlesse and superfluous, yea no Article of Faith at all. Sixthly when yow say, *It would be thought vpon whether, &c.* to whom do yow speake? if to vs Catholicks; who will not laughe at your follie in seking to induce vs to leaue that to further disputation, which we can proue to haue beene absolutelie determined and constantlie belieued among all the faithfull euen from the beginning? if to the Protestants; they will pin vpon your sleeue *g open Infidelitie vnder the name of Puritie*, and shut yow out of doores. Seuentlie yow peruert, ether ignorantlie or malitiouslie, the state of the controuersie at least concerning vs Catholicks, when yow make the difference to be, *whether our Sauiours soule went the to place of blisse, or in the place of torment, or to both*. For going to Abrahams bosome it went to both, forasmuch as Abrahams bosome was the place of blisse answerable to those former tymes: and it was a place of torment, that is a prison wherein the Saints were detayned vntill our Sauiours comming to ransome them, as hath beene said. But if yow meane a place of such torments as are inflicted vpon sinners for their owne proper actual sinnes, we are content to leaue it to further disputation whether our Sauiours soule went locallie to any such place or noe, and so this maketh no difference betwixt yow and vs at all. I know what yow would haue, though yow are abasht to confesse it; yow would faine haue free libertie to belieue and teach that Christs soule went presenthe after death to Heauen, which is the *place of blisse* yow talke of. But no man sure that hath any sense of true Christianitie, would concurre with yow herein to such a palpable corruption and destructiō of the Creed, as to say that *He descended into Hell*, should meane *He ascended into Heauen*. Nay S. Augustine himselfe, whom among all the ancient yow pretend to make most for yow, doth giue sentence against yow intoluing *h* that no part of Christs Humanitie, that is nether soule nor bodie, was in Heauen at all that day of his Passion. And hereif yow please, I will complaine vnto yow in your eare, of a certaine freind of myne (he shalbe nameles) who made my old master Suarez to say that our Sauiour in saying to the thiefe *this day thow shalt be with me in Paradise*, meant *simply and playnelie that he would be that day in heauen*. Whereas Suarez neuer dreamed God knowes, muchlesse affirmed

g M. Bilson aboue

h See this aboue pag 530.

i Answ. pag. 351.

med any such thing. I pray yow let me haue right against him, who blushed not to wrong our learned Doctor in this sort, for it lieth in your power.

Finallie when yow tell vs that *in the Articles of Faith common agreement must be required*, yow prepare à way to admit all condemned Heresies, and vtterlie to dissolue the groundworke of Christianitie. For by the same rule yow might exhort the Catholikes to ioyne with the Arians, Nestorians, Eutychians and such like, seing it is certaine that they professe *à common agreement* with the Catholicks in all the articles of the Apostles Creed *in generall*, without seeking ether to alter the words, or yet to take them out of their proper Signification. And if an Arian should inuite yow and yours to ioyne hands with him vpon such like tearmes as your owne, saying If the words of the Article, *And in Iesus Christ his onelie sonne our Lord*, may well beare such à generall meaning as this, that he is the true sonne of God indeed, and that he is the most mightie *Lord* of vs all, by whom the Father created Heauen and Earth. It would be thought vpon, whether such à truth as this which findeth vniuersall acceptance among all Christians may not safellie passe for an Article of our Creed: and the particular limitation of the tyme when he was begotten of his Father, (whether ab eterno, or whether in tyme onelie) be left as à number of other Theologicall points are vnto further disputation? What other reasons could yow produce why yow ought not to admitt his followship, saue onely such as ours are by which we reiect yow and this your motion no lesse preiuditious to true Faith and Religion? And our reasons are none other but what the Orthodoxall Fathers, gathered together in à generall Councell, deliuered vnto the Emperour Constantius. k *We thought it best constantlie to hold, and perpetuallie to maintaine that Faith which being deriued from ancient tymes hath euer continued to this day: which also hath beene preached by the Prophets, the Euāgelists, and Apostles. For it seemed to vs an absurd, yea à wicked part, to make any change or alteration in those matters which alreadie haue beene iustly determined by the Church.* Seeing then that the whole Church hath so many hundred yeare agoe resolued vpon the meaning of this Article, and that it is confessed by your owne Abettours, that what we belieue at this day concerning our Sauiours descent into Hell to redeeme the ancient Fathers from thence, l *was indeed the opinion of the ancient Christians*, I cannot tell whether any iudicious man, euen of your owne, will say that yow played the part of à wise man when yow enlarged your selfe so much *in the declaration of the generall*, to teach men how to forgoe and renounce their Faith in their particular. For among wise men he may welbe thought to be at his wits end, who imagineth that others will exchange

k Αὐτὸς ἰφάνη τ πίστιν τ ἐκπαλαι δεδομένην, ἣν καὶ οἱ πρὸ ἡμῶν καὶ ἡ εὐσεβὴς ἡμῶν ἐκκλησία, καὶ οἱ Ἀποστολοι δι Χριστοῦ τ κυρίου ἐμοὶ καὶ ἐκείνοις, &c. ἰναλαὐτὴν κρίνωσι τὴν φυλάττουσι μὲν καὶ φυλάττειν ἐθέλουσι μέχρι τέλους δι ἡμερῶν ἐμῶν. ἄτοπον γὰρ ἐφάνη καὶ ἀθέμιτον, τ ὀρθῶς καὶ δικαίως ὑφεσμένων τι μετακαλέσαι. Theodoret. Histor. l. 2. c. 19

l M. Iacob about pag. 536.

exchange their ancient beliefe for his priuat Nouelties, or reiect the full consent of Church and Fathers, to embrace his Phantasticall inuentions. m *Such holie and pure Doctors start vp out of season in these our dayes, they come too late to be masters of my Beliefe*, saith S. Hilarie of the Arrians, and I may say of yow, when yow would giue leaue to dispute against the settled grounds of Christian faith, which in S. Augustines iudgment is n *most insolent madnesse*, and by the Verdict of your owne Beza o, no better then *plaine Heresie*. Whether of the two is your maladie, yow would do well to consider. In the meane tyme leauing both with yow, I passe to the next point, which is

m Tardè mihi hos pijssimos Doctores ætas nunc huiusseculi protulit: serò hos habuit fides mea magistros. *S. Hilarius lib. 6. de Trinitate.*

n *See aboue pag.* 118.

o Hæreticus est qui à doctrina sana ita aberrat, vt contempto Dei Ecclesiæ iudicio, in sententia permaneat, & Ecclesiæ concordiam violet. *Beza in Act. Apost.* 5. 17.

OF PRAYER TO SAINTS.

IN this Controuersie, as the first bringers in of Protestancie layed Calumniation and lying for their chiefe groundworke, so haue their followers euer more builded vpon the same foundation. The first stone was layed by the Father of all calumniators and Lyers in this maner. a *All of yow (Papists) forsake Christ, and approach to Marie and the Saints: them insteed of Christ do yow implore, as if they were your Protectors and defenders*; who is followed by Luther affirming that b *amonge the Papists euerie one maketh recourse vnto Marie, expecting from her more fauour and Grace then from Christ himselfe.* And by Caluin. c *Euerie one*, saith he, *hath chosen peculiar Saints to whom he hath deuoted himselfe as to so many helping Gods that are their Gods now according to the number of their cities, as the Prophet vpbrayded the Israëlits, but according to the number of their verie persons themselues.* And so, as though we had esteemed the Saints to be so many Gods, these men frame their disputations against vs therein. Our principall labour then at this tyme must be to cleere the Catholicke Truth, no so much from the arguments of our Aduersarie, as from the groundworke of Satans impostur, whereon the said arguments do podge: for who seeth not how necessarilie the whole building must come to ground, if once the foundation be disclosed. For performance whereof, because our Answerer disputeth against the religious worship which we giue vnto the Saints raigning with God in his glorie, though I spake of prayer vnto them onelie, I will first shew that the Saints are to be worshipped, afterward that prayers and supplications are lawfullie presented vnto them by the faithfull.

a *See this confessed by Luther aboue pag.* 15.

b In Papatu omnes se ad Mariam contulerunt, & plus fauoris & gratiæ ab ea expectarunt, quã a Christo ipso. *Luther. in Postilla ad Euang. Dominica Annuntiationis.*

c Singuli peculiares sibi diuos asciuerunt, in quorũ non secus atque tutelariũ deorum fidem se contulerunt. Neque modo (quod olim Israëli exprobrabat Propheta) secundum numerũ vrbium Dij sunt erecti, sed secundum capitũ multitudinem. *Calu. Instit. lib.* 2. *c.* 20.

That Saints are to be Worshipped.

SECT. I.

IT is first of all to be obserued that an act of worship doth not altogether, nor yet principallie consist in any outward shew or gesture of submission, as bowing downe the head, bending the knee or the like; but in an inward submission of the minde whereby we humble our selues vnto another, being moued by that submissiue respect which we beare in our hearts vnto his worth and dignitie. From whence it followeth that as there be three sorts of Excellencie or dignitie, one increat diuine and infinit proper onelie to God himselfe; another creat humane and Naturall such as we find in Naturall virtues and wordlie dignities; the third though created, yet supernaturall and aboue all humane worth such as proceedeth ether from the diuine Grace or Glorie: so be there necessarilie three distinct sorts of Worship and Adoration, differing one from another according to their seuerall references vnto the three kindes of dignitie rehearsed. The first kind of worship which regardeth onelie the infinit Excellencie of Almightie God is called Latria, and may not in any sort be attributed to any but to his diuine Maiestie alone. d *For we neither worship*, saith S. Augustin, *nor yet teach we that any other but God is to be worshipped with that worship which the Grecians calle Latria, and the Latins cannot expresse in one word, seing that it is a kind of seruice properlie due vnto his diuinitie or Godhead.* And elswhere. e *This worship*, saith he, *is due vnto the Diuinitie, or, if we must say it more expreslie to the Diuine Nature or Godhead. VVhich worship, becausse we haue not a Latin word for it, we are forced to expresse by the Greeke. VVhersoeuer in the holie Scriptures Latria is found, our people interpret it, Seruice. But for such a Seruice as is due to me, according to which the Apostle commandeth seruants to be subiect to their Masters, it is in the Greeke called by another name, (that is Dulia) and Latria, according to theire manner of speech who first framed the Diuine words vnto vs, is ether alwayes, or els* often

d Illo cultu quæ Græcè Latria dicitur, Latinè vno verbo dici nō potest, cum sit quædam propriè Diuinitati debita seruitus, nec colimus nec colēdum docemus nisi vnū Deum. *S. August. contra Faustum Manichæum lib. 2 cap. 21*

e Hic est Diuitati, vel si expressius dicendum est Deitati debitus cultus, propter quem vno verbo significandum quoniam satis idoneum non occurrit Latinum, Græca vti necesse est. Infinuo quid velim dicere. Latriam quippe nostri vbicumque Sanctarum Scripturarum positum est, interpretati sunt seruitutem. Sed ea seruitus quæ debetur hominibus, secundum quam præcepit Apostolus seruos Dominis suis subditos esse debere alio nomine Græcè nuncupari solet. Latria verò secundum consuetudinem eorum qui locuti sunt quæ nobis Diuina eloquia condiderunt, aut semper, aut tam frequenter vt pene semper ea dicitur seruitus quæ pertinet ad colendum Deum. *Idem de Ciuitate Dei, lib. 10. cap. 1.*

often, *that it is almost alwayes taken for that seruice which belongeth to the worshipping of God.* The same is most plainelie expressed by Venerable Bede, vpon those words of our Sauiour Luke 4. v. 8. *It is written, thou shalt adore thy Lord God, and shalt serue him alone.* f *Some one perhaps,* saith this Holie Father, *will demande how this precept of seruing God alone, may stand with that saying of the Apostle Gal. 5. v. 13. By Charitie serue one another. But the originall Greecke, from which the Scripture was translated, doth take away all doubt. For in it, Service, is wonte to be taken in diuers significations, chiefly two maner of wayes. Sometymes* Λατρεία, *and sometymes* Δουλεία. *Yet by Dulia is vnderstood a common seruice exhibited either to God, or to any other vnder him. From whence commeth the name Seruus, which is* Δοῦλος *in Greeke. But Latria is called that Service which belongeth onelie to the worship of the Deitie, and may not be imparted vnto any creature.* By which it is manifest that when we are forbidden to worship, serue, or adore any but God, that prohibition is not extended to all maner of worship and seruice what soeuer, but onelie vnto such as is properlie due vnto the Deitie, that is vnto *Latria.* so the Septuagint interpret that which in the Hebrew is ואתו תעבר Deuter. 6. v. 13. Καὶ αὐτῷ μονῷ Λατρεύσεις, *and him alone shalt thou serue with Latria.* And Exod. 20. v. 5. when Idolatrie is forbidden, he Hebrew text hath, לא—תשתחוה להם ולא—תעבדם which by the Septuagint is rendred Οὐ προσκυνήσεις αὐτοῖς οὐδὲ μὴ λατρεύσεις αὐτοῖς. *Thou shalt not adore them nor worship them with Latria:* For then is absolute Idolatrie committed when this worship, which is due to God, is attributed vnto any other.

The second kind of worship, which we calle *à ciuil worship*, is a naturall reuerence which we bestow vpon those who doe excell in any naturall dignitie or perfection. Such be our Parents, Prince, Rulers, and all who are endued with any extraordinarie guifte of Nature, as Wit, Learning, and other such like ornaments. And as these endowments of Nature are in some more in others lesse eminent, so can it not be denyed but that the Ciuil honor and worship which is due vnto one, is far different from that which we giue vnto others, as is rightly obserued by Aristotle g in his Moralls. With this kind of worship Abraham *adored the children of Heth.* Genes. 23. v. 7. And Isac in his blessing wished that Iacob should be so *worshipped.* Genes. 27. v. 29. *Let people serue thee, and Nations adore thee.* In like maner the Scripture relateth. Gen. 33. v. 3. that Iacob *worshipped* his brother Esau seuen times. And Ioseph was *worshipped* of his bretheren in Egypt. Gen. 42. v. 6. And Moyses gaue the same Worship to his Father in law, Iethro. Exod. 18. v. 7. h Abigaël also, and

f Quæret fortè aliquis quomodo conueniat quod hic præcipitur, Dominо soli seruiendũ, Apostoli verbo qui dicit, sed per charitatẽ seruite inuicem. Sed huic facilè Græcæ linguæ, ex qua Scriptura translata est, origo satisfacit, in qua seruitus duobus modis ac diuersa significatione solet appellari. Dicitur enim Λατρεία, dicitur & Dulia: sed Δουλεία dicitur Seruitus communis, hoc est, siue Deo siue cuilibet rerum naturæ exhibita, à qua etiã Seruus, id est Δοῦλος Græcè nomẽ accepit. Latria autem vocatur seruitus illa, quæ soli diuinitatis cultui debita, neque vlli est participanda creaturæ. *Beda in Luc. 4. ante med.*

g *Aristot. Etic. c. 2.*

h 1. *Reg.* 25. v. 25.

i 3. *Reg.* 1. *v.* 16. and i Berſabe, and k Nathan to Dauid. In all which places as this chiefe
k 3. *Reg.* 1. *v.* 23. worship differeth not at all in the outward action from that diuine worship which is giuen to God himſelfe, ſo in the Originall it is ſtill expreſſed by one and the ſame word of *Adoration*, wherwith Gods diuine Worship alſo is ſignified, though the Proteſtants in their English Tranſlations do corruptlie render the ſame word in diuerſe meanings.

The third kind of worship commeth in the midde betwixt the two former, and is that wherwith we vſe to honour and reuerence ſome ſupernaturall guifte or prerogatiue, which God hath beſtowed vpon his ſeruants. This is that worship or Seruice which the Diuines for diſtinction ſake do vſually tearme Δυλέια, ſignifying therby a worship due vnto ſuch ſupernaturall created guifts as are found in the ſeruants of God. Not that the word *Dulia* in it Grammaticall conſtruction may not ſignifie any other worship but this, (for it cannot be denyed but that being taken in the largeſt ſignification, it hath a farre more generall meaning, as deſigning all manner of ſeruice according to Venerable Bedes obſeruation aboue rehearſed) but becauſe the Church, according to her accuſtomed Practiſe from the beginning in ſuch like occaſions, hath appropriated this word to expreſſe this kinde of worship in it proper difference, by which it varieth from the two other ſorts of worship euen now mentioned. With this
l *Gen.* 18 *and* 19. worship of Dulia did Abraham l and Lot adore the Angells
m *Ioſue* 5. *v* 15. which came againſt Sodome and Gomer. So alſo did Ioſue m adore that Angell which appeared vnto him with a naked ſword in
n *Num.* 22. *v.* 31. his hand: and Balam n that other which ſtood againſt him in the way.

We ſe then that the Act of Adoration and worship, which alwayes in the Scripture is expreſſed by one and the ſame Originall word, doth not conſiſt ſo much in the outward action and geſture of the body, as in the inward intention and acknowledgment of the Adorer: for the Scripture hath shewed vnto vs that the ſame outward action of bowing, or proſtrating to the ground, may be vſed not onelie in Gods worship, but in worshipping of Angels alſo, yea of mortall men. The nature then of euerie worship and Adoration is ſpecifyed principallie by the intention of the Partie who exerciſeth the Act, and is to be diſtinguished according to the diuerſitie of the Obiect whereunto the ſaid intention is directlie referred. The which Obiect when it is the infinit Maieſtie of God, then doth it ſpeciallie determine the act to be that Act of Diuine worship, which in the
o *S. Auguſt. aboue, and quæſt.* 61. *in Geneſim.* Eccleſiaſticall language (ſaith o S. Auguſtine) is called *Latria*. But if the Obiect be any thing inferiour to Gods infinit perfection, then

then is the Act of worship also infinitly different and inferiour vnto that which is giuen vnto his Diuine Maiestie, notwithstanding that it be expressed by the same outward action of Adoration. From whence we may safelie conclude that as it is vnlawfull to worship any other but God himselfe with the first kinde of worship, that is, with *Latria*: soare we warranted by the examples aboue produced out of Holie Scripture, to giue an inferiour kind of worship vnto created Excellencies. Which doctrin is so cleere and euident that the Auersarie, setting fraude and falshood aside, hath not any shewe of reason against the same.

The Iesuits were wont indeed heretofore to delude men commonly with a idle distinction of Dulia and Latria: but now they confesse it to be the opinion of the most and wisest, that it is one and the selfe same vertue which containeth both Latria and Dulia.

ANSWER.

Pag 420.

P Nicol. Serarius in Litaneutico 2. quæst. 27 fine.

I se yow are aware how plainely this distinction of *Latria* and *Dulia* doth ouerthrow the groundworke of your vaine contradiction, and therefore to diuert your Reader from taking due notice thereof, yow cunningly giue forth that we now haue abandoned the same as idle: whereas the verie truth is, that not only the *most and the wisest*, but euen all of vs do generally make vse of the said distinction as well now, as euer heretofore we were wont. Nether will any learned man say that we forgoe to distinguish these two acts of *Latria* and *Dulia*, because we grant them to be *contayned vnder one and the selfe same vertue* of Religion, no more then the loue of God, and the loue of our neighbour, do faile to be distinct acts, howsoeuer *it is one and the selfe same vertue* of Charitie *which contayneth them both*.

REPLY.

It hath beene the constant Doctrine of the ancient Church that all religious worship is so properly due vnto God alone, that without committing of Idolatrie it cannot be communicated vnto any creature.

ANSWER.

Pag 420.

S. Augustin will not onely score vp this for a false assertion, but also discouer how closse yow walke, euen hand in hand, with the Heretikes of his time. Take his owne wordes, for they are plaine enough. q *The Heretike Faustus doth calumniate vs becausse we honour the Memories, or Reliques, of the Martyrs, affirming that we haue made them our Idols*, saith he assigning yow your mate: afterward answering to the calumniation he discouereth the falshood of your Assertion thus. r *The Christian people doth celebrate with Religious solemnitie the memories of Martyrs, thereby to stirre vp themselues to their imitation, and that they may be assisted with their*

REPLY.

q Hinc nobis calumniatur Faustus, quod Martyrum memorias honoramus, in hoc dicens nos Idola coluertisse. *S. Augustin. contr. Faustum Manichæum. libr. 20. cap. 21.*

r Populus autem Christianus memorias Martyrum religiosa solemnitate concelebrat, & ad excitandam imitationem, & vt meritis eorum consocietur, atque orationibus adiuuetur. *Ibidem.*

their prayers, and made partakers of their merits. [f] But with the worship termed in Greeke *Latria*, and which the Latine language cannot expresse in one word, it being a certaine subiection and seruitude due properly to the Deitie onely, we do not honour any but God alone, nor thinke that this honour ought to be giuen but onely to him. And forasmuch as the offering of sacrifice doth appertaine vnto this kind of worship of *Latria*, for which cause they are termed Idolaters who offer any such vnto Idols, we nether offer sacrifice, nor teach that it is to be offered vnto any Martyr, or Saint, or Angell whatsoeuer. Although then the ancient Church acknowledged a kind of Religious worship, which was so properlie due vnto God that without committing of Idolatrie it could not be communicated to any creature, yet it held not *all Religious worship* to be of that kind, as yow more boldly then truelie do affirme without any proofe at all.

ANSWER. *pag.* 420. *S. Augustine* [t] *saith that in the Catholike Church it is diuinely and singularly deliuered that no creature is to be worshipped by the soule but he only who is the Creator of all thinges.* Reply. Not one sentence of the ancient Fathers do yow alleadg without offering manifest wrong vnto the Authors, and though your cause cannot otherwise be defended, yet I wonder how your Conscience can indure it. For ignorance cannot excuse yow seing that S. Augustin, presentlie after these words by yow here produced, addeth this saying: [u] *whatsoeuer the soule worshippeth as God, she must needs account it to be better then her selfe.* Which doth declare most plainelie that he speaketh onelie of *Latria*, and not of all sort of Religious worship whatsoeuer.

All Christians haue beene taught that no part of diuine worship is to be communicated vnto any creature: for it is written. [x] *Thow shalt worship the lord thy God, and him only shalt thow serue.*

Although that *Religious worship* which is giuen vnto the Saints may be called *a diuine worship*, forasmuch as it regardeth a diuine obiect, tow it the supernaturall and diuine guifts of God reshining in the blessed spirits, yet do we ordinarilie by *Diuine worship* vnderstand that which S. Augustine telleth vs is called *Latria*, of which we grant no part is to be cõmunicated vnto any creature by vertue of those words, *Thow shalt worship the lord thy God and him onely shalt thow serue*: where S. Augustine againe, will tell yow that there is not meant a reseruation of all sort of worship and seruitude what soeuer vnto God alone, but of *Latria* onlie. [y] *Abrahã getting vp adored the people of that place Gen. 23. v. 7.*

Here

[f] At illo cultu quæ Græcè Latria dicitur, Latinè vno verbo dici non potest, cũ sit quædam propriè diuinitati debita seruitus, nec colimus, nec colendũ docemus nisi vnũ Deum. Cum autẽ ad hunc cultum pertineat oblatio sacrificij, vnde idololatria dicitur eorum qui hoc etiam idolis exhibent: nullo modo tale quid offerimus, aut offerendũ præcipimus vel cuiquã martyri, vel cuiquã Sanctę animę, vel cuiquã Angelo. *Ibid.*

[t] *S. Aug. li. de quãtitate animæ c. 34.*

[u] Quidquid enim anima colit vt Deũ, necesse est vt melius esse quã seipsũ putet. *Ibid.*

ANSWER. *pag.* 377.

[x] *Math. 4. v. 10.*

REPLY.

[y] Exurgens autem Abraham adorauit populũ terræ. Quæritur quomodo scriptum sit Dominum Deum tuum adorabis, & illi soli seruies: cùm Abraham sic honorauerit populum quendam Gentium, vt etiam adoraret. Sed animaduertendum est in eodem præcepto, non dictum Dominum Deum tuum solum adorabis; sicut dictũ est, & illi soli seruies: quod est Græcè λατρεύσεις. Talis enim seruitus non nisi Deo debetur. *S. August. quæst. 61 super Genesim.*

Where it is a question, saith S. Augustine, how that is to be vnderstood which is written, Thou shalt adore the lord thy God, and him only shalt thou serue; seing Abraham did so honour these Gentiles, that euen he adored them. But we must obserue that in the foresaid commandement it is not said, thou shalt adore the lord thy God, only, as it is said, him onely shalt thou serue, which in the Greeke is λατρεύσεις, to him onely shalt thou giue Latria, for such a seruitude indeed is giuen to God onely and to none other. This then is that which all Christians haue beene taught: I say, *that Latria may not be communicated vnto any creature:* and more then this, nether Scriptures nor ancient Fathers do teach in your behalfe, how craftely soeuer yow wreast and strayne their sentences against the Truth, crying out most ridiculously against your one shadow, that z *it is as cleare as the noone day, that the giuing of diuine honour and worship vnto any creature is flat Idolatry.* But who so can discerne any thing at mid day it selfe, will soone espie how litle all this maketh against that inferiour worship which we giue vnto the glorious Saints and Cittizens of Heauen: and which the ancient Fathers with one accord haue euer approued for a most holy act of Christian Religion.

z *Answ. pa. 410.*

What more assured testimonie hereof can any man desire, then those prescript formes of Prayer which are to be found in the most ancientest Liturgies of Gods Church? among which, that which is commonly ascribed to S. Peter hath these words: a *We worship the memorie, chiefly of the glorious aye Virgin Marie, the mother of God our Lord* IESVS CHRIST, *and also of thy blessed Apostles and Martyrs Peter and Paule, &c.* And that of the Apostle S. Iames the yonger thus: b *It is right worthie that we calle thee truely blessed, mother of God, blessed alwayes and without fault, and the mother of our God: more honorable then the Cherubins, and more glorious then the Seraphins, who diddest beare God the word without corruption, we magnifie thee the mother of God. All creatures, (ô full of grace) are thankfull vnto thee, the Angelicall Quiers and all mankind, to thee, who art the sanctified Temple, the spiritual Paradise, the glorie of Virgines, of whom God tooke flesh, and ordayned thy wombe to be his Throne, and made thy Entrells more capable then the verie Heauens. All creatures (ô full of grace) do applaude vnto thee. Glorie be to thee.* In the forme of the Church-seruice composed by S. Chrysostome, it is admirable to se with what Religious pietie and deuotion the said glorious Virgin is worshipped, magnified, and called vpon aboue ten seuerall times.

a Memoriam venerantes, imprimis gloriosæ semperque Virginis Mariæ: sed & beatorum Apostolorum ac Martyrum tuorum Petri & Pauli &c. *Liturgia S. Petri Apostoli.*

b Ἀξιόπρεπώς ἐστιν ὡς ἀληθῶς μακαρίζειν σε τὴν θεοτόκον, τὴν ἀειμακάριστον καὶ παναμώμητον, καὶ μητέρα τοῦ Θεοῦ ἡμῶν. Τὴν τιμιωτέραν τῶν Χερουβὶμ, καὶ σοδοξοτέραν ἀσυγκρίτως τῶν Σεραφὶμ, τὴν ἀδιαφθόρως Θεὸν λόγον τεκοῦσαν, τὴν ὄντως θεοτόκον σε μεγαλύνομεν. Ἐπὶ σοὶ χαίρει κεχαριτωμένη πᾶσα ἡ κτίσις, ἀγγέλων τὸ τάγμα καὶ ἀνθρώπων τὸ γένος, ἡγιασμένε ναὸς, καὶ Παράδεισε λογικὲ, καυχήμα παρθενικὸν, ἐξ ἧς ἐνεσαρκώθη, καὶ παιδίον γέγονεν ὁ πρὸ αἰώνων ὑπάρχων Θεὸς ἡμῶν. Τὴν γὰρ σὴν μήτραν θρόνον ἐποίησε, καὶ τὴν γαστέρα πλατυτέραν οὐρανῶν ἀπειργάσατο. Ἐπὶ σοὶ χαίρει κεχαριτωμένη, πᾶσα ἡ κτίσις· δόξα σοι. *Liturgia S. Iacobi Minoris.*

Celebrating

e Sanctiſſimæ, intemeratæ, ſuperbenedictæ, Reginæ noſtræ, Matris Domini & ſemper Virginis Mariæ eum omnibus Sanctis memoriam celebrando, noſmetipſos & adinuicē, omnem vitam noſtram Chriſto Deo commendemus. Qui tuam opitulationem adepti, intemerata, & tuis interceſſionibus à malis eruti, & per crucem Filij tui omninò protecti, ex debito piè te magnificamus. Mater Sancta ineffabilis luminis, Angelicis te Hymnis honorātes magnificamus. *Liturgia S Chryſoſtomi ex Tranſlatione Leonis Thuſci.*

c *Celebrating the memorie of our moſt Holy, vnſpotted, euerbleſſed Queene, the mother of God, and aye-virgin Marie, together with all the Saints, let vs commend our ſelues and all our life vnto Chriſt our God. VVe deuoutly magnifie thee, ô vndefiled Virgin, according to our bounden dutie, hauing obtayned thy help, and being deliuered from euil by thy interceſsion, and euermore defended by the croſſe of thy ſonne. Holie mother of vnſpeakeable light, we honor and magnifie the with Angelicall hymnes.*

The ancient cuſtome of the Church herein is further teſtified by that ancient Father S. Dionyſius Areopagita in his Eccleſiaſticall Hierarchie, ſaying: d *Obſerue thou that alſo more ſacredly, how after placing vpon the holie Altar the venerable ſignes by which Chriſt is ſignified and receaued, the catologue of the Saints names is preſentlie produced, which declareth theire inſeparable coniunction, and moſt high vnion with our Sauiour.* For which vnion, and cloſſe coniunction with theire lord the Saints were commanded to be honored and worshipped by the Chriſtians, according to that which we read in the Apoſtolicall conſtitutions written by S. Clement. e *As concerning the Martyrs, we commande you to haue them in all honour among your ſelues: euen as Iames the Biſhop, and our Fellow-Deacon Steeuen haue beene among vs: for God hath made them bleſſed, and holie men haue honored them.* This commandement of worshipping the Saints was duely performed in the Church in following time, as witneſſeth the holie Martyr Iuſtinus in theſe words. f *VVe worship and adore both God the Father, and his Sonne who came and taught vs thes thinges, and alſo the companie of his followers, and the good Angells. And we worship them both by words, and deeds, and in truth. VVe teach the ſame alſo at full vnto ſuch as are desirous to bee inſtructed, euen as we our ſelues haue beene taught and inſtructed.* g *For this cauſe,* ſaith Euſebius Alexandrinus, *did God commād vs to celebrate the memorials of the Saints, to the end that receauing our hymnes, and hearing vs prayſe them, they may beſeech our bountifull lord to accept our Prayers.* To the ſame purpoſe doth the other Euſebius h of Cęſarea relate out of the Epiſtle of the Church of

d Καὶ τοῦτ ̓ ἐξ ἱερᾶς ὠνόησαι, ὡς ἐπιτιθέντων τῷ Θείῳ θυσιαστηρίῳ τὰ συμβολικὰ τῶν ἁγίων ἀνδρῶν σημαίνεται ἐμφάσεις, ἐπὶ τὸν ἀρχηγὸν ἀναπέμπουσα τῶν ἱερῶν ἐνώσεων. *S. Dionyſ. Eccleſ. Hierarch. cap. 3.* e Περὶ δὲ τῶν μαρτύρων λέγομεν ὑμῖν, ὅπως ἐν πάσῃ τιμῇ ὦσι παρ ̓ ὑμῖν ὡς καὶ παρ ̓ ἡμῖν τετίμηνται ὁ μακάριος Ἰάκωβος ὁ ἐπίσκοπος, καὶ ὁ ἅγιος ἡμῶν συνδιάκονος Στέφανος· ὅτι γὰρ εἰσὶ καὶ ὑπὸ Θεοῦ μεμακαρισμένοι, καὶ ὑπὸ ὁσίων ἀνδρῶν τετιμημένοι. *Conſtitut. Apoſtol. lib. 5. cap. 8. Edit. Turrian.* f Ἀλλ ̓ οὐδένοντι καὶ τὸν παρ ̓ αὐτοῦ λόγον, ἐλθόντα, καὶ διδάξαντα ἡμᾶς ταῦτα, καὶ τὴν τῶν ἄλλων ἑπομένων, καὶ ἐξομοιμένων ἀγαθῶν ἀγέλην σέβομεν τὸ τῷ φύσει σῶμα καὶ τὸ θεῖον στόμα, καὶ σωζόμεθα, λόγῳ καὶ ἀληθείᾳ τιμῶντες, καὶ πᾶσι βουλόμενοι μαθεῖν, ὡς ἐδιδάχθημεν, ἀφθόνως παραδιδόντες. *S. Iuſtin. Martyr. Apolog 2 ad Antonin.* g Ob hanc cauſam præcepit nobis Deus memorias Sanctorum celebrare, vt acceptis hymnis, & auditis laudibus benignum Deum exorent, vt preces noſtras caduceas admittat. *Euſeb Alexan. hom. de Sanctis colendis.* h *Euſeb. Cæſarienſ. lib. 4. Hiſtoriæ cap. 14.*

of Smyrna concerning the Martyrdome of S. Policarpus, how when the Gentiles feared that the Christians forsaking Christ would worship Policarpus in his stead, they were answered that it was not any way lawfull for Christians to adore the Martyrs for Christ; howsoeuer otherwise they might loue them and worship them for keeping their faith inuiolable vnto their Lord and Master. And in another place he commendeth the Religious Pietie of the Emperour Constantine for building Churches in honour of the Saints, and with intent i *that the memorie of our Sauiours Apostles might be of eternall record among all Nations.* k *And the same*, saith he againe, *is our daylie practise: for we truelie honour the soldiers of Pietie as Gods greatest freinds.*

Tertullian l also maketh expresse mention of worship giuen vnto Holie Martyrs by celebrating most religiously theire solemnities. Whereunto agreeth that saying of S. Cyprian, m *We celebrate the sufferings of the Martyrs, and we solemnize their holie dayes with Anniuersa-rie commemorations*, which was à kind of Religious worship, as euerie man doth know. n *If à iust and holie man*, saith S. Athanasius, *do chance to enter into thy house, adore thow him with feare and trembling falling at his feet: for in so doing thow wilt not so much adore him, as in him God, that sent him.* Behould here an act of Religious worship directed vnto the supernaturall excellencie of Gods gifts in mortall men it selfe; which also was exhibited by the children of the Prophets to Eliseus, and by Abdias vnto the Prophet Elias without any danger of Idolatrie at all; What man then being well in his wits will euer imagine the like worship to be Idolatrie when it is addressed vnto the blessed and thrice glorious Saints of Heauen? S. Basil. o *The Church by honoring the Saints which are gone before vs stirreth vp those that are yet present.* p *For that honour which is imparted vnto the good by theire fellow seruãts carrieth à demonstration of good will in the sight of our common lord: for it is cleere that he also honoureth generous and stout men, will not be slow to imitate them also, when occasion shalbe offered. Worship thow then the Martyrs sincearly, that they may est be à witnesse to thy selfe of thyne owne worthie desires.*

S. Gregorie Nazianzen differed not à iot in this Doctrin from his companion S. Basil, and therefore he was bould to defend the honour and worship of the Saints against the vngodly Emperour Iulian,

i Ταῦτα πάντα ἀφιέρα βασιλεύς, θεμωνίζων εἰς ἅπασας τῶν θεσπεσίων ἡμῶν Ἀποστόλων τὴν μνήμην. *Idem in vita Constantin. lib. 4. cap. 59.*

k Nos id facitamus quotidie: nam veræ pietatis milites vt Dei amicissimos horamus. *Idem de Præparat. Euang. li. 13. cap. 7.*

l *Tertull. de corona militis.*

m Martyrum passiones & dies, aniuersaria commemoratione celebramus *S. Cyprian. lib. 4. epist. 5. vel epist. 34.*

n Ἐὰν ἁγιος ἄνθρωπος δίκαιος εἰς τὸν οἶκόν σου, μὴ φόβῳ καὶ τρόμῳ ἀπαντήσεις αὐτῷ, καὶ προσπεσὼν πίπτεις ἐπὶ τοῖς ποσὶν αὐτοῦ ἐπὶ τῇ γῇ· οὐ γὰρ αὐτὸν προσκυνήσεις, ἀλλὰ τὸν Θεὸν τὸν ἐμπλήσαντα αὐτόν. *S. Athanas. lib. de Virginitate fine.* o Ἡ ἐκκλησία δ' ὧν τιμᾷ τοὺς προφθάσαντας, προτρέπεται τοὺς παρόντας. *Sanctus Basil. Homil. 26. de Sancto Mammante Martyre.* Ἡ πρὸς τοὺς ἀγαθοὺς τῶν ὁμοδούλων τιμὴ ἀπόδειξιν ἔχει τῆς πρὸς τὸν κοινὸν διαθέσεως εὐνοίας. καὶ γὰρ, ὅτι ὁ τὸς γνησίους ἀνδρας ἀποδεχόμενος, οὗτος τοῖς ἀμοίροις καιροῦ σὺν ἀποδεχθήσεται τοῖς ἀγωνισταῖς. Μακάριος γὰρ ὁ μαρτυρήσοντα ἐν γήρᾳ μάρτυς τῇ προαιρέσει. *Idem Homil. 20. in Quadraginta Martyres.*

who repined thereat. q *Thow didſt not reuerence the Saints ſtaine for Chriſt*, ſaith this holie Father vnto Iulian, *nether didſt thow beare any reſpect vnto thoſe noble Champions Iohn, Peter, Paule, Iames, Steeuen, Luke, Andrew, Thecla: who are ſo greatlie honoured and worshipped, by whom Diuels are driuen out of mens bodies, and diſeaſes are cured.* And elſwhere, r *O great harme*, ſaith he, *we were like to forget the Martyr S. Cyprian, and yow had almoſt permitted the ſame, my Hearers, who are accuſtomed to honour and worship him with yearelie Honours, and annuall Feſtiuities, more then any others.* Speaking alſo of the Machabees, he expreſly teacheth that howſoeuer many *did not honour them becauſe they did not ſuffer in the time of Grace, ſ yet that they are worthie to be honoured of all.* And againe writing to certaine deuout Chriſtians he hath theſe words, t *I was ſtayed by the aſſemblie which there yow are accuſtomed to celebrate in honour of the Holie Martyrs*; which do not ſuffer vs to doubt but the Saints in thoſe dayes were moſt religiouſly worshipped in the Church of God: which is expreſſed alſo by S. Ambroſe thus. u *VVherefore Bretheren, as often as we celebrate the memorials of the Martyrs, laying aſide all wordlie affaires, we muſt meete together in all confidence and giue honour vnto them. Who by ſhedding their blood obtained health for vs, and were offered to God as an Holie Sacrifice for our reconciliation. Eſpeciallie ſeing that almightie God ſaith vnto his Saints, He that honoureth yow honoureth me, and he that diſpiſeth yow diſpiſeth me. VVho ſo then giueth honour vnto the Martyrs, giueth honour vnto Chriſt, and he that contemneth the Martyrs contemneth alſo theire Lord.* x *I honour then the ſcarres and wounds receaued in the Martyrs bodie for the name of Chriſt. I honour the memorie of his virtue, by the perpetuitie of virtue. I honour the ſeeds of eternitie in his ashes. I honour the bodie which taught me how to loue my Lord, and gaue me to vnderſtand that I ought not to be afrayd to dye for my God.* y *I honour the bodie which honoured Chriſt ſo gloriouſlie, and ſhall raigne with him in Heauen.* And if our Anſweter had remembred how ſharply the ſame Holy Father reprehendeth the Arrians z for diſliking and condemning the honour and worship which the Chriſtians of Millane vſed to giue vnto the two worthie Martyrs *S. Geruaſius* and *S. Protaſius*, and for auouching that their merits were not ſo greate, nor their miracles ſo certaine as they were eſteemed

illis honorificentiam, qui nobis ſalutem profuſione ſanguinis ſui peperererunt: qui tam ſacrata hoſtia pro noſtra propitiatione Domino ſunt oblati: præſertim cum dicat ad ſanctos ſuos omnipotens Deus. *Qui vos honorat me honorat, & qui vos ſpernit me ſpernit.* Quiſquis ergo honorat Martyres honorat Chriſtum; & qui ſpernit Martyres ſpernit & Dominum. *S. Ambroſ. ſerm. 6.* x Honoro in carne Martyris exceptas in Chriſti nomine cicatrices: honoro virtutis memoriam perennitate virtutis: honoro in cineribus ſemina æternitatis: honoro corpus quod mihi Dominum meum oſtendat diligere, quod me propter Dominum docuit mortem non timere. *Idem ſerm. 93. de Nazario & Celſo.* y Honoro itaque corpus quod Chriſtum honorauit in gloria, quod cum Chriſto regnabit in Cœlo. *Ibidem.* z *S. Ambroſe ſerm. 91. De inuentione SS. Geruaſij & Protaſij.*

q Οὐκ ἠδέσθης τὰ ὑπὲρ Χριστοῦ σφάγια, οὐδὲ ἐφοβήθης ἧς μεγάλης ἀγωνιστὰς, τὸν Ἰωάννην ἐκεῖνον, τὸν Πέτρον τὸν Παῦλον, &c ὧν εἰ μεγάλαι τιμαὶ, καὶ πανηγύρεις, παρ' ὧν δαίμονες ἐλαύνονται, καὶ νόσοι θεραπεύονται. *S. Gregorius Nazianz. Inuectiua prima in Iulianum.*

r Μικρὸν Κυπριανὸν ἐλάθομεν ἡμᾶς, ὦ τὸ ζηλώσας, καὶ ἡμεῖς ἐνίστε δὴ, οἱ πάντων μᾶλλον τὸν ἄνδρα θαυμάζοντες, καὶ ταῖς δ' ἔτεσι τιμῶντες ὡς οὐδεὶς ἄλλος τιμᾶς τε καὶ πανηγύρεσι. *Idem Orat. 18.*

ſ Πάσῃ τιμῆς ἄξιοι. *Idem Orat. 22. Initio.*

t Ἐπέχρισε σύνοδος, ἣν αὐτὸ δὴ τοῦτο ἐπιτελεῖτε τῇ ἁγίᾳ μάρτυρι *Idē Epiſt. 95. initio.*

u Igitur fratres quotieſcumque Martyrum memorias celebramus, prætermiſſis omnibus ſæculi actibus, ſine aliqua dubitatione concurrere debemus, & reddere

seemed to be, I suppose he would not haue beene so forward to chal-
lenge the Patronage of Antiquitie to countenance his opinion: which
among the ancient was generally branded for most wicked impietie;
at such time chiefly as the Heretike Vigilantius maintayned the same:
appeareth most euidentlie in the booke which S. Hierome wrote
against him; and in his Epistle to Riparius; where the agreement
which Vigilantius had with our Aduersaries in this point, is easilie dis-
covered by these words of that Holy Doctor. a *Thow telleſt me that Vi-*
gilantius doth againe open his loathſome mouth, and ſpit forth his beaſtlie ve-
nome againſt the Holie Relickes of the Martyrs, and that he tearmeth vs, who
reuerence and worship them, Aſhmõgers or duſtie people, yea Idolaters, for
ſprinkling aſmuch aſ teares! Afterward hauing answered the imputation of
Idolatrie, by shewing that the Christians did neuer attribute vnto any
creature that honour which is properlie due vnto God, b *But we ho-*
nour, ſaith he, the Relickes of the Martyrs, that we may adore him whoſe
Martyrs they are: we honour the ſeruants that the honour of the ſeruants
may redound to the honour of their Lord, who ſaid, he that receiueth yow
receiueth me. And elsewhere, hauing rehearsed the blasphemies of Vi-
gilantius breathed forth against the worshipping of Saints, he conclu-
deth thus. c *O Monſter fit to be banished vnto the furtheſt parts of the world!*
Thow derideſt the Reliques of the Martyrs, and with Eunomius the Author
of this Hereſie, thow frameſt calumniations againſt the Church. Finally the
same ancient Doctor writing the Godly life of that Roman Matron,
by these few words, d *Adieu Paula, and help me thy worshipper with thy*
prayers, declareth himselfe to be both a *worshipper* and a *Prayer* to dead
Saints. But let vs heare the rest.

S. Gregorie Nyssen speaking of the Holie Martyr Theodorus, and of
the honour and worship done vnto him, saith, e *To what king I pray yow*
either ſo much honour giuen? which of thoſe who haue flaunted it out aboue
meaſure among men, is now worshipped with the like remembrance? what
Emperour of thoſe who tooke ſtrong Cities, and ſubdued Nations, hath the
like fame and name which this poore ſoldier enioyeth? f *Be thow present with*

vs

a Ais Vigilantium os fœtidum rursum aperire, & putorem spurcissimum contra Sanctorum Martyrum proferre Reliquias, & nos qui eas suspicimus appellare Cinerarios, & Idolatras, qui mortuorum hominũ ossa veneremur. O infelicem hominem & omni lachrymarum fonte plangendum. *S. Hieronymus epist. 53. ad Riparium.*

b Honoramus autem Reliquias Martyrum, vt eum cuius sunt Martyres adoremus. Honoramus seruos, vt honor seruorum redundet in Dominum, qui ait: Qui vos suscipit me suscipit. *Ibidem.*

c O Portentum in terras vltimas deportandum. Rides de Reliquijs Martyrum, & cum Authore huius Hæreseos Eunomio Ecclesijs Christi calumpniam struis. *Idem libr. contra Vigilantium. cap. 3.*

d Vale, ô Paula, & cultorem tuum orationibus iuua. *Idem in Vita Paula.*

e Τίς τῶν βασιλέων τιμάται τιμὴν; τίς τῶν καθ' ὑπερβολὴν ἐνδοξάσας φαίνεται τοιαύτη μνήμη δοκίμων, ὡς ὁ στρατιώτης οὗτος, ὁ πένης, ὁ πολίτης; *S. Gregorius Nyssen. Orat. de S. Theodoro Martyre.*

f Σὺ δ' οὖν δεῦρο δὴ πρὸς ἡμᾶς, ἅπαν παρ' ἡμῶν τὸ εὐσχῆμον φέρων, πολίτευσαι δὲ σὺν ἀγγέλοις. *Ibidem.*

vs who worship thee ô Holie Martyr. And S. Chrysostome. g *The Martyres euermore remaine in the same vigour: they are still adorned with the same flower of youth, and alwayes send forth the bright-shining rayes of their glorie. Which yow knowing full well, yow do not worship the old Saints in any lower degree then yow do the new, but yow worship all alike with one and the same alacritie.* h *Christ our Lord made his Disciples to be glorious after their death. Yea he ordained that their verie toombes and shrines should be honoured with perpetuall memorie. In such sort that* i *the Graues of such as were seruants to one that was crucified, are become more honorable then any Royall dwelling place.* k *For euen he himselfe that is vested with purple robes commeth with humilitie to visite these sepulchers, and laying aside his maiestie, he becommeth suppliant vnto the Saints beseeching them to make intercession to God for him.* Then shewing how much more powerfull the Saints are then the Monarches of the Earth, he recounteth how the Martyrs at their shrines *do bind* l *and torment the Diuells themselues, setting at libertie such miserable wights as those wicked spirits had made their thralles.* m *The ashes, the bones, yea the dust of the Martyrs doth torture those inuisible powers of darknesse.* n *Moreouer no man euer yet did take in hand to goe in Pilgrimage vnto the Pallace of any king, and yet many kinges oftentimes come in Pilgrimage to these shrines. The Chapells of the Saints do represent vnto vs the day of iudgment, when by their virtue the Diuells are scourged in them, and men are healed and deliuered from the Diuell.*

S. Gaudentius. o *If perhaps any of yow, deerelie beloued brethren, do wonder that Iewes* (the Maccabees) *suffering torments for the lawe, are now honoured among other holie Martyrs by the Christian people: he trouble not himself to vnderstand the whole cause and reason of our Holie Religion, may easilie perceaue that it was so ordayned by our Fore-fathers with verie great iudgment.* We haue heard S. Augustin also p tell vs that in his tyme Christian people did celebrate the Memorials of the Martyrs *with a Religious solemnitie.* And elswere he testifieth, that q *the whole multitude of all Nations with bended knees did adore the most blessed Apostle Peter, though but a poore Fisherman.* Prudentius speaking of S. Hippolytus, witnesseth that

g Martyres semper in eodem manent vigore, semper in eodem iuuentutis flore sunt, semper suæ gloriæ fulgorem emittunt & radios. Quod scientes non aliter priscos, aliter recentes colitis Sanctos, sed eadem alacritate omnes. *S. Chrys. de Iuuentio & Maximiano Martyr.*

h Discipulos post quam abierunt tunc effulgere fecit. Quid dico Discipulos? nam & eorum loca & sepulchra simul & tempora perenni memoria celebrari curauit. *Idem hom. 66. ad populū Antiochen.*

i Seruorum Crucifixi sepulchra Regijs aulis sunt clariora. *Ibidem.*

k Nam & ipse qui purpuram induitus est, accedit illa complexurus sepulchra, & fastu deposito stat Sanctis supplicaturus vt pro se apud Deum intercedant. *Ibidē.*

l Dæmonas enim sistunt & torquent, & vinctos ab illis soluunt sæuissimis vinculis. *Ibidem.* m Et cinis, & ossa & fanilla inuisibiles illas potestates dilaniant. *Ibidem.* n Itaque quo regias aulas videat nullus vnquam peregrinatus fuerit: multi verò reges plerumque huius spectaculi gratia peregrinati sunt. Futuri namque iudicij vestigia & signa Sanctorum ædes exhibent, vbi dæmones flagellantur, corriguntur homines, & liberantur. *Ibidem.* o Siquis vestrum, fratres dilectissimi, fortasse miratur Iudæos viros supplicia pro legis præcepto perpessos, nunc à Christiana plebe inter Sanctos martyres honorari: is profectò, si omnem sanctæ religionis causam rationemque cognouerit, intelliget probabili ac summo iudicio id fuisse à nostris maioribus constitutum. *S. Gaudentius Tractat. de Maccabeis.* p *See this aboue pag.* 579. q Beatissimum Petrum piscatorem modo genibus prouolutis adorat Gentium multitudo. *S. August. serm. 25. de Sanctis.*

that the Christians in Rome did worship him on the Ides, or thirteenth day of August. The like doth Seuerus Sulpitius testifie of S. Martin, to wit that he was s *Praysed with diuine Psalmes, and honoured with heauenlie hymnes.* Whereunto is agreable the testimonie of Maximus Taurinensis saying, t *By honouring the most glorious Princes of our Christian faith* (Peter and Paule) *we worship our Lord God, the Author of this faith, with due Religion. For Apostles in Latin are called Messingers or Embassadours. Who therefore honoureth him that is sent as Embassadour, he assuredlie honoureth the Sender also: for that worship which is attributed to the Ministers, is vndoubtedly imparted vnto him whose Ministers they are, according to that which our Sauiour said, He that heareth yow heareth me: He that receaueth yw receaueth me.* u *And therefore all the Martyrs are to bee worshipped most deuotlie; but we ought most of all to worship those, whose Relickes we haue in our Possession.* S. Leo in like manet: x *Although*, saith he, *one faith doth make the glorious sufferings of all the Martyrs throughout the world to be venerable vnto all Christians in one and the same degree of Honour, yet do those Martyrs challenge a more peculiar worship at our hands, who haue both edified the Church of God with good Doctrin more then the rest, and also haue assisted the same by their Patronage: in which number we haue good reason to worship the blessed Lerins Vincentius.* y *And therefore*, saith S. Eucherius, *the people do worthily honor and worship S. Genesius in their prosperitie, seing they found him readie at hand to help them in their daugers.* And againe z *Consider, bretheren, with what deuotiō we ought to honour the holy Apostles, when our Sauiour himselfe tearmeth them, not seruants now, but his freinds.* Victor Vticensis relating the Martyrdome of twelue boyes, a *Which*, saith he, *Carthage doth worship with wonderfull Pietie: and honoureth that dozen of Children like so many Apostles.* Sozomenus in his Historie rehearseth of the yong Prince Gallus, how being declareth Cæsar by Constantine he liued at Antioch: b *And being a good Christian he worshipped verie deuontly all such as had suffered Martyrdome for the Christian*

Eeee 3 *Religion.*

r Colit hunc pulcherrima Roma ibidus Augusti. *Prudent. Hymn. 11 de S. Hippolyto.*

s Martino diuinis plauditur Psalmis. Martinus Hymnis cæleſtibus honoratur. *Seuerus Sulpitius Epist. ad Bassulam.*

t Gloriosissimos Christianæ fidei principes annuis solēnitatibus honorantes, ipsum Dominū ac Deū nostrū, qui huius author est fidei debita religione veneramur. Apostoli namque Latino sermone dicuntur Missi. Qui ergo honorant Missos, manifestum est eos honorare mittentē. Quoniam dignitas quæ defertur ministris, illi sine dubio cuius ministri sunt exhibetur, vt ait ipse Saluator ad discipulos suos: Qui vos audit me audit: qui vos recipit me recipit. *S. Maximus Taurinensis in Natali Petri & Pauli.*

u Cuncti Martyres deuotissimè percolendi sunt: sed specialiter ij venerandi sunt à nobis, quorum reliquias possidemus. *Idem in Natali SS. Octauij Aduentitij & Solutoris Martyrum.*

x Cunctorum licet glorioſas Martyrum passiones, quos distincta regionibus loca meruerunt, vna fides faciat omnibus indiscreto honore venerabiles: propriam tamen sibi in hoc venerationis obsequio illi vindicant dignitatem, qui Ecclesiam Dei & documentis præ cæteris erexerunt, & patrocinijs adiuuerunt. Inter quos iustè beatum Lerinum Vincentium celebramus. *S. Leo Serm. de S. Vincentio. cap. 1.*

y Vnde meritò populi in prosperis colunt Genesium, quem præsentem in periculis cognouerunt. *S. Eucherius Homil. in Natali S. Genesij.*

z Considerate Frarres mei quanta deuotione Sanctos Apostolos honorare debeamus, quos ipse Dominus iam non seruos, sed amicos vocat. *Idem Homil. 3. in Natali Apost.*

a Quos infectos nunc Carthago miro colit affectu, & quasi duodecim Apostolorum chorum conspicit puerum. *Victor Vticensis de persecut. Vandal. lib. 3.*

b Χριστιανὸς ὢν, καὶ εἰς τὰ μάλιστα σεβόμενος τοὺς ὑπὲρ τῆς θεοσεβείας μαρτυρήσαντας. *Sozomen. lib. 5. Historiæ cap. 18.*

Religion. S. Cyrill of Alexandria must not be forgotten whole testimonie is this. c *VVe honour the Relickes of the Saints, and as it were recompence of their most excellent vertue, and the greatnesse of their minde, We render vnto them à neuer dying Memoriall: and we honour holy men who haue kept the faith.* d Nether do *We affirme that the Holie Martyrs be Gods, not yet are We accustomed to adore them for such: though we magnifie them with most highe honours.* Thus he for the East, and S. Gelasius for the west, thus: e *with the foresaid Church of God we deuoutly worship all the Martyrs, and their glorious sufferinges.*

Finally our Aduersaries would do well to listen vnto Gennadius Massilienſis who telleth them that f *the bodies of the Saints* (much more their blessed soules) *and chiefly the Reliques of the Holie Martyrs are with all sinceritie to be worshipped. And* that *he who contradicteth this Doctrin, is not to be accounted à Christian, but an Eunomian and à Vigilantian Heretike.* Which is agreeable to the sentence of S. Hierome g aboue produced, and (which I would desire our Answerer to take speciall notice of) vnto the Decree of an ancient Councell assembled in the fourth age; wherein the Godly Fathers do thunder forth this curse. h *If any man do arrogantly despise the Assemblies made in honour of the Martyrs, or do find fault with the Holie Service which is celebrated in the said Assemblies, and with theire memorialls: he be accursed.* The Councell also held at Constantinople, which elswhere i pleaseth our Answerer so much, giueth him and his this crosse blessing. k *VVho so will not confesse that the Saints ought to be worshipped, be he accursed before God both in soule and bodie.* All which being well considered, who can deny but that the Doctrin of the second Nicen Synod, (which was the seuenth generall and vniuersall Councell assembled in Gods Church) is certainly sound and Catholike, and to be embraced and beleiued of all Christians? Thus then do those 350. Fathers resolue. l *VVe receaue and reuerence such Apostolicall Traditions of the Church as do teach the worship of Saints: and we honour them as they are the Seruants, freinds and children of God: for the honour which is interchangeably giuen vnto fellow seruants of one and the same minde, is à token of our good will towards God.* Now the Christiã Reader

c Sanctorũ vrnas honoramus, ac velut in præclarissimę ipsorum virtutis magnitudinisque animi prędium & mercedẽ nunquam inter morientem ipsis memoriã rependimus: viros sanctos fidẽ seruãtes honore afficimus. *S. Cyrillus Alexãdrin. apud Damasc. lib. 2. Parallelorum cap. 7.*

d S. Martyres neque Deos esse dimus neque adorare cõsueuimus: laudamus autem eos potius sũmis honoribus. *Idem lib. 6 contra Iulian.*

e Nos cum prędicta Ecclesia omnes Martyres & eorum glorioſos agones, qui Deo magis quam hominibus noti sũt, omni deuotione veneramur. *Sanct. Gelasius Decreto de Apocryphis Script.*

f Sanctorum corpora & præcipuè beatorum Martyrum reliquias, ac si Christi mẽbra sinceriſſimè honoranda. Si quis contra hanc sententiam venerit, non Ghristianus, sed Eunomianus & Vigilantianus creditur. *Gennadius Massilienſ. de Eccleſ. Dogmatibus.*

g *Aboue pag. 581.*

h Εἴ τις αὐτῶν ὑπερηφάνῳ λογισμῷ καταφρονήσει κατὰ βουλευτηρίων, τὰς συνάξεις τῶν μαρτύρων, ἢ τὰς ἐν αὐταῖς γινομένας λειτουργίας, καὶ τὰς μνήμας αὐτῶν, ἀνάθεμα ἔστω. *Concil. Gangrense can. 20. i Anſvv. pag. 461.*

k Si quis non confitetur Sanctos venerandos esse, coram Deo & anima & corpore Anathema sit. *Pſeudoſynod. Conſtantinopol. Act. 6. Definit. 17.*

l Apostolicas Ecclesiæ traditiones, quibus veneratio culturaque Sanctorum docetur, recipimus, ac veneramur. Eos autem vt Ministros & amicos, & filios Dei existentes honoramus. Honor enim qui conseruis idem sentientibus inuicem exhibetur, indicium est beneuolentiæ erga Dominum. *Concil. Nicen. ſecundum Act. 3.*

der be thow Iudge whether our Answerer was well disposed or no, when he gaue forth so boldly that *by the constant Doctrin of the ancient Church religious worship might not be communicated to the Saints without committing Idolatry*, when as all Antiquity hath euermore professed the quite contrarie

VVorshipping of Saints vainely opposed by the Answerer.

Sect. II.

THe constant agreement of ancient Fathers for the worshipping of Saints expressed in the former Section, is so plaine and manifest that our Answerer, not able directly to disprove it, is forced to labour by artificiall inuentions at least to obscure it, and to hide it from the vew of the world. For whereas [a] Simon Magus, and his disciples Menander, Saturninus, Cerintus and other Heretikes esteemed the Angells to be Gods, though of a lower degree, and preferred them before our Lord Christ Iesus, (whom they taught to be man onlie and not God) and therefore with humble and submissiue acts of Religion they offered sacrifice vnto the Angells, and vnto God by them, holding thē, and not our Sauiour, to be the only Mediators by whō they must haue their accesse vnto the highest God: all that our Answerer hath to say in this matter, is to tell vs that [b] the Apostle S. Paule, and after him many Holy Fathers haue condemned the like worshipping of Angells to be vnlawfull and Idolatrous. But who seeth not how farre wide this is from prouing that which he hath taken in hand? for if it be a sound inference to say that, because S. Paule and the Holy Fathers did condemne that worship, which the forenamed Heretickes did communicate vnto the Angels, for Idolatrie; therefore they held all worshipping of Angels whatsoeuer to be Idolatrie; then must Abraham be said to haue committed Idolatrie when he adored [c] the Angels that appeared vnto him in the plaine of mambre. Lot also and Iosue* must be charged with the same crime: yea the beloued Disciple [c] S. Iohn himselfe may not escape, seing that after the Angell had made himselfe knowen vnto him, he renued his worship the second time. But all these be absurd inferences: and so is that which our Answerer deduceth from S. Paule and the ancient Fathers in this case. And truely when it cannot be denyed that the ancient Fathers did acknowledge Religious worship to be due vnto the Saints and holy spirits that are in blisse

[a] *S. Clemens 6. constitut. 10 S. Irenaeus lib. 1. cap. 20. S. Epiphan. Haeres. 21. 22. 23 & 28.*

[b] *Answ. pag. 413.*

[c] *Gen. 18. v. 2.*
[l] *Gen. 19. v. 1.*
[*] *Iosue 5. v. 15.*
[c] *Apocalyps. 19. v. 10. and 22. v. 8.*

in bliſſe, yea thoſe verie Fathers whom our Anſwerer produceth for himſelfe, as hath beene shewed in the former Sectiõ, we muſt ether ſay thay they condemned ſuch à worship onely as made Gods of them, or elſe that they themſelues were guiltie of that errour which in their writings they condemned ſo earneſtly: now ſeing that no man will allowe this ſecond, the former muſt neceſſarily be true: and is declared playne enough by S. Paule himſelfe in thoſe words, f *not holding the head*, which is Chriſt: shewing that the Angel-worshippers, againſt whom he ſpeaketh, did preferre the Angells before Chriſt as we ſaid erwhile. Yea Theodoretus, and the Synod of Laodicea, whoſe authorities our Anſwerer g forceth moſt in this matter, do manifeſtly declare themſelues to condemne ſuch onely as giue the worship of *Latria* vnto Angels, and not ſuch as do worship them with *Dulia*. For Theodoretus relateth the law of the Synod to be, that men h *ſhould not pray vnto Angels nor forſake our Lord Ieſus Chriſt*. Wherby it appeareth that ſuch praying onely is forbidden, as was *à forſaking of our Lord Ieſu Chriſt*, or *not holding the head*, as the Apoſtle tearmeth it. But for the religious worship of *Dulia*, the ſame Theodoretus i doth elſwhere moſt conſtantly affirme that we ought to honour the Angels therewith, as thoſe who are the furtherers of our ſaluation, and do make dayly interceſſion vnto God for vs. Yea he commendeth the pietie of the Chriſtians of his time for making their recourſe, not onelie to the Angels, but vnto the Holy Martyrs alſo: k *not imagining*, ſaith he, *that they are Gods, but praying vnto them as to diuine men, who are interceſſors to God for them in their neceſſities and diſtreſſe*. The Councell of Laodicea in like maner, in two other canons l doth expreſly approue the like deuout worshipping of Gods true Martyrs; and forbiddeth only the worshipping of falſe Martyrs. Which is an euident argument that the Fathers there did not condemne all worshipping of Angels whatſoeuer, as the Aduerſarie doth corruptly pretend.

f *Coloſ.* 3. *v.* 19.

g *Anſvv pag.* 413. *and* 425.

h *Anſvv. pag.* 435

i *Theodoret. in cap.* 4 *Danielis. Et in Diuin. Decret. lib.* 5. *de Angelis.*

k Non qui ſe ad deos accedere arbitrentur, ſed qui orent Dei Martyres tãquã diuinos homines, interceſſores ſibi eos apud Deũ aduocent, & precẽtur. *Idem Græcarum affectionum lib.* 8.

l *Concil. Laodienſ. Can.* 34. & 51.

ANSWER. *Pag.* 426.

Gregory Nyſſen againſt Eunomius layeth this downe for an vndoubted principle, m *That none of thoſe thinges which haue their being by creation is to be worshipped by men.* Reply. But when S. Gregorie in the ſelfe ſame place, preſently after, declareth himſelfe to ſpeake expreſly of n *Latria*, which is due to Chriſt our Lord, could yow for shame produce his words againſt that inferiour worship which the ſame Father himſelfe acknowledgeth to be due vnto the Saints? *Anſwer.* o *Athanaſius before him had vſed the verie ſame argument againſt the Arrians, to proue that the ſonne of God was of an vncreated Nature.* Reply. When he vſed the ſame argument, he muſt needs meane the ſame worship of *Latria*, which is due vnto the *vncreated Nature* of Chriſt, as any one that is not ſtarke blind may ſe; and aboue p we haue heard the ſame Holy Father allowe

m Gregor. Nyſſen. cont. Eunom. or at. 4

n Διὰ τὸ μὴ δεῖν προσκυνεῖν τὴν λατρείαν τῇ κτίσει. *Ibidem.*

o *Anſvv. pag.* 427

p *Aboue pag.* 583.

allowe à Religious worshipping of Saints liuing yet in mortall flesh: wherein, saith he, we do not so much adore the Saint himselfe, as in him God that sent him to vs. *Answ.* q *We haue heard S. Ambrose reprehending those that doe adore their fellow-seruants.* Reply. And we haue heard him honour the Holy Martyrs also, teaching that *who so honoureth the Saints honoureth Christ.* And therefore when he reprehendeth those that do *adore* their fellow-seruants, he declareth himselfe in playne words to meane such only r *as giue the honour of Gods name vnto a creature, and leauing their Lord do adore their fellow-seruant* with Latria, *as though there were any thing more that could be reserued to God.* By which yow se that S. Ambrose is as far frō saying any thing to your purpose, as yow are from prouing that we giue so much honour to the Saints that we *reserue no more to God.*

q *Answ. pag. 427*

r *See this Answ. pag. 414.*

Epiphanius refuting the Heresie of the Collyridians, concludeth that neither Elias, nor Iohn, nor Tecla, nor any of the Saints is to be worshipped. ANSWER. *Pag 428.*

Very true: but when he excludeth such worship one lie as that was which those Heretikes communicated vnto the Mother of God, holding her for à Goddesse and offering superstitious sacrifices vnto her, how can yow without fraud and false dealing indeauour to make your Reader believe, that he condemneth all religious worshipping of the said Mother of God? especially when yow are not ignorant that he, not only condemned the Collyridians for attributing too must honour vnto the blessed virgin, but inueighed also against such as did diminish the honour which is due vnto her. It is too too grosse an inference, and yet with yow verie vsual, to say that becaus S. Epiphanius would not haue the blessed virgin worshipped as God, therfore he would not haue her worshipped at all. How often doth he say in that his disputation against the Collyridians, s *Let Marie be honoured but let our Lord be adored.* Let all worship Marie with Religious reuerence, as the Mother of God, *Let none adore her as God.* t *For though she be excellent, holy, and most worthy of honour, yet not worthy to be adored with Latria?* And againe when he telleth vs that ignorant people tooke the occasion of this errour from that glorie which was duly giuen vnto the Saints, and which the holy Father u affirmeth to redound vnto the glorie of God, doth he not expresly testifie that the Saints are to be glorified, honoured, and piously worshipped by the faithfull, howsoeuer he condemnethit for Idolatry to communicate *Latria* vnto them, as though they had beene diuine, and not created natures? To conclude, as S. Epiphanius maketh their crime, that do dishonour the blessed Virgin, equall vnto theirs who honour her too much, so he together with the rest of the ancient Fathers, approueth willingly that mid kind of worship

REPLY.

s Ἐ' τιμᾶῆται Μαρία, τ Μαρίαν μηδεὶς προσκυνείτω. *S. Epiphan. Heresi 79. parag. 6.*

H^c Μαρία σὺ τιμᾶῆ, ὁ Κύριος προσκυνείσθω. *Ibidem parag. 9.*

t Εἰ καλὴ, ἁγία, καὶ τετιμημένη, ἀλλ' οὐκ εἰς προσκυνεῖσθαι. *Ibidem parag. 7.*

u H^c τ ἁγίων δόξα ἄλλοις γίγνεται τιμὴ ὀφεῖλετ ἀλήθειαν εἰς πλάνην. *Idem Heresi 78. parag. 22.*

which the Church of God in all ages hath religiously imparted vnto the glorious Virgin, and to all the Saints which raigne with God in his glorious kingdome. x *For as these by holding disgracefull imaginations of Mary, do sowe pernitious opinions in mens mindes, so these others, enclining too much to the opposit part, are conuinced to be in the wrong.* VVherby that *which is famous among externe Philosophers, when they say,* Μακρότητες ἰσότητες. *Extremities Equalities, is also verified in them: for the harme which is found in both these Sects in equall, whyleſt those set the Virgin at Nought, and these glorifie her more then is fitting.* Where yow se, the fault of the Collyridians was not simply in glorifying of her, but in glorifying her more then was fitting, to wit with sacrifice and other Acts of *Latria.* Which y *ancient errour*, surely, *shall neuer preuayle ouer vs to forsake the liuing God, and to adore the things that are made by him*, though yow should distill your braines to inuent slanders and calumniations against vs.

x Ὡς γὰρ ἄνω πωλοῦσι τὴν πρὸς Μαρίαν ὕβριν οἱ δόξαντες τοῦτο νοεῖν βλαβερὰς ἐπάγουσι λοιμικὰς ἀνθρώποις, ἔστω, καὶ ἀντεῖπεῖν τὸ ἔτερον μέρος ἁλίσκωσιν, εἰς ἀκρότητα βλάβης καταλαμβάνοντες· ὅπως κρατήσῃ τὸ παρά τισι τῶν ἔξω θεολογοῦμεν, καὶ σὺ αὐτῆς πληρωθήσεται σὺ τῷ λέγειν, μακρότητες ἰσότητες· ἔστι γὰρ ἐπ' ἀμφοτέροις ταύταις αἱρέσεσιν ἡ βλάβη· τὸ μὲν γὰρ κατελιζόντων τῆς ἁγίας Παρθένου, τὸ δὲ πάλιν ὑπὲρ τὸ δέον δοξαζόντων. S. Epiphan. haref 79 parag. 1.

y S. Epiphan. ibid. See Anſuu. pa. 428

z See this heretofore pag. 580.

a Qui autem nos inuitant vt sibi seruiamus, & tanquã Deos colamus, similes sunt superbis hominibus quibus si liceat, similiter colivolũt. S. August. de vera Religione cap. 55.

ANSWER. *pag. 428. Lastly S. Augustin (to omit all others) in the booke which he wrote of true Religion, deliuereth this for one of the maine grounds thereof: that the worshipping of men that are dead should be no part of our Religion.*

REPLY. S. Augustin speaketh of the worship of *Latria*, which by the mayne grounds of Christian Religion is to be imparted nether to men that are dead, nor to Angels, nor to any other but only to God. If yow say that we attribute the like worship vnto the Saints, yow do but discouer the calumniations of ancient Heretikes, such as the same S. Augustin hath alreadie refuted, shewing that there is a religious worship, inferiour to that of *Latria*, due vnto the Saints. For which cause he worthily obserued that the scripture said not, Thow shalt adore the Lord thy God *onelie*, as it said, Thow shalt serue him *onlie*: becausse religious worship may be giuen to Gods seruants and Freinds, but not religious seruice, or seruitude; forasmuch as z *in the Scripture, Seruice is put for Latria, where with we nether worship, nor teach that any other is to be worshipped but God alone.* Yet are the Saints to be honoured of vs *for imitation*, though not to be *adored for Religion* as Gods; and the Angels are to be honored with loue, not with seruice of *Latria.* For a *if any Angels inuite vs to serue themselues and to worship thẽ as Gods, they are like vnto proude men, who if they could, would faine be worshipped in the same maner.* Do yow se now what kind of worship it is which, according to S. Augustins Doctrin, our Religion forbiddeth vs to giue vnto dead men and, to Angels, to wit *that we worship them not as Gods with Latria, by offering of Sacrifice, or building Churches vnto them*, and such like e? out of all which yow may inferre against vs, *ergo baculus est in angulo*, but no more.

It is rightly written, saith S. Augustin, *that a man was forbidden by an Angell, that he should not worship him, but God alone vnder whom he was his fellow-seruant. Reuel. 22. 9.*

ANSWER. Pag. 429.

Your negligence in taking due notice of S. Augustins doctrin made yow to produce these his words against vs thus vainly. For in his questions vpon Genesis, after shewing that Adoration was not so proper to God but that it might lawfully be vsed towards others, he declareth in expresse tearmes that this prohibition b of the Angell to S. Iohn maketh nothing at all against the adoring and worshipping of creatures: because the Euangelist seing the Angell appeare so extreamelie glorious imagined presentlie that he had beene God, and so fell at his feet to adore him for such: for which cause the Angell forbade him, giuing him to vnderstād that he was mistakē in thinking him to be God, who was but his fellow-seruant only vnder God. Whereby it is euident that the Angell did not fordib S. Iohn precisely to worship him, but to worship him as God: which confirmeth what we haue said aboue concerning S. Austins meaning in your former Obiection, and consequently is farre wide from prouing any thing to your purpose. But if we hold, as many other interpreters c do teach, that S. Iohn here knew well enough who the Angell was, his fact surely in adoring the Angell, and that the second tyme too, is no small iustification of our cause against your selfe: for what religious mynd can be perswaded that the Holie Apostle, and speciall Fauorite of Iesus Christ, was ignorant of his dutie ether towards his beloued Master, or towards his Masters Attendants and Ministers? without all doubt that his worship was such as might very well and lawfullie be giuen vnto an Angell, how soeuer that holie and heauenly spirit, through the respect which he did beare vnto the high prerogatiues and merits of him whom Iesus himselfe loued so deerelie, did in modestie forbid him.

REPLY.

b Nec moueat quod alio loco in quadā Scriptura (Apoc. 19.) prohibet Angelus hominem adorare se, & admonet vt Dominus potius adoretur. Talis enim apparuerat Angelus, vt pro Deo posset adorari, & ideo fuerat corrigendus adorator. *S. Augustin. quæstione 61. super Genesim. tom. 4.*

c *S. Gregory and others vpon this place.*

But, what saith Cardinall Bellarmine now, thinke yow, vnto these testimonies of the Fathers? d I say (*saith he, not knowing indeed what he saith, nor whereof he affirmeth.*) that they do speake against the errours of the Gentiles, who of wicked men did make true Gods, and did offer Sacrifices vnto them. *VVherein yow may discerne the iust hand of God confounding the mans witts, that would thus abuse his learning to the vp-holding of Idolatrie. For had he beene here his owne man, and not beene strangelie ouertaken with the spirit of slumber, he could not possiblie haue failed so fowly as to reckon the Angells, and the Saints, and the verie mother of God her selfe (of whom these Fathers do expressly speake) in the number of those wicked persons whom the Gentiles did take for their Gods.*

ANSWER. pag. 429.

d *Bellarmin. de Ecclesia triumphante lib. 1. fine cap. 14.*

REPLY.

Here yow make me remember ſuch meu as S. Ierome deſcribeth vnto vs, who being e *conuicted of perfidious dealing when they haue nothing to ſay for themſelues, become ſuddainly eloquent in bad language and rayling ſpeeches.* It is well knowen how euerie half-penie Bachler among yow, as when in his ſermon he hath loſt his text he helpeth himſelfe with his common places of rayling on the Pope, ſo in his diſputations againſt the Catholike cauſe he roareth moſt fiercely at Bellarmin, when he hath leaſt reaſon to Anſwer his arguments withall. I know not will yow beleue me (yet I aſſure yow, yow may) if I ſay that I am ſorie to ſe my learned countriman abaſe himſelfe to ſo rude and Barbarous à practiſe of ſcoulding as this is, which true learning hateth, good Nurture and Ciuilitie abhorreth, and all generous mindes do deteſt, nether will any degree approue ſaue onlie ſuch as for their ignorance are better fitted with ſcurrile fopperies, then with graue and ſacred verities. A languishing ſtile, I confeſſe, doth weaken the force of à ſound argument, and à dulle phraſe doth mortifie the liuely vigour of à good cauſe, and therefore learned, and holy men too, haue both taken and giuen leaue in their diſputes to vrge their reaſons with refined and efficacious words, not ſparing vpon iuſt aduantage to gird the Aduerſarie with keener tearmes. But for à man to breath out frequent periods of diſgrace one after another without ether time or reaſon, and vpon no better ground then ſuch calumniations as he frameth in the forge of his owne ſelfe liking humour, can nether be excuſable nor tollerable. The Cardinall in that booke alleadged by your ſelfe produceth, and confuteth at large ſuch arguments as Caluin framed out of Scripture and ancient Fathers againſt that worſhip which the Catholicke Church hath euer communicated vnto the Saints: and yow ſtuffing your papers with the ſaid arguments of Caluin, are content, for good reaſons beſt knowen vnto your ſelfe, to let the Cardinalls learned and conuincing anſwers paſſe vntouched. Onlie, to gaine ſome reputation among the ſimple, yow ſwaggeringly demand. *VVhat ſaith Cardinall Bellarmine vnto theſe teſtimonies of the Fathers?* to wit of Athanaſius, Epiphanius, Ambroſe and Auguſtin laſt of all by yow obiected. Then before yow lay downe his Anſwer, yow take vpon yow to condemne him for owne, that *knoweth not what he ſaith, nor whereof he affirmeth.* Well, before I leaue yow, we ſhall ſe whether this be true or noe; for yow are now in place where your word it not of ſuch credit as yow weene. Bellarmine then ſaith vnto the ſaid Fathers, *that they do ſpeake againſt the errours of the Gentiles, who of wicked men did make true Gods, and did offer Sacrifices vnto them.* And yow tell vs that in ſaying this, his wits are confounded by the iuſt hand of God, he abuſeth his learning to the vpholding of Idolatry, he is ſtrangely ouertaken with the

e Iitæ machinæ Hæreticorum, id eſt, Magiſtrorum tuorum ſunt, vt conuicti de perfidia ad maledicta ſe conferant. S. *Hieronym. Apol. 3. cõtra Ruffin. c. 11.*

the ſpirit of ſlumber, &c. Theſe be heauie and fearefull cenſures, ſure, wherewith yow lode the man: and yow dig a deepe and profound pit for him, but at laſt yow falle into it your ſelfe. For wherein do yow ſay hath he offended in this his anſwere? *Anſwer. He reckoneth the Angells, and the Saints, and the verie Mother of God her ſelfe in the number of thoſe wicked perſons whom the Gentiles did take for theire Gods.* Reply. Yow ſpake euen now like one that had beene f *full of matter*, and yow did ſwell ſo big againſt the Cardinall, that *the ſpirit within ſeemed to ſtreyne* yow very ſore, and one might ſay that *your belly was as the new Vine which could get no vent*: but now *braſting like new bottels*, I ſo nothing iſſue from yow but the dreggs of calumniation. For where, or when did Bellarmine euer make any ſuch *reckoning* as here yow imput e vnto him? He ſaith indeed that thoſe foure Holy Fathers, in the places obiected, do ſpeake againſt the errours of the Gentiles: and that the ſaid gentiles of wicked men did make Gods to themſelues, and offered Sacrifice vnto them: nether can his words ſound any more then this in the eares of any reaſonable creature, whoſe witts are not indeed confounded. But that it may appeare to the world who is the man, yow or Bellarmine, that *knoweth not what he ſaith, nor whereof he affirmeth*, let vs heare the argument which S. Athanaſius maketh againſt the Arians, that very worke it ſelfe, wherein yow ſay he diſputeth with them. g *If the Gentiles*, ſaith he, *ſerue one vnbegotten, and many begotten Gods, and the Arians ſerue one that is begotten, and one that is vnbegotten: they differ not, truly, from the Heathens: becauſe that one God which they ſay is begotten* (towit Chriſt whom the Arians belieued not to be coeternall with the Father, but held that he was begotten in tyme) *is one of many: and on the contrarie ſide thoſe many of the Paynims haue the ſame Nature with that one begotten God of the Arians, for he is a creature aſwell as they.* Behold here the learned Doctor proueth moſt wittily that Chriſt with the Arians is of the ſame nature with the many Gods of the Gentiles, and conſequently that the Arians worſhipping him for ſuch, do not differ in ſuperſtition from the gentiles who of wicked men made true Gods to themſelues, but h *are fallen from the Truth, and ſurpaſſe the treacherie of the Iewes denying Chriſt, and walke impiouſly with the Heathens whileſt they ſerue diuers created Gods.* Where yow ſe he dealeth againſt the Arians againſt Heatheus, and maketh their errour all one with that of the Gentiles; prouing therby to your face not only that Bellarmine knew well enough what he ſaid and affirmed of him, but alſo that yow may charge this Holy Father himſelfe to *reckon* Chriſt our Lord in the number of thoſe wicked perſons whom the Gentiles did take for their Gods, as wiſely as yow *reckoned* with the Cardinall about the like matter.

f Iob. 32. v. 18. 19.

g Εἰ ὁ μὲν Ἕλλην σὺν ἀγενήτῳ καὶ πολλοῖς γενητοῖς λατρεύουσι θεοῖς· ὁ δὲ σὺν ἀγενήτῳ καὶ σὺν γενητῷ θεὸν ἔτι καὶ ἄλλον φέρουσιν ἐμπαίγοντα· ὁ τε γὰρ παρ' αὐτῶν λεγόμενος ἐκ γενητὸς, σὺν πολλοῖς ἐστι, καὶ οἱ πολλοὶ ἐκ πάλιν τῷ ἑνὶ ἴσοι, καὶ αὐτὴν τὴν σὺν τούτῳ φύσιν ἔχουσι· καὶ ἔτως γὰρ κἀκεῖνοι κτίσματα εἰσιν. S. Athanaſ. Orat. 4. cont. Arianos.

h Ἐξέπεσον γὰρ τῆς ἀληθείας καὶ τὴν μὲν Ἰουδαίων περιῆλθον ἀσέβειαν ὑπερέβησαν δὲ γόητες ὄντες τὸν Χριστὸν· τοῖς δὲ Ἕλλησι συγκυλίονται, κτίσματα καὶ ἀλλοφύλοις θεοῖς λατρεύοντες οἱ θεοῦγεις. Ibid.

In the ſame maner doth S. Epiphanius diſpute againſt the madneſſe of the Collyridians who made à God of the bleſſed Virgin, affirming their errour to be all one with that of the Gentiles *who ſerued and worshipped the creature before the Creator*; i *which ancient errour*, ſaith he, *ſhall not preuaile ouer vs, to forſake the liuing God and to worship the things that are made by him*. Moreouer the Holy Father calleth this errour *Idolatry* k, and affirmeth that theſe Heretikes, by offering Sacrifice vnto the Mother of God, l *did furnish à table for the Diuell*: and therfore if your dealing with Bellarmine be honeſt and good, yow muſt make as bold with S. Epiphanius himſelfe to tell him that here *he reckoneth the verie Mother of God* in the nnmber of *Idols*, and *Diuels*. But if yow dare not deduce any ſuch inference againſt the Holy Father, for feare to be accounted too too diuellish your ſelfe, what excuſe can there poſſibly be inuented for yow, when yow dart ſuch like enormous calumniations at the learned Cardinall for deliuering the ſelfe ſame Doctrin? Now for S. Ambroſe no man will deny that hee ſpeaketh againſt the errours of the Gentiles, for he there commenteth vpon the firſt chapter of S. Paules Epiſtle to the Romans, which runneth mainelie vpon that argument. Nether can S. Auguſtin be ſaid to ſpeake of any other, as theſe his owne words do conuince. m *Let not the worship of human worke be any part of our Religion, let not the worship of Beaſts, of Diuels, of Dead men, of Angells be any part of our Religion.* Where, as aboue we haue declared, he ſpeaketh of ſuch à worship as the Heathens (who made theſe things their Gods) did communicate vnto them. By all which is appeareth how vnfainedly true the ſaying of Bellarmine is, that theſe Fathers *do ſpeake againſt the errours of the Gentiles who if wicked men did make true Gods and did offer Sacrifice vnto them*: and the Reader may learne what he is to think of your Childish ambition, whereby yow attempt ſo ridiculouſly to buckle with the learned Cardinal, when as yow haue nothing, but ſpitefull and bitter ſpeeches, to oppoſe againſt his ſound and ſolid reaſons; not regarding with what diſgrace and ſhame yow come of, ſo yow may be held of courage enough to aſſaile one ſtronger then your ſelfe. And thus much may ſuffice concerning that kind of worship which among vs is communicated vnto the Saints: the which as it is of à higher degree then ciuil worship, foraſmuch as it is due vnto à ſupernaturall created worth, ſo doth it not come neere vnto that ſupereminent worship of *Latria*, which leadeth vs to the Diuine Maieſtie alone, and may not be cõmunicated vnto any creature how eminent ſoeuer, without incurring the heynous crime of Idolatrie, as we haue learned out of S. Auſtin and others. But now let vs proceede to treat

Of Prayer

Se this in the Anſwer pag. 428.

k Τῆς εἰδωλοπροπείας ταύτης αἰτίαν ἔσεσθαι λέγει ῥίζας ἀτιμάζειν τὰς κτίσεως ὁ Epiphanius. *reſ. 79 parag. 1.*

l Ἐτοιμάζουσι τῇ δαίμονι, καὶ ὃ Θεῷ τὰ ἀγάλματα. *Ibid. parag. 8.*

m Non ſit nobis religio humanorũ operum cultus. Non ſit nobis religio cultus beſtiarum, cultus dęmonum, &c. *S. Auguſtin. de vera Religione cap. 55.*

Of Prayer to Saints.

Sect. III.

VVHat we belieue concerning Prayer to Saints is expreſſed by the Councell of Trent in theſe words. a *The Holy Councell doth command all Bishops, and others which haue the office and charge of teaching, that according to the vſe of the Catholike and Apoſtolike Church, receaued from the primitiue times of Chriſtian Religion, and according to the conſent of Holie Fathers, and decrees of Holie Councels, they dilligentlie inſtruct the faithfull concerning the interceſſion and inuocation of Saints, honour of Reliques, and lawfull vſe of Images: teaching them that the Saints which raigne with Chriſt offer theire Prayers to God for men; and that it is profitable humblie to call vpon them, and to flie vnto their prayers, ayde, and helpe, for the obtaining of benefits from God, by his ſonne* Iesvs Christ *our Lord, who alone is our Redeemer and Sauiour.* Here be three different Poſitions to be obſerued: firſt that the Saints which raigne with Chriſt pray to God for vs: and this our Anſwerer denyeth not. Secondly that it is profitableh vmbly to call vpon the Saints, and to flie to their prayers, ayde, and helpe, for the obtayning of benefits from God. Thirdlie that we do not make the Saints our ſole and immediate Interceſſours to God; but whatſoeuer we beſeech them to obtaine for vs at Gods hands, we belieue and profeſſe that it muſt be ſued for, and obtayned *through his ſonne* Iesvs Christ our Lord, our only Reedeemer and Sauiour. This then is that which we maintaine: this is that which our Anſwerer taketh in hand to diſproue, but doth not as much as once directlie oppoſe: for running the wild-gooſe chaſe after thoſe who make Gods of the creatures, and do pray vnto them as to the prime Authors and giuers of ſuch graces as are demanded, he leaueth our ſaid doctrin altogether vntouched.

ANSWER. *pag.* 377. *That one queſtion of S. Paul,* Rom. 10. 14. *How ſhall they call vpon him in whom they haue not belieued? among ſuch as luſt not to be contentious will quicklie put an end to this queſtion.* Reply. What Heretike euer yet was there, who was not able to ſay the ſame for himſelfe, if the alleadging of Scripture, and expounding it to his fancie, might without further contention, put an end vnto the queſtion? But let vs heare how trimly yow frame your argument from this queſtion

a Mandat Sancta Synodus omnibus Epiſcopis, & cæteris docendi munus curamque ſuſtinentibus, vt iuxta Catholicæ & Apoſtolicæ Eccleſiæ vſum, à primæuis Chriſtianæ religionis temporibus receptum, Sanctorum Patrum conſenſiones, & ſacrorū Conciliorum decreta in primis de Sanctorum interceſſione, inuocatione, reliquiarū honore, & legitimo imaginum vſu fideles diligenter inſtruant, docentes eos, Sanctos vna cum Chriſto regnantes orationes ſuas pro hominibus Deo offerre: bonum atque vtile eſſe ſuppliciter eos inuocare, & ob beneficia impetranda à Deo per filium eius Iesvm Christvm Dominum noſtrum, qui ſolus noſter Redemptor & Sal-

uator eſt, ad eorum orationes, opem, auxiliumque confugere. *Concil. Trident. ſeſſ.* 25.

queſtion of the Apoſtle. *Anſw. None can be inuocated but ſuch as muſt be beleiued in, and none muſt be beleiued in but God alone: Ergo.* Reply. Your firſt Propoſition is lame and cannot go à ſtep vntill yow vnty thes knots following. The Patriarch Iacob bleſſing his grand Children wiſhed b that both his owne name, and the name of his Fathers might be * *inuocated* ouer them: and therfore ether your Propoſition muſt be falſe, or elſe yow muſt ſay that the Holie Patriarch wiſhed, that he and his Fathers might be *beleiued in*. But S. Auguſtin cleereth the whole matter ſaying. c *Iacob giuing his bleſſing vnto his grand-Children the ſonnes of Ioſeph, amongeſt other things ſaid, my name and the name of my Fathers ſhalbe inuocated ouer theſe litle ones. VVhence we are to note, that not onlie the things belonging to God but ſuch alſo as belong vnto men are ſaid to be both an exaudition and an inuocation.* Moyſes in like maner d *inuocated* both *heauen and earth*. And your wiſedome teacheth vs that therefore he beleiued in Heauen and Earth: for, ſay, yow, *'none can be inuocated but ſuch as muſt be beleiued in*. Who ſo doth *ſpell theſe things, and put them together* aright, ſhall find that yow abuſed the Apoſtles Doctrin, wreſting it to that ſenſe which it cannot poſſiblie beare: for although it be true that, according to the Apoſtle, none can inuocate God but he that beleueth in him, yet doth it not follow from hence that whoſoeuer is inuocated muſt neceſſarilie be beleiued in, I ſay with Chriſtian Faith; for it is well knowen that none can properly be *beleiued in* but God alone: yet the Scripture teacheth vs that others may be inuocated beſide God, as in the places aboue produced: where the original hath the ſelfe ſame word for *inuocation*, which is vſed by the Apoſtle in this queſtion, * *How ſhall they inuocate him in whom they haue not beleiued?* To be breefe, as it is an abſurd argument to ſay, none can loue God but he that beleueth in him, therfore we can loue none other but ſuch as muſt be beleiued in: ſo is it no better to ſay, none can inuocate God but he that beleueth in him, therfore none can be inuocated but ſuch as muſt be beleiued in. We may gueſſe then what à worthie building yow are like to rayſe, when your firſt foundation conſiſteth of ſuch rotten ſtuffe as this.

b *Gen 48. v. 16.*
* Ἐπικληθήσεται ἐπ' αὐτοῖς τὸ ὄνομά μου.

c Iacob benedicēs nepotes ſuos filios Ioſeph ait inter cætera: & inuocabitur in eis nomen meum, & nomen Patrum meorum. Vnde notandum eſt nō ſolum exauditionem, ſed etiam inuocationē dici aliquando quæ non Dei ſed hominum ſunt *S. Aug. lib. 1. de locutionibus in Geneſim.*

d *Deut. 4 v. 26.*

* Πῶς ἐπικαλέσωνται.

ANSWER. *Pag. 378.*

REPLY.

This kind of praying to the ſoules of the Saints is not warranted by ether precept or example of the old Teſtament.

Nether haue yow any precept or example of the old Teſtament to warrant any of your Sacraments: do yow diſlike them any whit the more for that? Moreouer we ſay with Bellarmin e that the old Teſtament maketh no expreſſe mention of Prayer to Saints, becauſe their ſoules were not in Heauen, but in Limbus Patrum vntill our Sauiours comming.

e *Bellarmin. fin. Præfat. in controuerſ. de Eccleſ. triumphant. in ord. diſput.*

ANSWER.

But if this reaſon be grounded vpon à falſe foundation (as we haue intreatie

(dreadie she wed it to be) then haue we foure thowsand yeares prescription left vnto vs, to oppose against this innouation.

If the skie fall yow shall haue as many larkes also: in the meane time I referre yow to my Reply concerning Christs descent into Hell, where the idlenesse of this your (*if*) is displayed at larg; to say nothing now of your absurditie in boasting of *foure thowsand yeares prescription* vpon a sole negatiue authoritie, which the Iewes may vrge against the chiefest articles of our Christian faith, with asmuch reason as yow against prayer to Saints. REPLY.

In the new Testament it selfe we can descry no footsteps of this new kind of inuocation, more then in the old. ANSWER

Though I will not reckon yow with them which *haue eyes and* REPLY.
seue, yet I cannot choose but greeue to se yow resemble him so much f *Psal. 113 v. 13.*
who g *would not vnderstand that he might do well*. Your blindnesse may g *Psal. 35. v 4.*
be your owne bane, but it cannot preiudice our cause, when we are directed by S. Augustin to discouer a large foot step of this inuocation in those words of Iob: h *Haue pittie on me at least yee my freinds*. Where *he seemeth to beseech the* i *Angells or the Saints to pray for him*, saith S. Augustin, according to that other text. k *If there shalbe an Angell speaking for him, one of a thowsand, he will haue mercie on him, and will say, deliuer him.* The same is to be seene in that saying of Eliphaz l *Call if ther be any one that may answere thee, and conuert thy selfe vnto some of the Saints*, that is, according to the Septuagint, *vnto some of the Angels*. Which playnely sheweth that euen in these tymes the Holie Spirits were called vpon. Yea how soeuer S. Athanasius was of a contrarie opinion, yet do most interpreters hold that Holy Iacob did inuocate an Angell to blesse Iosephs sonnes when he said. *The Angell which hath deliuered me from all euil blesse these boyes. Gen. 48. v. 16.* Theodoret m also doth expound those words of Moyses. Exod. 32. v. 13. *Remember, ô Lord, Abraham, Isaac, and Israël thy seruants*, to be an inuocation of the Patronage of these Holie Patriaches, and a recourse made vnto their merits. We find also both in the old and new Testament, that Godly men liuing in this life it selfe, were called vpon to make intercession to God for others in their necessities, which must with more reason haue place in the Saints which are in euerlasting glorie, as hereafter shalbe declared. The people called vpon Samuël, praying him n *not to cease crying out vnto God for them, that he might saue them.* And Iobes freinds were commanded by God himselfe, to require the intercession and mediation of the Holie Patriarch for themselues: o *Go to my seruant Iob: he shall pray for yow, and I will accept him.* How earnestlie also did the Apostle himselfe call vpon the Christians to pray to God for him? p *I beseech yow, brethren, help me in your prayers to God for me.* This

h *Iob 19 v. 21.*
i Angelos videtur postulare vt pro eo deprecentur: aut certè Sanctos vt pro pœnitente orent. *S. August. Annot. in Iob c 14.*
k *Iob 33. v. 23.*
l *Iob 5. v. 1.*
m *Theodoret. q. 67. in Exod.*
n *1. Reg. 7. v. 8.*
o *Iob 42. v. 8.*
p *Rom. 15. v. 30.*

one would think is à foot-ſtep eaſie to be diſcearned by any that is willing to ſe the truth: for yow cannot shew any reaſon, to perſwade à man of vnderſtanding withall, why it should be accounted both profitable and pious to implore the deuout prayers of mortall men ſubiect vnto ſinne and humane infirmities, and not of Holy Saints who are in the poſſeſſion of eternall ioy and ſecuritie.

But why should yow make it ſo greate à matter that noe expreſſe text of Scripture can be alleadged for the inuocation of Saints, when it is not denyed by the learneddeſt q of your ſide that many thinges are neceſſarie to be beleiued and obſerued by all, for which we haue no expreſſe warrant at all out of the written word? Moreouer yow your-ſelfe do grant that it is ſufficient for the warrant of à point of faith, if it can be deduced *by ſound inference* r from the Holie Scriptures, how-ſoeuer it be not in plaine tearmes extant therein. And truely if yow would allow any other Iudg but your ſelues, we are able, to deduce this our inuocation of Saints by as ſound inferences from Gods word, as yow haue any ether for the baptiſing of Infants, or for the conſubſtantialitie of the ſonne with the Father, or for the obſeruation of the ſunday and ſuch like, as elſewhere s we haue layd downe: among which that is not of leaſt eſteeme which yow quote out of our Salme-ron t that the Scriptures, expreſſing Christ, did *by à tacite ſuggeſtion of the Holie Ghoſt* inſinuate the Saints alſo. For malice it ſelfe cannot deny but that by à moſt precious linke of Charitie and neuer-ſlackening loue the Saints in Heauen are ſo vnited vnto Chriſt theire head, that being all in all with him they are confirmed in an euerlaſting participation of his glorie. Whereby it commeth to paſſe that as he is altogether theirs, ſo are they according to their portion altogether his. And as they are made bleſſed by him onelie, ſo is he well pleaſed with their glorie. From whence it further proceedeth that, as where he is, there alſo be theſe his Holie ſeruants and miniſters: ſo where he is throughly beleiued, they alſo *by à tacite ſuggeſtion of the ſpirit* are there comprehended within the compaſſe of the ſame beliefe, and the grounds therof; which the Apoſtle writing to Philemon doth ſignifie when he maketh mention of his u *loue and Faith* not onlie *towards our Lord* IESVS CHRIST, but euen *towards the Saints* alſo.

Now for aſmuch as the Iewes and Gentiles could not ſuddeinlie vpon their firſt conuerſion to Chriſtianitie, conceaue throughlie this incorporation and neceſſarie coniunction of the Saints with Chriſt, vntill the prime grounds of Chriſtian faith had beene made knowen vnto them at large, therefore the ſcriptures of the new Teſtament doun altogether vpon the expreſſe and poſitiue demonſtration of Chriſt, and of that faith which we are to haue in him, and the Miſteries belonging

q D. Field of the Church l. 4. ca. 4. M. VVhitaker de ſacra Scriptura contron. 1. q 6. M. VVotton trial p 89 M. VVhite in his defence pa 228.

r Anſvv. pa. 36.

s Se heretofore pag. 126.

t Anſvv. pag 379.

u To Philemon. v. 5.

particularly to his diuine Person: the which being once well apprehended and stedfastlie beleeued by either Iew or Gentile, by a necessarie and naturall sequele it doth bring with it selfe that Faith, loue, respect, and dutie, which we owe vnto the Saints, as to the beloued friends and inseparable Companions of our Lord Iesvs himselfe. VVe say then that the Holie Ghost thought it sufficient in the Scripture to make expresse mention of Christ and his worship onelie, leauing that of the Saints vnto the *tacite suggestion* aboue specified. And this the rather because by expressing in plaine tearmes the worshipping, and inuocating of the Saints, an occasion of errour might be cast before the Iewes, who were tender as yet in faith, and, as it is well knowen, were still prone vnto Idolatrie vpon euerie small occasion; and much more before the Gentiles, who from their infancy had beene nursed with the milke of Superstition: who lest not yet well grounded in the truth, both the one and the other might thereby mistake the glorie and worship of the seruant for that which did belong vnto the master; and so by declining vnto an erroneous apprehension of many Gods, be brought at last to turne their backs vnto the true God, and Lord of all.

So this new worship, yow se, fetcheth his originall nether from the Scriptures of the old nor of the new Testament, but from I know not what tacite suggestion, which smelt so stronglie of Idolatrie, that at first it was not safe to acquaint ether the Iewes or the Gentiles therwith. ANSWER. Pag. 379.

It appeareth well yow know not what this *tacite suggestion* is, for it proceedeth from the Holie Ghost indeed, and cannot *smell stronglie of Idolatrie* vnto any, saue onelie vnto such x *Prophets as follow their owne priuat Spirit, and se nothing* that belongeth to true wisdome. And surely yow shew your selfe to *se nothing* at all, when being tould that the Holie Scriptures explaining Christ, do consequentlie by *a tacite suggestion of the Holie Ghost* commend vnto vs the worshipping of his Saints, yow collect from thence that it is *a new worship which fetcheth his originall nether from the Scriptures of the old nor of the new Testament*, as though yow had beleeued that the scriptures had not the *Holy Ghost* for their original Author; or that the Doctrin which he therein suggested, *had sauoured of superstitious Noueltie*. But yow shalbe made by and by to eate vp this word *new worship*, not only by the iudgment of the ancient Fathers, but euen by the sentence of your chiefest Partners, yea by your owne Confession it selfe. REPLY. x *Ezechiel.* 13. v. 3.

But if any such sweete Tradition as this were at first delinered vnto the Church by Christ and his Apostles: we demand further, how it should come to passe, that for the space of 360. yeares together after the birth of our Saniour, we can find mention no where of any such thing? ANSWER. Pag. 379.

REPLY.

Your owne Masters will satisfie this your demand: and giue you to vnderstand that *this cometh to passe* by reason of your willfull blindnesse that cannot se what they haue taught yow plaine enough. y *All the Fathers of the Greeke Church*, saith your late Arch-Bishop of Canterburie, *and of the Latin also for the most part were spotted with inuocation of Saints.* And the Magdeburgian Centuriſts do tell yow that z *in the third age yow may espie manifest markes of the Inuocation of Saints:* yea they attribute it to the Fathers *next vnto the Apostles times*, and find fault a with old Irenæus, for saying that *the Virgin Marie was become an Aduocat for Eua.*

y *Doctor Whitegift defence p. 473.*

z Videas in Doctorum huius sæculi scriptis non obscura vestigia inuocationis Sanctorum. *Magdeburg. Centur. 3. ca. 4. colum. 83.*

a *Centur. 3. ca. 6.*

ANSWER.

I dare be bold to say, that yow are not able to produce as much as one true testimonie out of any Father who liued within the first 360. yeares.

REPLY.

We wonder nothing at your boldnesse, hauing the former testimonie of your blindnesse from your owne Companions. But fearing least blind Bayard should be so headstrong that his owne mates may not rule him, we will produce not onlie *one true testimonie* of the deligned Antiquitie, but many, wherby his vaine boldnesse may be curbed. First then Origen, who liued more then a hundred yeares before the end of that time to which yow prouoke vs so stoutlie, giueth this vndoubted testimonie against yow. b *Not daring through the greatnesse of my sinne to be Petitioner vnto God my selfe, falling vpon my kneese I will begin to intreate all the Saints to assist me. O Saints of God I beseech yow with teares and sorowfull weeping that yow will prostrate your selues to his mercies for me wretched sinner. VVoe is me, Father Abraham pray for me that I be not banished from thy bosome, which I haue greatly desired, though I be vnworthie therof through my grieuous sinne.* Thus Origen. Before whom the Holie Bishop S. Aurelian, c writing the life of his Predecessor S. Martialis a Disciple of the Apostles, prayeth vnto him that *by his intercession he might be made partaker of the euerlasting inheritance.* S. Dionysius also the Areopagite sheweth that in his time the Saints were inuocated when he sayeth thus. d *That man feedes vpon vaine hopes who craueth the prayers of the Saints, and doth not liue agreable to the nature of the Saints.* e *And I affirme, following the word of God, that the prayers of the Saints for vs in this life are verie profitable: so that if a man inflamed with desire to imitate the Saints, and distrusting his owne vnworthinesse, betake himselfe vnto*

b Incipiam me genibus prosternere, & deprecari vniuersos Sanctos, vt mihi non audenti petere Deum propter nimietatem peccati, succurrant. O Sancti Dei vos lachrymis & fletu pleno dolore deprecor vt procidatis misericordijs eius, pro me misero, &c. Heu mihi, Pater Abraham, deprecare pro me ne de finibus tuis aliener, quos valdè cupiui, nec condignè quidè propter ingens peccatum meum. *Origenes in lamentione suâ.*

c Adsit nobis qui in orbe extitit pius Pastor, vt eius orationibus muniti, mereamur æternæ hæreditatis participes fieri *S. Aurelian. in vita S. Martialis.*

d Πρὸς ἀδωσάτους ἐλπίδας ἐρέπεται καὶ φεύγει τὰς ἐλπίδας, ὁ τὰς τῶν ἁγίων ἱκετείας τῷ θεῷ διδούσας, καὶ τὰς κατὰ φύσιν αὐτῶν ἐνεργείας ἐλαύνων, &c. *S. Dionysius Hierarch. Eccles. cap. 7. parte 3.*

e Φημὶ δὴ τοῖς λογίοις ἑπόμενος, ὠφέλιμοι πάμπαν εἰσὶν αἱ τῶν ἁγίων αἱ πρὸς θεὸν δεήσεις καὶ πόσον τὸν τρόπον, ἅτις ἐμπεπυρωμένος πόθῳ τῶν ἁγίων καὶ πρὸς μετοχὴν αὐτῶν ἐξαιρέτων ἔχων, ὡς δὲ οἰκείας ἐπιγνώμων βραχύτατος, ἑλκύσειεν ἂν τὴν θείαν ἀνδρῶν ἀξιώσεως αὐτὸν ἀγωγὴν, &c. *Ibidem.*

vnto any Saint praying him to be his Helper, and fellow-petitioner to God, he shall assuredlie obtaine by that meanes exceeding great benefite. We haue heard the same Father also make mention of the *Catalogue*, or Commemoration of the Saints vsuallie made at the tyme of Masse, which all the world knoweth was nothing ells but an Inuocation of their ayde and assistance, as appeareth by the testimonie of S. Cyril f aboue alleadged, and the ancient Liturgies made by the Apostles themselues, and commonlie vsed in the Churches for Diuine Seruice. For thus we read in that which is attributed to S. Peter. g *Lord God Almightie, who onelie Holie, and doest repose in thy Saints, bestowing thy mercies through the Intercessions of the Holie Mother of Christ. Deliuer vs we beseech thee from all euill by her Intercession.* In that also of S. Iames the yonger. h *Let vs make a Commemoration of the most holie, immaculate, and most glorious, our blessed Ladie the Mother of God, and ay-Virgin Mary: and of all the Saints and iust: to the end that all of vs by their prayers and Intercession may obtaine mercie.* Goe your wayes now, M. Visher, and giue forth; that yow *dare be bold to say, that there is not* to be *found as much as one testimonie* of this truth, whereunto yow are so great an enemie.

f See this heretofore pag. 510.

g Domine Deus omnipotens qui solus es Sanctus, & in Sanctis requiescis, miserationes tuas largiens intercessionibus sanctæ Dei genitricis, &c. Libera nos quæsumus Domine ab omni mala intercessionibus Mariæ Deiparæ. *Liturgia S. Petri.*

h See this above pag. 510.

ANSWER. pag. 380. *Howbeit Origen thought that the Angels and Saints prayed for vs, did he therefore hold it needfull that we should direct our Prayers vnto them?*

REPLY. He hath answered euen now for himselfe, by praying most earnestly vnto all the Saints: and if yow will here him direct his prayers also vnto an Angell, listen à while. i *Come, ô Angell Gardian, and take me into thy custodie conuerted now from my former errour, and as à good Phisician cherish and instruct me, who though I be old, yet am I become à Child: take me to thee and giue me the Baptisme of the second regeneration, that is of Penance; call to thee other Angells who are companions with thee in this ministerie, that yow all together may instruct in their faith such as haue sometymes beene deceaued: for ther is greater ioy made in heauen for one sinner only doing Penance, then for Ninety-nine iust.* By this alone, without any more words, yow may vnderstand how fraudulently yow alleadged what Origen wrote against Celsus; who, indeed, denyed the Godhead of Iesus Christ, and preferred the Angels before him making them Gods, and teaching that by them as such we should seeke acceſſe vnto the greatest God of all.

i Veni Angele susci pe sermone conuersum ab errore pristino, &c. Et susci pienscum quasi Medicus bonus, confoue atque instaure: paruulus est, hodie nascitur senex repuerascens: & susci pe tribuens ei baptismum secundæ regenerationis, & aduoca tibi alios socios ministerij tui, vt cuncti pariter eos qui aliquando decepti sunt eruditis ad fidem.

ANSWER. pag. 382. *But he affirmeth that all prayers, and supplications, and intercessions, and thanksgiuings are to be sent vp vnto God*

Gaudium enim maius est in cælis super vnum peccatorem pœnitentiam agentem quàm supra nonaginta nouem iustos. *Origen. Hom. 1. in Ezechiel.*

the Lord of all, by the highe Priest, who is aboue all Angells, being the liuing word, and God.

REPLY. I haue tould yow already, that all graces and benefits which are demanded by the intercession of the Saints, are meant and and looked for to be obtained principally and originally through the meditation of the man Christ Iesus: which is all that Origen goeth about to proue against Celsus, who denyed, as I said, this prime mediation of our High Priest and Redeemer, and attributed it vnto Angels.

ANSWER. pag. 383. *Tertullian and Cyprian teach vs to regulate all our Prayers according to that perfect patterne prescribed by our Great Master; wherein we are required to direct our Petitions vnto our Father which is in Heauen.*

REPLIE. When we desire the Saints to praye for vs to God, our Petition endeth not in them, but by their meanes is directed more efficaciously vnto *our Father which is in Heauen:* For we acknowledg that k *Euery good and perfect gift descendeth from the Father of light:* Nether do we pray or hope to receaue the like from any ether Angell or Saint: but we onelie request them to ioyne their prayers with ours for the obtayning of that grace which we demand of the onlie Author of all Grace. When yow alleadg then the ancient Fathers proueing our Sauiour Christ l *to be truely God by our praying vnto him, and his accepting of our Petitions,* yow run wide from your purpose: for with vs it is a firme ground of Faith, that all our Prayers and Petitions ought to be finallie directed vnto the Diuine Maiestie onelie, and to none other; which doth not yet forbid vs to implore the assistance of our fellow-seruants, which are aswell in heauen as in earth, for the furtherance of our said Petitiõs in the court of mercie, as any, euen the meaneſt vnderstanding may easilie conceaue.

k *Iames* 1.v.17.

l *Answ. pag.* 386.

ANSWER. *ibidem.* *The place wherein we first find the spirits of the deceased to be called vnto, rather then called vpon, is in the writings of Gregorie Nazianzen.*

REPLIE. We haue made it good by sure euidence that herein yow are shorte sighted then your neighbours: otherwise yow might haue found with D. Whitgift that not onelie Gregorie Naziãzen but euen *all the Greeke Fathers* vsed to *calle vpon* the Saints. Nether are your proceedings lesse eare and sound when disputing of prayer vnto Saints, yow bring in examples of *calling vnto the Spirits of the Dead*, yea vnto the spirit of an Arian Heretike, such as Constantius was, vnto whom Nazianzen speaketh, but doth not pray. By the like deceitfull practise do yow alleadg his doubting whether the soule of his sister Gorgonia did take any delight in that his Rhetoricall Oration made in her prayse, as though he had doubted also whether the Saints in heauen did heare and take notice of his prayers directed vnto them, which he always

was most assured of; as this his sweete and deuout Prayer vnto the blessed Virgin doth vndenyablie confirme. n *O venerable Virgin, chast, and most happie, heare my voice benignelie, admit my prayers, and grant me that which is chiefest of all: to wit that departing this life I may find thee to be my Patron and my Aduocate vnto thy sonne. Oh suffer me not then to be deuered ouer to punishment. Let me not be exposed to his scorne who is our scorne enemie and the bane of mortall wights. Defende me and free me from everlasting fire and darknesse, through faith wherby I am made more iust, and through thy worthy grace.* Behold here how confidentlie he calleth vpon the Mother of our Lord, discouering therby how vniustly yow indeauored to make him doubtfull in this our Catholicke Doctrine.

ANSWER. *pag. 390. Many and verie famous Doctors too among the ancient did hold that the Saints are not yet admitted to the sight of God: therfore the could not well hold, that men should pray vnto them as the Romanists vse now to doe.*

REPLIE. The falshode of your former proposition, or Antecedent, hath beene alreadie discouered at full: and therfore as long as yow lay no better foundations then these, your building will neuer stand. Yow bid me o *heare Franciscus Pegna*, who saith that *it was in controuersie of old, whether the soules of the Saints before the day of iudgment did see God.* What then? it was a Controuersie also in old tyme whether the sonne of God was coëquall and coëternall with the Father: and yet no famous Doctor among the ancient did hold contrarie to that which the whole Church believeth at this day. *Answer. But Pegna telleth vs that many famous Doctors are said to haue beene of this opinion, that the soules of the iust see not God vntill the day of iudgment: as Castrus*, saith he, *Medina and Sotus do relate.* Replie. He that sayeth no more but, that *they are said to haue beene of this opiniõ*, doth not affirme that they were of this opinion. *Answ. Stapleton taketh it for granted that they were of this opinion.* Replie. Whitaker indeed, with whom Stapleton disputeth, did grant the same: which Stapleton laying hold of, maketh it to serue against whitaker himselfe. But that Stapleton did euer grant or hold any such opinion of the Fathers, yow cannot say with truth. Nether can yow, or any other who chargeth the ancient Fathers herewith, make it good that any of them were of that mind: as yow might haue learned of your owne companions neerer home; if yow had beene pleased. For when M. Iacob seemed to harp vpon this string, D. Bilson was bold to Answer him in these words. p *Well this may be your conceit; but no Father Greek or Latin (except Tertullian) euer made mention of any such thing, as yow would gather out of their words.* Yow se then what a proper argument yow gaue vs q *To spell and put together*, when by the iudgment

m *See this proued by his owne words hereafter, Sect. 5.*

n Veneranda, ô Virgo, casta, felicissima, Benigna, adesto vocibus meis, preces admitte, Virgo. At tu quod precor summum, id mihi concede, vita sic vt excedam, illius vt tantum habens te præsidem semper, te tuum erga filium mihi patronam sentiam acceptissimam. Ne me ergo tradi tu sinas tanquam ad crucem, lidibrioque illius exponi omnium iuratus hostis qui sit & mortalium pestis, tuere me, atque ab æterno assere Igne, & tenebris, per fidem qua iussior sum factus, & gratiam tuam inclytam. *S. Greg. Nazianz. in Tragœdia, Christus patiens. ex versione Cl. Roilleti Belnensis.*

o *Answ. pag. 389.*

p *D Bilson Surney pag. 588.*

q *Answ. pag. 390.*

ment of your owne learned bretheren, it is destitute of all ruth and reason.

How corruptly our Answerer assigneth the Originall of Prayer to Saints.

SECT. IIII.

r *Answ. pag.* 398. ALthough our Answerer doth professe himselfe to be r *as great an admirer of Antiquitie as any other*, yet his dealing therewith is so ilfauouredlie abusiue that he proueth himselfe to be a durtie-mirer rather then a respectiue *admirer* therof, as heretofore we haue often discouered, and in this Section we will againe particularly lay open.

s *Answ. pag.* 397. He was s *bold*, yow know, to giue forth *that I was not able to produce one true testimony* in confirmation of Prayer to Saints within the three first ages after Christ; but, I hope, his *boldnesse* hath gotten a cooling card, being dasht, not by one testimonie alone but by many, his owne partakers being vmpiers in the matter. Now for the ages following, he telleth me that

t *Answ. ibid.* t *I shall find, perhaps, before we haue done, that I am not like to carry it away so cleerely as I weene.* Where if I had beene any thing dismayed by his threates, that word of his, *perhaps*, were enough to rayse my courage vp againe, being a manifest token that he himselfe hath not that confidence in this his cause, which he seemeth so much to brag of. Nether will the Reader wonder he should labour with distrust, if he consider diligentlie the distressednesse of his discourse.

ANSWER. Pag. 400. *A man may easilie discerne in S. Basil, the breedings of this disease* (of praying to Saints) *and as it were the grudgings of that ague that afterwards brake out into a pestilentiall feuer.*

REPLY. It seemeth, had yow liued in that fourth age with S. Basil, yow would haue proued a singular Doctor of Physick for the curing of such *diseases* and *grudgings* as these: but we could wish yow rather to proue a sound and serious Doctor of Diuinitie in this our age it selfe, wherein yow make profession of the same: and that the first practise of your facultie might, by Gods grace, be exercised on your selfe, to the cure of that *ague* which ingēdreth such rauing fits as these, and maketh yow thus idly to imagine that the graueſt and soundest ancient Fathers are now become your *diseased* Patients, as though your braynes were turned into Poticaries druggs, and your booke into an vrinall. If yow hold on in this maner, yow wil sooner proue a miserable wōder to wis-

men, then à wise *admirer of Antiquitie.* *Answer.* *The Martyr in S. Basil is vocatus onely not invocatus yet.* Replie. Who but your selfe is able to conceaue how *to call vnto the Martyr* for help, may be any other then *to call vpon him*? *They shall call my name and I will heare them*, saith our Lord, Zach. 13. v. 9. where *They shall call my name*, is the selfe same with *They shall invocate*, or *call vpon my name*, as euerie one may se. and therfore when S. Basil said that u *the Martyr shewed himselfe present by his workes to as many as called his name*, or *called him by name*, if we be greatly in our wits, we must say that he meant à praying *vnto* the Martyr, and à calling *vpon* him for help. Nether can any one that is acquainted with S. Basils Doctrin doubt hereof, For this is the expresse lesson which he hath taught vs. x *Who so is oppressed with any extreamity, betaketh his refuge vnto these fortie Martyrs: and who so is in prosperitie, he prayeth vnto them: the former that he may be deliuered from euill, the later that his good fortune may long endure. Here* womẽ *praying for children obtaine their petition. Here the wife imploreth à safe returne for her husband when he is from home, and health for him when he is sick.* Thus S. Basil, agreeing herein with the rest of the ancient Fathers aswell his Predecessours, as his followers: by which à man may easily discearne in whose braynes the distemperat *ague* worketh, how soeuer the patient himselfe is not sensible therof.

u Ὁ νἱμαλιὰ λῃστὴς ἐπὶ τὸ τέγος πηδήσας ὁσιος. *S. Basil Homil. 26. de S. Mammante.*

x Οἱ σλιβόμενοι ἐπὶ τῆς τεσσαρακοντα μαρτυρας καταφεύγει, ὁ εὐφραινόμενος ἐπ' αὐτὴς λαμπρύνεται, ὁ μὴ τικτων λύσιν εὐχεται ἀνοιχθῆναι, ὁ δὲ ἵνα φυλαχθῆ αὐτῷ τὰ χρησιμευσαντα ὧδε γυνὴ ὑστερὸς ὑπὲρ τέκνων εὐχομένη καταλαμβάνεται, ὑπὲρ ἀνδρὶ τὴν ἐπάνοδον αἰτουμένη, ἀῤῥωστοῦντι δὲ σωτηρίαν *S. Basil Hom. in 40. Martyres.*

ANSWER. *pag.* 400. *How soeuer this euill weed grew apace (among the superstitious multitude especially) yet was it so cropt at first by the skilfull husbandmen of the Church, that it gott nothing neere that height which vnder the Papacie we se it is now growen vnto.*

REPLIE. These be but wide words still: for if S. Basil, and S. Gregory Nazianzen were infected with such *grudgings* as yow talk of, what more *skilfull husbandmen* can yow find in that age then they were, or yet in the ages following? nay who of their ranck, did euer deliuer or maintaine the contrarie? Or what sound authoritie can yow produce to shew that any Christians were accounted superstitious for praying vnto Saints in those ancient tymes whereof yow speake? yow must assigne vs some one or other of these your *Skilfull husbandmen who cropt at first this euill weed*, if yow will not haue the world to think that partialitie hath cropt at last your best witts.

ANSWER. *pag.* 401. *The recommending of mens selues vnto the prayers of the Saints, which began to be vsed in the later end of the fourth age, came short of that Inuocatiõ of Saints which is at this day practised in the Church of Rome.*

REPLIE. When yow cannot deny but that in the fourth age men *recommended themselues vnto the prayers of the Saints*, yow seeke to help your cause by à double fiction. First yow affirme that this recommending *began in the later end of the fourth age*: next, that *it commeth short of that*

inuocation which we now practise. But if both these proue vntrue, what à rare *admirer of Antiquitie* will yow proue? well we will examin your discourse for the former in this Section, for the later in the next. *Answer. The memorie of the Martyrs, indeed, was from the verie beginning had in great reuerence.* Replie. This *reuerence* we giue vnto the Saints in all our worshipping of them; and no more. *Answer. At theire Memorialls and Martyria: that is to say, at the places wherein theire bodies were layd, prayers were ordinarilie offered vp vnto that God for whose cause they layd downe their liues.* Replie. These prayers were offered vp vnto God through the implored Mediation, and Intercession of the said Martyrs: for why else should the Christians power forth prayers at their shrines more ordinarilie then in other places? yea why should they goe so many miles to pray rather in this Church where such à Martyrs Reliques were reserued, then in other Churches neerer home? *Answer. The Lord was pleased to giue à gracious answer to such prayers, and to do many wonderfull thinges for the honouring of that Christian profession which those worthy champions maintayned vnto the death.* Replie. And *for the honowing* also of those *worthy champions* themselues, who had honoured God by so noble and Heroicall à contempt of their life for his loue; according to that his promise, y *I will honour them that honour me. Answer. But men began afterwards to conceaue, that it was at the Martyrs suite and Mediation that these things were granted and effected.* Replie. Had they not reason, I pray yow, when prostrating themselues at the Martyrs shrine, and implouing deuoutlie the assistance of his intercession and mediation to God for them, they found that God did miraculouslie fulfill whatsoeuer they desired or demanded? *Answer. This was the rather beleeued by reason that the Martyrs themselues were thought to haue appeared vnto diuers that were thus releeued, both at the places of their Memorialls and other where.* Replie. If the testimonie of Scripture, and of the chiefest of the ancient* Fathers may beare any force, wee are not to doubt but that the Saints of God haue appeared after their death vnto diuers. Of Samuel appearing to Saul we haue spoken z alreadie: and that Moyses appeared vnto the Apostles a vpon mount Thabor no man may lawfullie deny. The hie Priest Onias b and Ieremie the Prophet appeared also vnto Iudas Maccabæus. In like maner why ought we not to beleiue c S. Athanasius, when he affirmeth that S. Antonie saw the soule of à Religious monke going into Heauen accompanied with ioyfull troupes of Angels? or the ancient Ecclesiasticall Histories wherin many the like apparitions are recorded for certaine and vndoubted? Eusebius d relateth how the Holie Virgin and Martyr Potamiæna three dayes after her most cruel Martyrdome, appeared vnto Basilides (one of the Soldiers that had garded her to execution, and, though

y 1. *Samuel. 2. v. 3.*

* Mitti quoq; ad viuos aliquos ex mortuis, sicut è contrario Paulus exiuisse in Paradisum raptus est, diuina Scriptura testatur. *S. August. de cura pro mortuis cap. 15.*

z *See this aboue pag. 523.*

a *Math 17. v. 3.*

b *2. Machab 15.*

c *S. Athanas. in vita Antonij.*

d *Euseb. Hist. lib. 6 cap. 4.*

though a heathen, defended her from the barbarous villanies of the furious multitude in the way) and conuerted him vnto the faith of Christ, for which also he soone after gaue his life.

When the wicked Apostata Iulian [e] had in tyme of famine secretlie polluted all the prouision of food that was to be sould in the market, with intent to deceaue the Christians by making them to eate vnwares of that which had beene offered to the Idols, the glorious Martyr S. Theodorus appeared vnto the Bishop, discouered the Emperours fraud, and therby preuented his malice. S. Gregorie of Nyssa [f] testifieth that our blessed Ladie and S. Iohn the Euangelist appeared vnto the admirable man of God Gregorius Thaumaturgus, and opened vnto him certaine difficulties in the mysteries of our Faith, wherwith he was somewhat troubled. S. Agnes [g] appeared vnto her parents at such tyme as they mourned for her at her graue, if S. Ambrose may be credited. And who will say he may not: chieflie when he [h] relateth the apparitions of the Holie Martyrs Geruasius and Protasius vnto himselfe in person? I omit the apparition of our blessed Ladie together with S. Tecla and S. Agnes vnto S. Martin recorded by [i] Seuerus Sulpitius: and that of S. Iohn and S. Philip the Apostles vnto the Emperour Theodosius, as Theodoret [k] doth witnesse, together with a number more testified by [l] Sozomen, [m] Socrates, [n] Nylus, [o] Paulinus and other Authors liuing all within the fiue first ages; whereby it is most euident that the Saints appeared [p] *not onlie by the effects of miracles benefits, but euen vnto the verie eyes and corporall sight of men*, as S. Augustin doth certainlie affirme of S. Felix.

ANSWER. *pag.* 391. *S. Augustin professeth that it did passe the strength of his vnderstanding to define whether the Martyrs themselues were in their owne persons present at one tyme in such diuers places so far distant one from another.*

REPLIE. VVhy do yow clip and maime S. Augustines sentence, when as, being faithfullie rehearsed, it giueth no smale light vnto the truth? [q] *I confesse*, saith he, *that this question doth passe the strength of my vnderstanding: In what maner do the Martyrs affoard help vnto those, who are assuredlie holpen by them: whether the Martyrs themselues be present at one tyme in such diuers places, &c.* Behold here, that part, which yow cunninglie suppressed, doth openlie shew that in S. Augustines iudgment the Martyrs did, for certaine, help such as in their neede made their recourse vnto their mediation. VVhat matter is it then I pray yow, if S. Augustin did doubt whether this help was ministred by the personall presence of the Martyr with the suppliants or noe, when

e *Nectarius Episc. Constantinopol. De S. Theodoro Martyre cap.* 7.

f *S. Gregorius Nyssen. de S. Gregorio Thaumaturgo. c.* 7.

g *S. Ambrosf. serm.* 90. *de S. Agnete.*

h *Idem ser de SS. Gerusio & Protasio.*

i *Seuerus Sulpitius de S. Martino dialogo* 2. *cap.* 14.

k *Theodoret. Hist. lib.* 5. *cap* 24.

l *Socrates lib.* 1. *c.* 8.

m *Sozomen. lib.* 7. *cap* 28. *lib.* 9. *cap.* 2. *& cap.* 17.

n *S. Nilus Abbas Epist. ad Heliodorū citatur. Act.* 4. *Synodi Nicenæ* 2.

o *S. Paulinus Natali.* 8. *de S. Felice.*

p Non enim solis beneficiorum effectibus, verum etiam ipsis hominum aspectibus Confessorem apparuisse Felicem audiuimus. *S. Austin. de cura pro Mortuis cap.* 16.

q Quanquam ista quæstio vires intelligentiæ meæ vincat, quemadmodum opinentur Martyres ijs quos per eos certum est adiuuari, verum ipsi per seipsos adsint vno tempore tam diuersis locis, &c. *Ibidem.*

yow your ſelfe do produce the ſame Fathers words affirming that the
r *Anſvv. pag.* 392. Martyrs do purchaſe the ſaid help by praying at leaſt r *in generall for the Neceſſities of Suppliants*? Is not this ſufficient warrant for Suppliants to beliue, that theſe things were granted and effected *at the Martyrs ſuit, and mediation*? All this is cleere enough, a man would think; but yow, diſpleaſed with the light, make haſt preſentlie to wrap your ſelfe in the obſcure miſt of other doutfull queſtions, to wit whether
ſ *Anſvv. pag.* 394. the Martyrs may be preſent in many places at once, whether ſ they be
t *Anſvv pag.* 396. ſeene reallie in dreames or noe; whether t the diuels words are to be heeded, when by the power of the Martyrs he is forced to confeſſe and complaine, and ſuch like; which ſerue onlie to bleare your Readers eyes with all, and hinder him from the diſcouerie of the Truth.

ANSWER. *pag.* 399. *The thing which I obſerued was this: that ſuch dreames and viſions as theſe, ioyned with the miraculous cures that were wrought at the monuments of the Martyrs, bred firſt an opinion in mens minds of the Martyrs abilitie to help them; and ſo afterwards led them to the recommending of themſelues vnto their prayers and protection.*

REPLIE. This is your diſcourſe to proue that the recommending of mens ſelues vnto the prayers of the *Saints began in the later end of the fourth age*, and no ſooner; and conſequentlie that it is erroneous and vnlawfull. But if yow will come and shew your face in the light, I will vndertake to let all men ſe that there is not one true word in your Aſſertion: but that on the contrarie ſide, the *abilitie* which was diſcouered to be in the Martyrs to help diſtreſſed wights lead men to the recommending of themſelues vnto their prayers and protection: in which pious deuotion God, through the interceſſion of the *Saints*, did worke *the miraculous cures* which yow ſpeake of, and by that means confirmed prayer to *Saints* to be both lawfull to all Chriſtians, gratefull to himſelfe, and hatefull to none but vnto miſbelieuers. And firſt of all that there was an able virtue in the Martyrs to procure help vnto
u Sanctorum corpora, & ſepulchra Martyrum, & dæmonum amoliuntur inſidias, & morborũ ab arte medica compluratorum conſecutæ ſunt ſanationes. *S. Iuſtin. Martyr. Queſt.* 16. pious ſuppliants, I proue by the teſtimonie of the ancient Martyr of God Iuſtinus: u *The bodies of the Saints*, ſaith he, *and the ſhrines of the Martyrs do beate downe the diuels treacheries, and cure diſeaſes that are beyond the reach of any Phyſicians art or skill.* And by that of Dorotheus Tyrius who recounting where diuers ancient *Saints* are buried, among thereſt ſaith, that x *the Sepulcher of the Eunuke who was ſeruant to Candaces queene of Æthiopia, and ſuffered a glorious Martyrdome for the loue of Chriſt, is an inuincible Fortreſſe to the faithfull; putteth to flight the wicked Barbarians,*

x Cæmiterium Eunuchi Candacis Reginæ Æthiopum, quem dicunt gloriosè Martyrium tuliſſe, munimentum inſuperabile eſt fidelibus, Barbaros ſceleſtos fugans, morbos pellens, & ſanationes operans vſque in hodiernum diem. *Dorotheus Tyrius in Synopſi. citatur à Coccio lib.* 5. *de Sanctis Eccleſiæ Articulo* 16.

Barbarians, driueth away diseases, and worketh all sorts of cures vnto this day. S. Cyril fetcheth a sound proofe of this Doctrin from the verie Scripture it selfe, in these words. y *To the end that not onlie the soules of the Saints may be honoured, but that we may vnderstand also that in their verie dead bodies ther is extant a virtue or Power, a dead man being cast into the graue of Elizeus, and touching the Prophets dead bodie was forthwith restored to life: and so the dead bodie of the Prophet did performe the worke of the soule, and lying dead did giue life vnto the deceased: yea when it gaue life vnto another it remained dead it selfe. And why? For feare least, if Elizeus his bodie had beene reuiued also, the quickning of the other dead man had beene attributed vnto the soule of the Prophet. And withall to the end we might know that euen in the absence of the soule, such bodies of the Saints haue a kind of virtue in them, by reason of the long abode which the iust and sanctified soule hath made within them. Nether let vs, like ignorant Persons, make any doubt hereof. For if kerchefs and handkerchefs. Act. 19 v 12. Separated from the body (of Paul) being touched by the sick did deliuer them from their infirmities, much more able was the Prophets bodie to rayse vp the dead to life.*

y Ἵνα δὲ μὴ μόνον τιμωμεθα τὰ ἁγιων ψυχαὶ· ἀλλὰ καὶ τὰ ἐν τοῖς τάφοις ἀνθρώπων σώματα δύναμις, ὁ ἅψεως τὸ μηδαμῆ δὲ Ἐλισσαίου νεκρὸς, καὶ νεκρῷ σώματι· καὶ ἀφῆκε ἀφαψάμενον, ἐζωοποίησε. Καὶ τὸ σῶμα τὸ ἀφῆκε τὸ νεκρὸν ἀπεστάλησε ψυχῆς ἔργον· καὶ τὸ τελευτήσαν καὶ κείμενον, ξωὴν πως ἔχε τῷ τελευτήσαντι· καὶ παραχὸν τὴν ζωὴν, αὖτε ὁμοίως ἔμεινεν αὐτὸ νεκρόν. Διὰ τί; ἵνα μὴ ἐξασθενήσαντος Ἐλισσαίου τῇ ψυχῇ μείνῃ ἀφανισμένα τὸ σῶμα· δοθῇ δὲ ὅτι καὶ ψυχῆς μὲν παρούσης, ἰσχυεταί τις δύναμις τῷ ἁγίων σώματι, &c. *S. Cyril. Hierosol. Catech.* 18.

And here I cannot forbeare to produce such another example or two related for true euen by S. Augustin himselfe: not onlie of that blind woman, z who had her sight restored vnto her by holding to her eyes such flowers as had but lightly touched the sacred relickes of the first Martyr S. Steeuen: nor yet of that blind man a who in like maner was cured by touching the bodies of the Holie Martyrs S. Geruasius and Protasius in Millan: but of a Religious Nun b who being sore sick, and forsaken now of the Physicians, sent her garment to be layd vpon the shrine of the said Holie Martyr S. Steeuen, and to be brought to her back againe: but before it came the good woman was dead. Her sorowfull Parents c *couered her Corps with the said garment, and behold,* saith S. Augustine, *she forthwith returned to life againe.* Such another miracle is related by the same Holy Father of a dead youth, d whos carkasse, euen when it was readie to be buried, being at the admonition of a stander by annointed with the oyle of the said Holie Martyr, was suddaynelie e reuiued. What wonder then is it if S. Basil be bold to say that f *whosoeuer touched the bones of the Martyrs was sanctified by that grace and virtue which they had in them:* and that the Holie Martyrs *were the safegard and refuge of the whole Countrie wherein they were buried,*

z *S. Augustin. lib. 22 de ciuitate Dei. cap.* 8.

a *Idem lib.* 9. *confess. ca.* 7.

b *Idem lib.* 22. *de ciuit. Dei. ca.* 8.

c Hac tamen tunica operuerunt cadauer eius Parentes, & recepto spiritu salua facta est. *Ibidem.* d Amicorum eius quidam suggessit, vt eiusdem Martyris oleo corpus perungeretur. Factum est & reuixit. *Ibidem.* e *See many the like miracles related by the same Holy Father in that eight chapter and elsewhere often.* f Οὐ ἀψάμενοι ὀστῶν μάρτυρος, λαμβάνει τινὰ μετουσίαν ἁγιασμοῦ ἐκ τοῦ σώματι παρεδρεύσης χάριτος. *S. Basil. Homil. in Psal.* 115.

against all hostile invasions? This abilitie of the Holie Martyrs is expressed most playnelie by S. Gregory Nazianzen, affirming that g *the verie ashes of S. Cyprian did cast out diuels from mens bodies, cure diseases, and giue notice of things to come: as is known well to them,* saith he, *who haue had triall thereof, and haue assured vs of the miracle, and will leaue the memorie therof to Posteritie.*

Now touching the power that the verie dead bodies of the Saints haue ouer the Diuell, we haue heard S. Chrysostome affirme that *they bind Diuells and deliuer men out of theire bondage*; yea that *the* h *ashes the bones, and verie dust of the Martyrs doth torture those inuisible Powers of darknesse.* i *What iudgment place more dreadfull then the shrines of the Martyrs, where though the Martyr be not seene visiblie to vrge the Diuell, yet his fearefull cries are heard, together with blowes and stripes, and fire tongues of the fiend vnable to endure the powerfull strength of the Martyr.* Which is not vnlike to that which is deliuered by S. Hierome, how when the Godly Roman Matron Paula went in Pilgrimage about the holie places of Iurie, k *she saw,* saith he, *the tombes of the twelue Patriarches, and Samaria: there are the bodies of the Prophet Elizeus, of Abdias, and S. Iohn Baptist. In which place she was sore afrighted with the wonderfull miracles that were wrought: for she perceaued Diuells there to roare in diuers torments, and men possessed with wicked Spirits did howle lyke wolues at the shrines of the Saints, and barke lyke doggs, and roare lyke Lions, and hisse like Serpents, and bellow lyke Bulls.* To which, omitting many others such like, we may adde that assured testimonie of S. Augustin. l *I haue known my selfe,* saith he, *that Diuels haue wonderfullie and horriblie confessed the abilitie and power of the Saints at their shrines in Millan.*

ANSWER. *pag.* 396. *S. Chrysostome giueth a good admonition, that litle heed should be taken of the Diuels sayings.*

REPLY. As litle heed is this your saying worthie of, as being but a childish toying with the sentences of the ancient. For when S. Chrysostome doth so certainlie affirme and confirme the *abilitie* and power which the Martyrs haue ouer Diuels to cast them out, and to deliuer men from their bondage (which is against yow who deny the like *abilitie* to the Martyrs) it must be verie idle talke of yow to discourse of his admonition concerning the litle heed which is to be taken of the Diuells words. Our question is not now whether the Diuell speaketh alwayes truth or not, but whether the Martyrs haue in them

g Τὴν δαιμόνων κατάπαυσιν, καὶ τὴν νόσων κατάλυσιν, καὶ μέλλοντος προγνωσιν. ἃ πάντα δύναται Κυπριανὸν καὶ ἡ κόνις μᾶλλον πίστιν, ὡς ἴσασιν οἱ πεπειραμένοι, καὶ τὸ σῶμα μίχλης ἀμῶν παραπέμψαντες, καὶ τῷ μέλλοντι παραδώσοντες χρόνῳ. S. Gregor. Nazianz. Orat. 18.

h Et cinis, & ossa, & fauilla inuisibiles illas potestates dilaniant. *S. Chrysostom. hom. 66. ad populum Antiochenum.*

i Quid hoc foro magis reuerendum, cum videatur nemo, nemo dæmonis instet lateribus, voces sentiuntur & lacerationes, flagella tormentaque, ac linguæ ardentes, terribilem illam vim dæmone non ferente. *Ibid.*

k Inde diuertens vidit duodecim Patriarcharum sepulchra, & Samariam. Ibi siti sunt Elizeus, & Abdias Propheta & Ioannes Baptista: vbi multis intremuit consternata mirabilibus. Namque cernebat varijs dæmones rugire cruciatibus, & ante sepulchra Sanctorum vlulare homines more luporum, vocibus latrare canum, fremere leonum, sibilare serpentum, mugire taurorum. *S. Hieron. in Epitaphio Paulæ ca. 6.*

l Nam & nos nouimus Mediolani apud memoriam Sanctorum, vbi mirabiliter & terribiliter dæmones confitentur. *S. August. epist. 137.*

them *abilitie to help men* against his infernall malice: wherein the Holie Father doth most manifestlie condemne yow as we haue seene aboue, and this one sentence of his doth sufficientlie declare. m *Euen as in Paules clothes, and in Peters shadow ther was virtue to heale the sick, so is ther virtue and abilitie in the Relickes of the Saints to cast out Diuells.* Whereunto we may adde that saying of Isidorus Peluſiota, which will couer your head right. n *If,* saith he, *it be offensiue to thee that we do honour the bodies and Relickes of the* Martyrs, *inquire of those who receaue help from them: and marke well how many diseases they do cure: and so it may come to passe that thow wilt not onelie leaue of deriding vs, but also wilt imitate this our lawfull and laudable deuotion.*

If this will not serue your turne, but yow will needs be so iniurious to the Holie Martyrs as to deny all *abilitie* to them for the helping of distressed persons, we must send yow to S. Ambrose, who will not suffer yow to walke alone in this errour, but will assigne yow the Arriã Heretikes to beare yow cõpaine. For in his sermõ of the two holy Martirs Geruasius & Protasius he maketh this cõplaint vnto thẽ both. o *The Arians according to their custome do enuie this your solemnitie, theire malitious minds being vnable to endure the honour which we giue vnto yow. And theire rancor driueth them into such madnesse that they deny the merits of the Martyrs whose workes the verie Diuells do confesse. But it is noe wonder: for the perfidiousnesse of misbelieuers is so great, that the Diuels Confession is more tolerable. The Diuell* Matth. 8. *said* Iesv *thow sonne of the liuing God why art thow come to torment vs before the time? Yet the Iewes hearing this did for all that deny him to be the sonne of God. And here now yow haue heard the Diuells crying and confessing to the* Martyrs *that they were not able to endure their torments, saying why are yee come to torment vs before the time? Yet the Arrians say, These are no* Martyrs, *nether are they able to torment the Diuell, nor yet to deliuer men from them* (is not this your Doctrin M. Vsher?) *when the said torments are proued by the voice of the verie Diuels themselues, and the* Martyrs *help is plainlie declared by the cure of the blind, and by the deliuerie of the possessed.* And as S. Ambrose here doth ranke yow with the Arrians, so might à man shew yow wher S. Hierome also coupleth yow and the Heretike Vigilantius together.

m Sicut virtus erat in veste Pauli, & vmbra Petri ad sanandum ægrotos: ita in Sanctorum cineribus ad expellendos dæmones. *S. Chrysostom. serm 35. de virtutibus.*

n Εἰ σκανδαλίζῃ ἐπὶ τῇ τῶν μαρτύρων συμάτων παῤ ἡμῶν τιμωμένοις, ἀλλ' ἐπὶ τοῖς περὶ τοῦ Θεοῦ αὐτῶν ἀγάπῃ καὶ σπουδῇ, ἐρώτησον τοὺς ἐξ αὐτῶν τὰς ἰάσεις λαμβάνοντας, καὶ μαθὴ πόσοις πάθεσι συμφορᾶς ἀθεραπεύτους χαρίζονται. Καὶ ἴσως μὲν σωφρονήσεις τὸ γινόμενον, ἀλλὰ ἕως ἂν ζηλώσεις πάντως τὸ κατορθούμενον. *Isidorus Peluſiota lib. 1. Epiſt. 55. ad Hieracem.*

o Celebritati vestræ, qui solent, inuident. Et quia celebritatem vestram inuidis animis ferre non possunt, ausam celebritatis odere, atque amentię in tantum prodeunt, vt negent Martyrum meritis, quorum opera etiam dæmones confitentur. Sed hoc non mirum. Siquidem tanta est incredulorum perfidia, vt tolerabilior sit Diaboli confessio. Dicebat enim Diabolus: Iesv Fili Dei viui, quid venisti ante tempus torquere nos? & cum hæc audirent Iudæi, ipsi tamen Dei Filium denegabant. Et nunc audistis clamantes Dæmones & confitentes Martyribus, quod pœnas ferre non possent, & dicentes: Quid venistis vt ante tempus nos tam grauiter torqueatis? Et Ariani dicunt: Non sunt isti Martyres, nec torquere Diabolum possunt, nec aliquem liberare, cum tormenta Dæmonum ipsorum voce probentur, & beneficia Martyrum remedijs cæcorum, & absolutorum indicijs declarentur. *S. Ambrosf serm. 91 de Inuent. SS. Gerualij & Protalij.*

gether. VVhich it seemeth yow had à feeling of, and therefore yow
p *Answ pag.392.* tooke exceptions to his testimonie by saying that p *his conclusion had need of à verie favourable interpretation*, to saue it from errour, forsooth. But all this will not serue your turne: yow may not possiblie escape, but yow must needs admitt the fellowship of Vigilantius, and confesse that yow wronged S. Hierome, as here shalbe shewed to your face.

The errour of Vigilantius was, in that he affirmed that the bodies and Relicks of the Martyrs were vncleane, and therfore had no virtue nor ability in them to sanctifie men, but did rather pollute and defile such as ether touched or came neere them. For which cause he termed them *vile dust, and I know not what ashes:* and found fault with the Christians not onlie for vsing religious acts of worship and honour vnto them, but also for praying to them, as though there were any virtue in them to giue help vnto the suppliant. For he held, as I said, the body lying in the shrine to be *vile* and vncleane, and the soule to be in heauen so far from the body that it could not worke any miracle at the shrine at all; and therfore in derision of such as prayed vnto them
q Ergo Cineres suos amant animæ Martyrum, & circumuolant eos, semperque præsentes sunt, ne forte si aliquis precator aduenerit absentes audire non possent. *Vigilãtius apud S. Hieron. lib. contra eundem cap. 3.*
at their shrines he said. q *Yes forsooth, the soules of the Martyrs are in loue with their ashes, and are alwayes present fluttering about them, for feare least* when suppliants come to pray vnto them they should be absent, and so not able to heare them. Against whom S. Hierom inueigheth with great zeale calling him, as we haue heard, *à monster worthie to be banished from among men*. And concerning the presence of the soule with the bodie, he learnedly proueth that the virtue of the soule remayneth with the dead body continually in the graue: wherby the said soule, though still in heauen, both heareth the prayer of the deuout suppliant, and also affordeth help. *Answer.* r *S. Hierome held that the soules of the Martyrs were in person present in diuers places at once.* Reply. There
r *Answ. pag.392.* is no such matter, Sir. S. Hierome neuer dreamed of any such thing. *Answer. He alleageth for proofe thereof that place of the Reuelation. These follow the Lambe whether soeuer he goeth. And inferreth thereuppon this conclusion, which hath need of à verie favourable interpretation. If the Lambe,* saith he, *be euerie where: therefore they also that are with the Lambe, must be beleiued to be euerie where.* Reply. The Lambe, yow know, signifieth the whole Person of Christ Iesus, who though in his Godhead he be euery where, yet not in his manhood: the which manhood neuertheless may be rightly said to be euery where virtually, though not personally So also may the soules of the Saints, who are so inwardlie vnited with the Lambe, be said to be virtuallie euery where, though personallie they are not in any more then in one only place at any one time. And he that thinketh this Doctrin *to need à favourable interpretation* to

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be freed from errour, I know not what fauourable interpretation may excuse his ignorance. Seing that no man can deny but the soules of the Saints following the Lãbe whether soeuer he goeth, must needs be where soeuer he is ether virtuallie or personallie, as hath beene said. All which cometh verie short of prouing that S. Hierome euer imagined *that the soules of the Saints were in their owne persons present at one tyme in diuers places*, as yow charged him: and therfore yow must haue patience to heare how sharplie the same Holie Doctor condemneth your errour in Vigilantius; though I desire the Reader to affoard à verie fauourable interpretation vnto S. Hieroms words, as far as they may seeme to point at your selfe together with Vigilantius, in this maner.

I will not haue thee to be telling me that signes and miracles are for Infidels; but Answer thow me this, how commeth it to passe that in most vile dust and I know not what ashes (so Vigilantius tearmed the Holie Relicks) *there is found present so great à power to worke miracles and wonders? I see now, I see, vnfortunate man, why thow doest repine somuch, and what thow art grayde of. That vncleane spirit which forceth thee to write these things, hath beene often tortured by this vile dust, and feeleth the smart thereof euen at this day. And though in thee he dissembleth his paine, yet in others he confesseth the same. Vnlesse thow wilt say with the Infidels and Heretikes, to wit with Porphyrius and Eunomius, that these miracles are but illusions of Satan, and that the Diuels do not cry in earnest, but craftilie faine that they feele torments. Take my counsaile: get thee to the shrines of the Martyrs with speed, and at last thow wilt be deliuered. There thow shalt meete with many of thy companions, and thow shalt be scorched, not now with the wax tapers, which in thy greefe stand lighting at the Martyrs toumbe, but with inuisible flames: and then thow wilt confesse what now thow denyest, and wilt make knowen to the world, what his name is, who speaketh now in Vigilantius.*

And thus much may suffice to let vs vnderstand that this *opinion, which was bredd at first in the minds of the ancient Christians of the Martyrs desire to helpe them*, was not vaine or mistaken: and consequentlie the recommending of mens selues vnto their prayers and protection, which proceeded from that opinion, was good and Holie; as being confirmed by God himselfe the chiefe Author and worker of such miraculous cures as, by your owne Confession, were wrought at the monuments of the Martyrs.

ſ Itaque nolo mihi dicas, signa infidelium sunt: sed responde quomodo in vilissimo puluere & fauilla nescio qua, tanta sit signorum virtutumque præsentia. Sentio, sentio infelicissimè mortalium, quid doleas, quid timeas. Spiritus iste immundus, qui hæc te cogit scribere sæpe hoc vilissimo tortus est puluere, immò hodieque torquetur, & qui in te plagas dissimulat, in cæteris confitetur; nisi fortè in morem Gentilium impiorumque Porphyrij, & Eunomij has præstigias dæmonum esse confingas, & non verè clamare dæmones, sed sua simulare tormenta. Do consilium: ingredere Basilicas Martyrum, & aliquando purgaberis: inuenies ibi multos socios tuos, & nequaquam cereis Martyrum, qui tibi displicent, sed flammis inuisibilibus combureris: & tunc videberis quod nunc negas: & tuum nomen qui in Vigilantio loqueris, liberè proclamabis. *S. Hieron. cont. Vigilant. cap. 4.*

ANSWER. Pag. 399.

At first they expected onelie by their interceſsion to obtaine temporall bleſsings, but proceeded afterward to craue their mediation for the procuring of ſpirituall.

REPLY.

This diſtinction is more vaine then may well ſuit with your learning: for if God was the onlie giuer of all graces and benefits, and the *Saints* but Mediators to obtaine the ſame from him; as all true Chriſtians euermore expected as well ſpirituall benefits from God as temporall, ſo they ſtill implored the interceſsion of the *Saints* indifferently for the obtaining of both. To t *beat downe the trecheries of the Diuell*, is a benefite which belongeth no leſſe to the ſoule, then to the body, yet was it in the ſecond age after Chriſt, attributed vnto the *Saints*. And Euſebius Cæſarienſis, ſpeaking of the Religious exerciſes which were in vſe amonge the Chriſtians in his dayes, u *VVe frequent*, ſaith he, *the monuments of the Saints, and we make vowes vnto them as to the true Saints of God, profeſsing that we are verie greatlie holpen by their interceſsion to God for vs.* Where yow ſe he maketh no ſuch difference of temporall and ſpirituall benefits as yow dreaminglie inuented: nether in all the monuments of Antiquitie dowe find any mention thereof. For if they tell vs that temporall benefits were implored, they witneſſe alſo that ſpirituall graces were by the ſame meanes obtained. x *VVe daylie make our recourſe vnto S. Ignatius, receauing ſpirituall benefits from him*, ſaith *S.* Chryſoſtome *for whoſoeuer doth come vnto him with faith, obtaineth large guiſts. For not onlie the bodies of the Saints, but their verie ſhrines and monuments are replenished with ſpirituall graces.* Which is teſtified alſo by Theodoretus affirming that the *Saints* y *are able to helpe aſwell diſtreſſed and afflicted mindes, as diſeaſed bodies.* All which being well conſidered, who will not wonder to ſe a man of your condition oppoſe himſelfe againſt the confeſſed ancient truth, vpon ſuch fleight coniectures and ſurmiſes as yow vrge? For if ſome one light-headed fellow or other was ſuperſtitiouſlie carried away with vaine dreames, muſt all apparitions and ſignifications made vnto the *Saints* in their quiet ſleepe therfore of the ſame nature? Though Baſilius *Seleucius* in his diſcourſe vpon the life of *S.* Thecla vſeth ſuch relations and obſeruations as your dainty ſtomack cannot z *diſgeſt*, muſt that put yow out of loue with the graue relations of the reſt of the Fathers, who are both more ancient, and of greater account and credit in the Church of God then hee? muſt euerie vaine trifle ſerue yow for a maine argument againſt our Catholick truth, and ſhall not the ſound and ſolid ſentences of the ancient Fathers generallie agreeing one with another auayle vs againſt your falſhood? your opinion, we haue ſeene, hath beene condemned

t *S. Iuſtin Martyr* *aboue pag.* 610.

u Ad monumenta quoque illorū accedimus, votaque eis facimus tanquam veris Sanctis, quorum interceſsione ad Deum nō parum adiuuari profitemur. *Euſeb. de præparat. Euang. lib.* 13 *ca.* 7.

x Itaque non hodie tantum, ſed quotidie ad ipſū confluimus, ſpirituales ex eo fructus percipientes. Quis enim eum fide adillum accedit magnis affluitur beneficijs. Sanctorum enim non modo corpora, ſed ipſi loculi & monumenta ſpirituali gratia conferta ſūt. *S. Chryſ. Laudatione in Martyrē Ignatium.*

y Laborantibus animis ac ęgrotis corporibus, ſalutares eos confiteri non ceſſant. *Theodoret. lib.* 8. *Gracarum affect.*

z *Anſvv. pag.* 397.

condemned by the ancient in Vigilantius, in Eunomius, in the Arians, in the Heathen. Ours is manifestlie confirmed by the full consent of primitiue Doctors, and authorized from aboue by miraculous and supernaturall operations. I leaue it then to the Godly Readers best consideration whether of the two is fittest to be embraced.

Praying to Saints vsed now adayes, the selfe same with that of ancient tymes.

Sect. V.

IT followeth now that we take a vew how our Answerer, vnable with all his skill to wreast this Religious custome of praying to Saints out of the ancient Fathers hands, taketh vpon him selfe another enterprise: that is, to find out a difference betwixt the manner of praying which is now vsed amongest vs, and that which was vsed *in elder times*. Where yow se by allowing that some kind of Prayer to Saints was practised *in elder times*, what a bob he giueth to his owne profession, wherein all praying to Saints whatsoeuer is accounted iniurious to the diuine maiestie in the highest degree. But letting this passe, I desire the Christian Readers fauourable attention, and if I do not euidentlie disproue all and euerie one of those differences which the Aduersarie pretendeth, let me be esteemed for owne vnworthie of credit for euer hereafter.

a *Now in the Church of Rome mentall prayers are presented to the Saints as well as vocall: and they are beleeued to receaue both the one and the other.* a ANSWER. Pag. 401.

Your first difference then is, that how soeuer the ancient prayed vocallie vnto the Saints, yet they neuer prayed mentallie vnto them, as we doe. And why? Becausse, say yow, they generallie held that none but God alone seeth the secrets of the heart, and that he hath *no more communicated this to creatures, then the knowledge of things to come.* But tell vs I pray yow, did he neuer communicate *the knowledge of things to come* vnto creatures? I am sure yow will not deny but he did, chieflie to the Prophets. And we tell yow that in like maner he communicateth vnto his Saints which are present with him in blisse, the knowledge of the secrets of mens hearts, as presentlie b shalbe declared at full: and therfore our mentall prayer is as conuenient for them as vocall euerie whit, not onelie becausse being pure spirits they apprehend our mentall speech as well as our vocall, but also becausse that if the ancient Fathers REPLIE.

b *See this in the next difference.*

granted the one, they could not possiblie haue made any doubt of the other: seing they were not ignorant that no blessed spirit whether Saint or Angell, being in heauen was able by his naturall power to heare our words feeblie pronounced here vpon earth, and therefore they knew well enough that our vocall prayers came to their knowledge by diuine reuelation. And could they thinke that God was not able to reueale vnto them our mentall prayers also?

ANSWER. pag 401. *S. Augustin saith, it is à great question whether at all, or how farre or after what maner the spirits of the dead did know the things that concerned vs here.*

REPLIE. c *Machiauell.* Yow shew your selfe an exact disciple of him who said c *Diuide & regna:* for your ordinarie practise is to indeauour to set the ancient at odds among themselues, when yow cannot otherwise subdue them to the maintenance of your conceits. Wherein your Policie is the further from Piety, that yow pretend difference, where there is absolute agrement. For ther was neuer any question at all, nor yet the least doubt among the ancient Fathers whether the Saints raigning with God in his glorie do heare and know the prayers and supplications which are offered vnto them by the Faithfull or noe; but the constant doctrin of all Antiquitie standeth for the affirmatiue part: which truth yow knew not how to smother more handsomlie, then by bringing in another question which concerneth all the *spirits of the Dead* in generall, as well the damned as the blessed: whether, forsooth, by their owne naturall facultie of vnderstanding they are able to come to the knowledge of such things as are done here vpon earth or noe: and because S. Augustin affirmeth that it was à great question, whether the spirits of the Dead such as that of Iudas, whereof he then treated) had any such naturall knowledge or noe, yow iniuriouslie charge the ancient to haue doubted of that supernaturall knowledge of all things which is cõmunicated vnto the soules of the Saints in Heauen: which kind of dealing what censure it deserueth euerie one may perceaue. It wilbe sufficient for vs at this tyme to heare how constantlie the Holie Fathers do agree in the condemnation of the same. d *VVhat can the Saints in Heauen be ignorant of*, saith euen S. Augustin himselfe, *when they know him who knoweth all things?* e *They are able to know what is done here on earth, whether it be à thing past, present or to come: and this by the reuelation of Gods spirit.* f *And if the Prophet Heliseus being absent in bodie saw*

d Qui scientem cuncta sciũt, quid nescire hi queũt? Nam & pectoris arcana penetrant alterutrũ. S. *Augustin. carmine de Gaudijs Paradisi.*

e Possunt etiam spiritus mortuorum aliqua quæ hic aguntur, &c. non solum præterita vel præsentia, verum etiam futura spiritu Dei reuelante cognoscere. *Idem de cura pro mortuis. cap. 15.* f Si Propheta Heliseus puerum suum Giezi absens corpore vidit accipientem munera, quæ dedit ei Naaman Syrus; quanto magis in illo corpore spirituali videbunt Sancti omnia, non solũ si oculos claudant, verũ etiã vnde sunt corpore absentes? *Idem de Ciuit. Dei lib. 22. cap. 29.*

sawe his man Giezi receiuing guifts of Naaman, much more will the Saints be able in that their Spirituall bodie, to se all things, not onlie with their bodilie eyes shut, but also being absent neuer so farre. The same was the Doctrin of S. Ambrose affirming that the Saints in heauen are, g *Spectators of our liues and of all our actions.* For, saith S. Basil, h *ther is none of them who doth not se and consider all things particularly in all places: for howsoeuer they be not sighted with carnal eyes, yet do they comprehend and know we all things with incorporeall lookes.* To whom we may adde S. Athanasius vouching i *that without all doubt the soules of the Saints after death haue knowledge of all things.* And what wonder, when, as S. Cyprian teacheth, k *they are made priuie to the diuine secrets, by a most inward familiaritie?* in such sort that according to S. Prosper, l *No secret thing whatsoeuer is hidden from their knowledge, whyleſt with pure hearts they contemplate God himselfe, which is farre more noble and eminent without compare.* For which cause S. Gregorie Nazianzen was bold to say that he was assured that m *Holie Athanasius being now victorious in Heauen did looke downe and regard our affaires, yea and reach out his helping hand to such as did fight a virtuous combat.* But S. Gregorie the greate, of all others, deliuereth this Catholick Truth in a most sweet maner. n *All creatures,* saith he, *are skant and narrow vnto the soule, when once it cometh to get a sight of God: for by beholding neuer so litle of the light of the Creatour, all that is created seemeth short vnto him who is enlarged in the rayes of that inward vision, being so farre extended in God, that he now surmounteth all the world.* o *And so the world is said to be contracted before his eyes: not because Heauen and earth are become more streit in themselues, but by reason that the minde of the beholder is enlarged: and therfore altogether vanished in God he is able to se without difficultie all that is vnder God;* p *For in that euerlasting inheritance all the Saints do se God by a common light. And what can they be ignorant of ther, where they know and se him who knoweth all things?* Thus he, following S. Augustin and the rest of the more ancient Fathers. Wherein he is followed also by Venerable Bede, who sentence is this. q *Nothing is done in all the creatures which they who behold the brightnesse of the Creator, are not able to discerne.* And by Alcuinus, saying; r *Neither*

g Isti enim sunt Martyres nostri Præsules, Spectatores vitæ actuũque nostrorũ. S. *Amb lib. de Viduis*

h Nullus enim ex his est qui nõ singula vbique consideret Etsi enim oculis carneis minimè conspicui sunt, incorporeis tamen obtutibus ad agnitionẽ cõplectũtur omnia, & cõprehendunt. S. *Basil. de vera Virginitate.*

i De animabus Sanctorũ non est dubitandum. Nã & post mortem, & in die iudicij cognoscent omnia. S. *Athanasius Quæst.* 11.

k Secretorũ conscij diuinorũ propinquitate familiarissima. S. *Cypr. de stella & Magis. &c*

l Nec latebit iam perfectè beatos, aliquid secretorũ, qui, quod est lõgè præstantius,

ipsum visuri sunt mundis cordibus Deum. S. *Prosper de vita Contemplativa, lib. 1. cap. 4.* m Ἀθανάσιον τὸν ὅσιον τὰ ἡμέτερα, καὶ χεῖρα ὀρέγειν τῆς ὑπὲρ ἡμῶν ἀγωνίας. S. *Gregor. Nazianz. Orat. 24.*

n Animæ videnti Creatorem, angusta est omnis creatura: quamlibet enim parum de luce Creatoris aspexerit, breue ei fit omne quod creatum est qui ipsa luce visionis intimæ mentis laxatur sinus, tantumque expanditur in Deo, vt superior existat mundo. S. *Gregorius lib 2. Dial. cap. 35.* o Quod autem collectus mundus ante eius oculos dicitur, non cælum & terra contracta est, sed videntis animus est dilatatus, qui in Deo raptus videre sine difficultate potuit omne quod infra est. *Ibidem.* p Quia in illa æterna hæreditate Deum conspiciunt; quid est quod ibi nesciunt, vbi scientem omnia sciunt. *Ibid. lib 4. cap. 33.* q Qui creatoris sui claritatem vident, nihil in creatura agitur quod videre non possunt. *Beda in cap. 16. Luc.* r Nec dubitandum est fidelium petitiones à spiritibus iustorum sciri, quia qui intus

claritatē Dei vident, non est credendū quia sit aliquid foris quod ignorent. *Alcuin. de Diuinis Officijs cap. 39.*

f Sanct. qui Creatori iuncti erunt, nihil in creaturis quod nō videant. *Haymo hom. Dom. 2. post Pentecost.*

t Dion. Areopag. Saluatori iunctus & conciuis Angelorum effectus, de summa cælorum arce singulorum voluntates intendit, & sequeus Agnū quocunque ierit, corda omniū diuino lumine plenus perscrutatur & penetrat. *Hildoinus Abbas Epist. ad Ludouicū Imperatorem.*

u Ansvv pag. 493.

x Scotus in 4. dist. 45. q. 4.

y Bellarm. de sanct. Beatitud. li. 1. c. 20

z Ansvv. pag. 402

may we doubt but that the spirits of the iust do know the Petitions of the Faithfull: for they who are partakers of the inward brightnesse of God, must not be thought to be ignorant of any thing that is without. Haymo in like maner, *t There is no created thing in the world, which the Saints being ioyned with their Creator, may not behold.* And for the knowledge of mens hearts, Hildoinus speaking of the ancient Father S. Dionysius giueth this testimonie, *t That being now ioyned to our Sauiour, and become a Fellow-citizen with the Angells, from the highest Heauen he taketh notice of the minde of euerie one in particulare, and following the Lambe whither soeuer he goeth he is replenished with diuine light, and so searcheth and pearceth the hearts of all.*

Behold now, how certainly it was beleiued in the Church of God for the space of 800 yeares after Christ, that the Saints in Heauen did heare our prayers: nether in following ages was euer any doubt made therof, how soeuer the Scholemen with the Master of the sentences did dispute about the meanes by which the Saints came to haue notice of things so farre absent from them. And although the Master thought it *u not incredible*, that they vnderstood all by the illustration of Gods true light: and Scotus held it *x probable* that they knew euerie thing by a particulare and speciall reuelation: and Bellarmine with the rest commonlie iudged it to be *y most probable* of all, that euen from the beginning of their blessed estate they do behold our prayers, and all other things whatsoeuer, in the Nature and Essence of God, in whose sight is all their felicity, and in whom as in a looking glasse they discouer all that which is perfect without any let or imperfection according to that of S. Augustin aboue alleadged *what can they be ignorant of who know him that knoweth all?* Neuertheless this varitie of opinions concerneth not the question, whether the Saints do know what is done here amongest vs, but rather supposeth as vndoubted that they know all things, and hath a reference vnto the maner only by which they attaine vnto this knowledge. S. Augustine granteth, indeed, that the spirits of the dead are there, where by their owne naturall forces they do nether see nor heare the things that are done or fall out to men in this life. Yet this he saith *of the dead* in generall only, but when he treateth of such blessed spirits as do see the face of God in Heauen, he resolutely affirmeth that they see and know all things whatsoeuer. As is most playnely expressed by S. Gregorie also in these words. *a Euē as they who are yet aliue, do not know in what place the soules of the*

a Sicut hi qui adhuc viuentes sunt, mortuorū animæ quo loco habeātur ignorāt, ita mortui vitam in carne viuentium post eos qualiter disponatur, nesciunt; quia & vita spiritus longè est à vita carnis: & sicut corporea & incorporea diuersa sunt genere, ita etiam distincta sunt cognitione. Quod tamen de animabus Sanctis sentiendū non est, quia quæ intus omnipotentis Dei claritatē vident nullo modo credendum est, quia foris sit aliquid quod ignorent. S. Greg. l. 12. Mor. c. 14.

the deceased do remaine, so also are the dead ignorant of that which doth happen vnto such as liue after them in this world, because the life of the Spirit is farre different from the life of the flesh; and as corporeall and incorporeall things do differ in kinde, so also do they differ in knowledge. But this is not to be vnderstood of the soules of the Saints: for we must not thinke that they, who behold the brightnesse of God within, do remaine ignorant of any thing that is without. Nay S. Augustin himselfe doth make the like expresse mention and distinction of the soules of the Saints, and of the spirits of the dead in common, euen in that selfe same treatise from whence our Answerer culleth his broken sentences for his owne cause. b *We must not thinke,* saith he, *that because the Martyrs (being called vpon) are ready at hand to cure and helpe their suppliants, therfore all spirits of the dead whatsoeuer are able to be present with the liuing, and to take notice of their doings: but rather we must beleeue that it is by virtue of the Diuine power that the Martyrs are thus readie at hand to helpe the liuing, because the dead* BY THEIR OWNE NATVRE *are not able to be present in the like affaires.* By which all the world may see that this Holy Father, when he speaketh of the Dead in generall, taketh them simply in their *owne nature*, and not as they are enlightened with the brightnesse of Heauenly glorie. In which sense all other Doctors also after him do speake, when they affirme that the dead do not know the things that are done in this world. For they alwayes except the Saints which behold the brightnesse of God *within*, as S. Gregorie hath euen now assured vs.

b Non igitur ideo putandum est, viuorũ rebus quoslibet interesse posse defunctos, quoniam quibusdam sanandis vel adiuuandis Martyres adsunt: sed ideo potius intelligendũ est quod per diuinam potẽtiam Martyres viuorum rebus interfint, quoniam defuncti per naturam propriam viuorum rebus interesse nõ possunt. S. *Augustin. de cura pro mortuis cap. 16.*

What wonder then that men should charge yow with fraud and falshood, M. Visher, when yow stick not to teach, that c *To make good the Popish maner of praying vnto Saints that which at first was but probable and problematicall must now be held to be de fide, and an vndoubted axiome of diuinitie*, and that vpon the authoritie of Peter Lombard, Scotus, and such like; when as yow are not able to shew where any thing concerning this question (of the Saints knowing our prayers) is at this day accounted to be *de fide* with vs, which was but *probable and problematicall*, when the Master of the sentences or Scotus were aliue? such dealing as this neuer attended vpon a good cause, and Truth would scorne as much as once to looke after the like shifts; and if sinceritie had beene your guid, yow would haue taken notice sure, of that which is obserued by *Remigius Antisiodorensis* 200. yeare before the Master of the sentences; to wit that it is d *Heresie to affirme that we might not to pray vnto the Saints because they are ignorant of what is here performed at their shrines.* In which words he pointeth at S. Hierome, who disputed against Vigilantius, when he defended the same Heresie. And therefore we may conclude that howsoeuer S. Augustin, and others after

c *Answ. pag. 495.*

d In qua Hæresi eorum destruitur qui dixerunt Sanctis non esse supplicandũ, quoniã nesciunt quid hic circa pũluerem eorum ageretur. *Remigius Antisiodorensis in Psalm 121.*

after him, made it à queſtion, whether the ſpirits of the dead according to the condition of their nature are able to knowe what is done amõg vs, and how ſoeuer the Schoolemẽ haue diſputed, and as yet do diſpute, about the maner and meanes by which the Saints in Heauen are made acquainted with our actions, yet no man is able to proue that euer any orthodoxall Father of ancient tymes, or any Schole-Diuine did maintaine, or hold, that the bleſſed ſpirits which are with God in his bliſſe, do not ſee and heare ſuch prayers and ſupplications as are made vnto them by the Faithfull here on earth. For, that they are *ſpectators and beholders of our life and actions*, is an vndoubted axiome of diuinitie generallie agreed vpon by all the Holy Fathers, as moſt aſſuredlie deliuered by the word of God. For how could the the Angells [e] *offer vp our prayers to God*, vnleſſe they had heard them? And when our Sauiour affirmed that the ſame Angells do know full well in Heauen whenſoeuer any [f] *ſinner is conuerted* on earth, and *do reioyce* exceedinglie thereat: why ought we not to beleeue that the ſame knowledge is giuen vnto the Saints, who, by the ſame authoritie, are [g] *like vnto the Angells of God*? [h] *The ſecrets of hearts are made manifeſt to* him that hath the gift of Propheſie in this corruptible life it ſelfe, and may we thinke that they wilbe hidden from the bleſſed ſoules which enioy the gift of diuine illuſtration in Heauen, by which they know and propheſie not only [i] *in part* but *ſe face to face*, and, *that which was in part being abolished, do know euen as they are knowen*? Samuël [k] could tell all that Saul thought *in his heart*. Elizeus his heart [l] was with Giezi and tooke notice of what he did being farre abſent; yea he ſaw what the king [m] of Syria did plott in his ſecret Councell. Who will ſay that theſe two Prophets are of leſſe abilitie now in Gods aboundant Glorie then they weere in the darkneſſe of this Vale of Miſerie? S. Steeuen was able, being cloathed with mortall flesh, to reach with his eye-ſight [n] from earth vnto Heauen: and is not his vnderſtanding able to reach from Heauen to earth, being now adorned with immortall light? yes without doubt: and therfore as the denyall hereof arguethin ſome à ſcant and weake vnderſtanding indeed, ſo it bewrayeth in others a far-reaching impietie, the which drawing his ofspring from the loweſt Hell, extendeth his malice vnto the higheſt Heauen, and goeth about to bereaue the bleſſed Citizens therein of this their eſpeciall grace and prerogatiue.

e *Apocalyp.* 8 *v.* 4.
f *Luke* 15. *v.* 10.
g *Luke* 20 *v.* 36. *Math* 22. *v* 30.
h 1. *Cor.* 14. *v.* 25.
i 1. *Corint.* 13. *v.* 9. 10 12.
k 1. *Reg* 9. *v.* 19.
l 4. *Reg* 5. *v.* 26.
m 4. *Reg.* 6. *v.* 8.
n *Act.* 7. *v.* 55.

ANSWER. pag. 405. *Thirdlie in the Popish Inuocation formall and abſolute prayers are tendred to the Saints: but the compellations of them vſed at firſt, were commonlie eyther wiſhes only, or requeſts of the ſame nature with thoſe which are in this kind vſually made vnto the liuing.*

REPLY. Do yow think that à tale framed out of your owne head wilbe of any

any account among wise men? Here yow assigne vs a difference betwixt our maner of praying to Saints, and that which was *vsed at first:* but in proofe thereof yow do not as much as name one only Author of Antiquitie for the space of twelue hundred yeares after Christ. Well I will repeate vnto yow heare a few *formall and absolute prayers tendred vnto the Saints* by the ancient Fathers. Which will suffice to let the Reader vnderstand that this your third difference is destitute of all Truth. And first I desire yow to call to mind the prayers of Origen, o and Nazianzen p aboue rehearsed: to which I adde now that which is attributed vnto S. Athanasius, wherby he inuocateth the blessed mother of God in this deuout maner. q *Heare vs now thow Daughter of Dauid and incline thyne eare vnto our Prayers. Forget not thy people, nor vs who are of thy Fathers houshold. To thee do we cry: be thow mindfull of vs most Holie Virgin, who diddest remaine a Virgin euen after childbirth; and for these our slender prayses exhibited in thyne honour, render vnto vs large gifts out of the treasure of thy Graces, ô thow who art full of grace. Haile ladie full of Grace, our Lord is with thee. O Mistres, Lady, Queene, O Mother of God pray for vs.*

o *Aboue pag.* 602.
p *Aboue pag.* 605.

q Et nunc audi filia Dauid, & inclina aurem tuam in preces nostras, & ne obliuiscaris populi tui, neque nostri, qui sumus de familia & domo Patris tui. Ad te clamamus recordare nostri sanctissima Virgo, quæ etiam à partu Virgo permansisti, & retribue nobis pro exiguis istis eloquijs magna dona ex diuitijs tuarum gratiarum, tu quæ gratia plena es. Aue gratia plena, Domina, Dominus tecum. Intercede Hera, & Domina, & Regina, & Mater Dei, pro nobis. *S. Athanasius Ser. de Sanctissima Deipara.*

S. Ephræm also prayeth formally vnto the Saints in this maner. r *O ye most blessed Martyrs who haue willingly, and couragiously endured torments for our Lord and Sauiours sake, and are therfore now vnited with him more familiarly, we beseech yow vouchsafe to intreate him for vs wretched sinners, defiled with the ordure of negligence: pray him that his grace may be powered forth vpon vs, wherby our hearts may be enlightened with the beames of godlie charity.* s *Now then, ô most blessed men, ô yee most glorious Martyrs of God, helpe me poore wretch with your prayers, that I may obtaine mercie in that howre wherin all hidden things shalbe made manifest.* t *I seely weakling being strengthened by your prayers and merits haue with all the deuotion of my mind chaunted the hymne of your prayse and glory at your sacred shrines. Appeare ye then for me a sinner before the throne of Maiestie, that by your prayers I may be saued, and that together with yow I may enioy euerlasting blisse.*

r Precamur, beatissimi Martyres, qui pro Domino Saluatore, proque illius charitate sponte & integrè tormenta subijstis, atque ideo familiarius Domino coniuncti estis, vt pro nobis miseris & peccatoribus, & negligenti æsquallore sordentibus, Dominum interpellare dignemini, vt superueniat in nos gratia Christi, quæ corda nostra radio Sanctæ Charitatis illustret. *S. Ephram. Serm. de sanctis Martyribus.*
s Nunc igitur, ô beatissimi Viri, ô glorioßissimi Martyres Dei, me miserum vestris iuuate precibus, vt in illa hora misericordiam consequar, quando manifesta erunt occulta hominum. *Ibidem.*
t Ego item imbecillis accepto vestris precibus ac meritis robore, cecini tota deuotione animi ante Sanctas reliquias vestras Hymnum vestræ laudis & Gloriæ. Pro me igitur misero ante Thronum Maiestatis assistite vt vestris precibus saluari merear, ac vobiscum æterna beatitudine perfrui. *Ibidem.*

The set prayer of S. Augustin is this. u *Holie and vnspotted Virgin Marie, Mother of God, Mother of our Lord Iesus Christ, vouchsaue thow to be Mediatrix for me with him, whose Temple thow diddest deserue to be made. Holie Michaël, Holie Gabriël, Holie Raphaël, and all ye holie quiers of Angels and Archangels, of Patriarches and Prophets, of Apostles, Euangelists, Martyrs, Confessors, Priests, Leuits, Monkes, Virgins, and all Saints I presume to request yow, by him who hath chosen yow, and in whose contemplation ye do reioyce, that yow will vouchsaue to made Supplication to God for me a guiltie sinner, that I may be deliuered from the iawes of ehe Diuell, and from euerlasting death.*

Nectarius Bishop of Constantinople prayeth thus vnto the holie Martyr S. Theodorus. x *O splendour of the Martyrs, and Glorie of the Saints, ô VVorthie gift of God, ô vnconquered keeper and defender of the faithfull, be not vnmindfull of our powertie and lowlynesse, but vouchsafe thow alwayes to pray for vs, ô man most admirable; nor do thow neglect vs assaulted by Iulian the enemie of our soules: for we beleeue that thow doest liue euen after death. Thow then who art yet aliue in Christ, and standest neere vnto him, indeauour by thy prayers to make him propitious vnto vs thy seruants.*

And S. Maximus vsed to pray vnto *S. Agnes* thus. y *Holie Virgin, who shinest brightlie in the eyes of Christ, and art beutifull to the Sonne of God, and acceptable to all the Angels and Archangells, we beseech thee with all the prayers that we are able to make, dayne thow to be mindefull of vs, to the end that he who hath rendred vnto thee the crowne of all thy labours, may graunt vnto vs also pardon and forgiuenesse of our sinnes.*

Finally Hilarius Arelatensis maketh this Inuocation vnto another Saint. z *Be mindefull, ô beloued of God, be thow alwayes mindefull of vs*

u Sancta & immalata Virgo Dei Genitrix Maria, & Mater Domini nostri Iesu Christi, interuenire pro me digneris apud illum cuius meruisti effici Templum. S. Michaël, S. Gabriël, S. Raphaël, sancti chori Angelorum atque Archangelorum, Patriarcharum atque Prophetarum, Apostolorum, Euangelistarum, Martyrum, &c. & per illum qui vos effecit, & de cuius contemplatione gaudetis, vos rogare præsumo vt pro me culpabili ipsi Deo supplicare dignemini, quatenus de faucibus Diaboli, & de morte perpetua mereat liberari. *S. Aug. Meditat. cap.* 40.

x O splẽdor Martyrum, & Decus Sanctorum, O verè Dei Donũ, O Custos inuictissime, Defensor fidelium, ne obliuiscaris nostræ paupertatis & humilitatis: sed semper pro nobis intercedere ne te pigeat, O vir in primis admirande: nec nos qui quotidie ab animarum nostrarum inimico, Iuliano nempe, oppugnamur, despicias ô Vir maximè venerande: Te enim etiam post mortem, credimus viuere, vt qui ergo in Christo viuas, & stes prope eum, redde eum tuis precibus propitium tuis famulis. *Nectarius Constantinepolitan. Orat. de S. Theodoro Mart.*

y O splendida Christo, pulchra Dei filio, & omnibus Angelis & Archangelis grata, vt nostri meminisse digneris, quibus possumus precibus exoramus, vt nobis ille tribuat peccatorum indulgentiam, qui tibi tuorum omnium laborum palmam tradidit. *S. Maximus Taurinens. Homil. de S. Agnete.*

z Memento itaque, Amice Dei, memento iugiter nostri: Deo incoinquinatus assistis, canens illud canticum nouum; & sequens Agnum quocunque vadit. Tu illi pedisse quus, tu pro nobis Patronus, orationum nostrarum interpres, acceptabilis & fortis asserton: profusas ad sepulcrum tuum alumni gregis preces perfer: impetra vt conspiratione communi Sacerdos & populus quæ iussisti, quæ docuisti, aliquatenus obtinere mereatur. *Hilarius Arelatensis in Vita S. Honorati.*

vs. Thou standest before God vndefiled, singing that new song, and following the Lambe whithersoeuer he goeth. Thou attendest vpon him and art our Patron, the Interpreter of our Prayers vnto him, and our deere and powerfull Protector. Carry vp the prayers which thy flock here powreth forth at thy tombe. Obtaine for vs, that both the Priest and the people conspiring deuoutlie together, we may fulfill what thou hast taught vs, and obtaine what thou hast promised.

Behold here à few of those formall and absolute prayers which in primitiue tymes were tendred to the Saints: which may suffice aboundantly to condemne yow, M. Vsher, of à treble vntruth; first when yow affirme that in ancient tymes, *formall and absolute prayers* were not *tendered vnto the Saints:* the contrarie whereof is most euidently true by the maine current of Fathers, Liturgies, and ancient monuments already produced: Secondly when yow gaue forth that people at first in their praying vnto Saints a *did expect onlie by their intercession to obtaine temporall blessings*, and not spirituall: which Origen, Athanasius, Nazianzen, Augustin, Ephrem, and the rest euen now alleadged do condemne for most vntrue, whyles in their formall Inuocations they demand spirituall Graces, remission of sinnes, and saluation by their Intercession. Thirdly when yow said that in the ancient tymes, Martyrs were b *Vocati* onlie, and not *Inuocati*; that is *called vnto* and not *called vpon*: For who so considereth the prayers of these Fathers shall find them to be as formal *Inuocations* of the Saints, as any are this day vsed among vs. Nether will any man of vnderstanding and iudgment account your diuision of *Compellations* and *Inuocations* to be any better then merely ridiculous, if he consider what hath beene decreed by the full consent of the Church in à Generall Councell held at Constantinople well nigh à thowsand yeare agoe, to wit that c *All Christians adoring one onlie God, may lawfully* INVOCATE *the Saints, to the end they may make intercession for vs to the Diuine Maiestie.* Wherunto if we adde the open Confession of one of your learneddest d bretheren, that S. Hierome seemeth to affirme that the Church in his tyme had decreed *Inuocation* of Saints to be lawfull and Godly, this your opposition against the same must needs seeme verie dangerous and vnreasonable.

a *Answ. pag. 399.*

b *Answ pag. 386. & 400.*

c Vnusquisque Christianus solo Deo adorato inuocet Sanctos, vt pro se intercedere apud maiestatem diuinā dignentur. *Synod. 6. Constantinopolitan. cap. 7.*

d *D. Field. lib. 3. c. 20. fol. 109. 110.*

The fourth difference betwixt Popish Prayers to Saints and the interpellations vsed in the ancient tyme is, that the Saints now adayes are made our Atturneyes and Auocates, and their merits are pleaded, and not the merits of Christ alone: But this is an open derogation to the high prerogatiue of our Sauiours meritorious intercession, and à manifest incroachment vpon the great office of Mediation, which the most Religious and learned among the Fathers, who desired to be recommended vnto

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the Prayers of the Saints, were so carefull to preserue entire vnto him.

REPLY. These your *most religious and learned among the Fathers*, are S. Ambrose and S. Augustin, beside whō yow alleadge none other. And I am very well content this difference be tryed by their iudgmēt. First then it is necessarie yow tell vs what yow meane by that *high Prerogatiue of our Sauiours meritorious intercession*, and by that *great office of* Mediation, which here yow speake of. If yow meane that which the Apostles pointeth at when he saith, e *ther is one God, and one* Mediator *betweene God and man, the man Christ Iesus, who gaue himselfe à ransome for all men:* We willingly grant that none other, nether Angell nor Saint, is to be accounted or made *an Attorney, Aduocate, or* Mediator of that kind and eccellencie which here the Apostle speaketh of. For first of all Christ is *à* Mediator not onlie by his office, but by his verie f Nature also, the which is as it were à meane betweene Gods Diuine Maiestie, and all mankind, through that perfect participation which he hath of both, and which the Apostle expresseth in those words, *the man Christ Iesus*, that is, Christ our Sauiour both God and man. Secondly g Christ is such à Mediator as *gaue himselfe*: that is to say, who so maketh intercession for vs by the dignitie of his Person and Nature, that he needeth not the assistance of any other, being altogether sufficient of *himselfe*. Thirdly h Christ gaue himselfe *à Redemption*: that is, à full and absolute discharge and satisfaction for our sinnes vnto the vttermost and extreamest rigour of Gods iustice. i Lastly he gaue himselfe à Redemption *for all men* of all sorts whatsoeuer, that were, that are, and that wilbe to the end of the world. And this is that which S. Ambrose, by yow alleadged, doth expresse saying, k *What is so proper to Christ as to stand by God the Father for an Aduocate of the people?* For Christ intreateth not for vs by way of Supplication with submissiue lowlinesse, nether hath he accesse by any other, but by himselfe *standeth* iointly with God the Father for an *Aduocate* of the people, pleading iustice, and interceeding not so much by petition, as iustly exacting by vertue of his merits and deserts. This, I take it, is that *high Prerogatiue of our Sauiours meritious Intercession*, and that *his great office of* Mediation, which yow here talke of, M. Vsher; and which S. Ambrose affirmeth to be most *proper to Christ*, and by which according to S. Augustin, l *He is the Priest, who being now entred into the vayle,* ALONE *there of them that haue beene partakers of flesh, doth make intercession for vs*, as yow obiect: but how impertinētly? For if yow say that S. Augustin by that word ALONE did signifie that none else maketh any intercession for vs in Heauen but Christ, yow set the Holie Father against your selfe, against all other the ancient Fathers, yea against his owne proper Doctrin. For yow

e 1. *Tim.* 2. v. 5.

f *Christ à Mediator by his very nature; which cānot be said of any Angel or Saint.*

g *Christ à Mediator not needing the assistance of any other. The Saints are Mediators dependent upō Christ.*

h *Christ à Mediator of Redemption: not so any Saint whatsoeuer.*

i *Christ à Mediator for all, euen for the blessed Saints themselues.*

k *S. Ambros. in Psalm. 39.*

l *S. Augustin. in Psalm. 64. se Answer. pag. 409.*

yow deny not but m *those blessed Spirits pray for vs: for to whom, say yow, should the Saints pray but to the king of Saints.* Which also is vniuersallie agreed vpon by all ancient Fathers, and vndoubtedlie testified by S. Augustin in these words, n *VVithout any doubt the Holie Martyrs intercede for vs:* and therfore when he saith that Christ ALONE doth make intercession for vs, it is most absurd to inferre from thence, that he excludeth all other intercession and mediation whatsoeuer.

m *Answ. pa. 379.*

n Pro nobis absque vlla dubitatione S. Martyres intercedunt. *S. August. serm 244. & in Psal 85. & in Ps. 88.*

The Heretike Parmenianus attributed vnto the Bishop that high and great office of mediation which, as aboue, is proper to Christ alone: (for he taught that the grace of the Sacraments did depend, and take it force from the Sanctity of the Bishop.) And S. Augustin saith that herein he taketh part with *Antichrist:* wherupon yow breath out this bastard conclusion; o *The Doctrin therfore and practise of the Church of Rome in this point, by this learned Fathers iudgment, must needs be held to be vngodlie and* ANTICHRISTIAN. But yow might as well cõclude this of the Doctrin of S. Ambrose and S. Augustin also, (to say nothing now of the rest of the anciẽt) as of the Doctrin of the Church of Rome; seing that in this point we nether hold nor practise any thing, which these Holie and learned Fathers haue not held and practised themselues, as may appeare by these their owne testimonies. First then S. Ambrose: p *VVe must pray,* saith he, *vnto the Angells who are giuen vnto vs to be our Defenders. VVe must pray vnto the Martyrs whose* PATRONAGE *we seeme to challenge, by the pledge of their Holie Relickes. They are able to pray for our sinnes, who haue washed away their owne (if any they had) with their proper blond. For these are the Martyrs of God, our Gouernours and the watchfull beholders of our life and actions. Let vs not be abashed then to make them* INTERCESSOVRS *for our infirmities, seing they themselues haue had experience of the infirmitie of the body, euen then when they did ouercome it.* And againe. q *The Martyrs, by the honorable prerogatiue of heauenlie Grace, obtaine the place of deceased kings: yea kings become* SVPPLIANTS VNTO MARTYRS, *and Martyrs come to be their* PATRONS. r *Thow doest* INVOCATE *the Martyr in all places, and he who is honoured in the Martyr heareth thy prayer euerie where and granteth thy request. And through Gods Holie disposition by how much the Faith of the clyent shalbe more deuout, by so much the assistance of the*

o *Answ. pag. 410*

p Obsecrandi sunt Angeli pro nobis, qui nobis ad præsidium dati sunt: Martyres obsecrandi, quorum videmur nobis quoddam corporis pignore patrocinium vendicare. Possunt pro peccatis rogare nostris qui proprio sanguine etiam siquæ habuerunt peccata lauerunt. Non erubescamus eos intercessores nostræ infirmitatis adhibere, quia ipsi infirmitatem corporis, etiam cum vincerent cognouerunt. *S. Ambros li. de Viduis.*

q Mõrtuis Regibus in perpetuum Martyres in regnum cœlestis gratiæ honore succedunt: & illi sunt supplices, hi Patroni *Idem ad ca. 21. Luc.*

r Inuocasti vbique Martyrem, vbique te exaudit ille, qui honoratur in Martyre. Moderante ita que eo, qui pensat vota tua, & dispensat munera sua, in tantum vicina præsentia efficacis præbebitur Aduocati, in quantum fuerit fides deuota susceptí. *Idem serm 93. in natali SS. Nazarij & Celsi mart.*

the ADVOCATE *wilbe more efficacious and present*. Behold then how S. Ambrose teacheth that the Saints may be made our *Intercessours, Aduocats*, and *Patrons*, and that we may be *Suppliants vnto them*, yea and *Inuocate them* without any such *derogation to the high prerogatiue of our Sauiours meritorious intercession*, or without any such *incroachment vpon the great office of mediation* as yow fondly dreame of. And if, besides his Doctrin, yow inquire what his practise was: looke into that his deuout prayer, or Preparatiue, before Masse, and yow shall heare him say, [f] *I implore the intercession of the Apostles, I craue the prayers of the Martyrs, I earnestlie demaunde the mediation of the Confessors. Thow neuer God Lord God, doest despise the prayers of such like, if thow doest once inspire them to pray for me*. Thus S. Ambrose: and for S. Augustin we haue heard him make his deuout prayer alreadie vnto the Blessed Virgin, desiring her to be à *Mediatrix* vnto her sonne for him. And elsewhere he deliuereth this Doctrin. [u] *By the red skins of the wheathers wherwith God would haue the veyles of the Tabernacle couered, we presentlie vnderstand our Sauiour made red and purpled with his bloud in his Passion. But they likewise signifie the Holie Martyrs, by whose prayers God is propitiated and appeased for the sinnes of the people*. Could he declare more playnelie that the Saints are *Intercessours, Mediatours*, and *Aduocats*, betwixt God and sinners, then by teaching that by their prayers God is appeased and made propitious vnto sinners? yet yow had the face to auouch that the like Doctrin, *by this learned Fathers iudgment, must needs be vngodlie and Antichristian*: not regarding that Doctor Fulke [x] ingenuouslie *confesseth that Ambrose, Hierome, and Augustine held inuocation of Saints to be lawfull*, which another learned Protestant granteth also in these words. [y] *Most of the Fathers, as Nazianzen, Nissen, Basil, Theodoret, Ambrose, Hierome, Augustine, did not dispute, but* AVOVCH *the soules of Martyrs and Saints to heare the petitions of those that prayed vnto them: they went often to the monuments of* MARTYRS, *and* INVOCATED MARTYRS *by name*. I leaue it then to the Readers iudgment how sinceare your dealings are with these selfe same Fathers, when yow wreast their sayings to the contrarie.

Hauing made it euident now, euen by the testimonie of the selfe same Fathers whom yow produced for your selfe, that the making of the Saints our *Attorneys, Aduocats, and* MEDIATOURS with God, breedeth no difference at all betwixt our Catholick Church and that of primitiue times, it remayneth that beside the Fathers authoritie for this our practise, we confirme the same by sound and solid reasons; that the Reader may vnderstand how farre from all sense yow plead against vs when yow vrge this *derogation to the high prerogatiue of our Sauiours meritorious intercession*, and I cannot tell what *incroachment vpon his great office*

[f] Apostolorum intercessionē implore Martyrum preces deposco, Confessorū orationes expostulo. Talium Domine Deus preces nunquam spernis, si vt pro me exorēt, ipse inspirauerit. *Idem Orat. 2. Prepar. ad Missam.*

[t] *See this aboue pag. 624.*

[u] Deinde iubet ea vela cooperiri pellibus arietinis rubricatis. Aries autem rubricatus cui non occurrat Christus Passione cruentatus? significantur his etiam Martyres, quorum orationibus propitiatur Deus peccatis populi sui. *S. August. quæst. in Exod. quæst. 108.*

[x] *Fulke. Reioynder to Brislow. pa. 36. Item against the Rhemes Test. in 2. Pet. c. 1. sect. 3.*

[y] *Chemnitius Examen Concilij Trid. p. 3. pag. 200.*

ffice of mediation. Nether need I to goe farre to seeke in this matter, which one of our owne hath latelie explaned alreadie in such a learned and pithie methode, that I think my selfe bounde to make vse of his words, and to forbeare myne owne therin. This then is his discourse.

2 Another shew of pietie is pretended against prayer vnto Saints, that it seemes to ouerthrow the mediatourship of Christ, which S. Paule commends as only * *vnus mediator Dei & hominum Christus Iesus*. But in shewing the vanitie of this shadow, I shall not need to be long, seing this respect would also make vs neglect, and not vse the mediation of liuing Saints, out of feare of disanulling the onlie Mediatourship of Christ. It is no more against the honour of the onlie Mediatourship of Christ to pray vnto Saints deceased then vnto Saints liuing; yea the praying vnto these kind of Saints may seeme more dishonourable, because we ioyne with him men imprisoned in mortalitie, militant in dangers, and not wanting some blemishes and defects. Whereas the other Saints are glorious, pure from any the least immaginable spot, setled in the consummation of ineffable blisse. But the scripture (Rom. 15.30. Iob. 42. 8.) allowes, yea commands prayer vnto liuing Saints, and consequentlie praying vnto them is not iniurious vnto the onlie Mediator Christ. Therfore praying vnto Saints deceased that are in glorie with God, is not iniurious vnto the onlie Mediatourship of Christ.

2 *M. Fisher of the Society of* Iesvs *in his Reioynder vnto the Reply of D. Francis vvhite Minister pa. 215.*

* 1. *Tim.* 2. 3.

I adde, that to make Saints *Mediatours* subordinate vnto, and dependent of Christ, is to increase his glorie. For first, if onlie Christ Iesus is worthie to haue *immediate accesse vnto God*, and all other Saints, men and Angells be mediatours and intercessours, not hauing accesse vnto God but by him, then certainlie that Saints mediate and intercede for vs, is exceeding glorious vnto Christ Iesus. But Catholikes teach that Saints be such intercessours as haue no accesse vnto God but through Christ Iesus, by mediation of his merits, passion and death, a *there being no other name in heauen or in earth by which we are to be saued*. Therfore the Doctrin that makes Saints subordinate mediatours vnto Christ by him approaching vnto God, doth magnifie and extoll the supremacie of Christs mediatourship, more then if in this kind of mediation he had none depending on him.

Prayer to Saints a glorifying of Christ

a *Act.* 4. *v.* 12.

Whence I inferre, that Protestants mistake our Doctrin when they say we teach that Saints are fellow-mediatours with Christ, and that we bring them in to supplie the defect of his intercession that otherwise would not be sufficient. This we do nether teach, nor believe; but that the merits of Christ are infinit, euerie drop of his precious bloud able to pay the full ransome of a million of worlds. That the Saints mediate and intercede for vs vnto Christ, is for his greater glorie,

Saints are not fellow-mediators vvith Christ, but dependent on him.

glorie, by whose merits they are made worthy of that dignitie, and whom by their interceſſion they acknowledge to be the fountaine of all good that comes vnto mankind. If it be à glorie to the roote of à tree to haue many boughes and branches loaden with excellent fruit, the Saints being but branches of Chriſt Ieſus the true vine-tree Iohn. 15. v. 15. ſurelie the honour of all their merits ſprings originallie, and is referred finallie vnto him. And as it is impoſſible to honour and prayſe the boughes without honouring and prayſing of the roote; ſo likewiſe is it not poſſible that Catholikes, who acknowledge that Saints haue all their grace, merit, and fauour with God from Chriſt Ieſus, should honour them or pray vnto them, without honouring Chriſt, and without praying finally euer vnto him.

The mediation of Saints expounded by à ſimilitude.

Wherfore Saints when they pray for vs that God would forgiue vs our ſinnes, and grant vs fauours that help vs towards eternall life, they do not alleadge their merits as à ſufficient motiue of the grant, but the merits of Chriſt. And when Holie ancient Fathers in their prayers alleadge vnto God the merits of Saints, this is becauſe their merits make them gracious in Gods ſight, and worthy the graces they craue for vs be granted vnto vs, not by the application of their merits, but onlie through the application of the merits of Chriſts. Put caſe that à Prince should ranſome à great multitude of his ſubiects taken priſoners, and held in miſerable thraldome, paying for them à ſufficient and aboundant ranſome, yet ſo, that none should haue the fruit of that redemptiō but thoſe whom the King should ſingularlie chooſe, and make worthie of that fauour. Suppoſe that ſome noble man in the court (whom his merits made gracious with the king) should by his interceding obtaine that the benefite of that ranſome should be extended to ſome one whom he particularly affects: ſurely this captiue should be redeemed and deliuered through the ranſome payd by the King, not by the merits of the noble man interceding for him, whoſe merits concurred therunto only remotely and à farre of.

To apply this ſimilitude: Chriſt Ieſus hath payed an aboundant price for mans redemption, yet none enioy the benefits therof, but they to whom by ſpeciall grace he applyeth the ſame. Sinners beſeech him by the merits of Saints that made them gracious in his ſight, that he will vouchſafe to apply the merit of his Paſſion vnto them for the obtayning of fauours conducing vnto eternall life. Chriſt grants their petition and requeſt, and theruppon applyes his merits vnto thē: Theſe men cannot properly be ſaid to be ſaued through the merits of Saints. but onlie through the merits of Chriſt, ſpecially becauſe euen the merits of Saints that concurred therunto, proceed originallie from the merits of Chriſt.

Fifthlie, the recommendation of mens selues vnto the prayers of the Saints deceased, which was at first admitted in the ancient Church, did no way impeach the confidence and boldnesse, which we haue gotten in Christ, to make our immediate approach vnto the throne of grace: which by the inuocation of Saints now taught in the Church of Rome, is verie much impayred.

ANSWER. Pag. 410.

As the testimonie of a good conscience maketh a vertuous mind vndaunted both before God and the world, euen so the guilt of sinne is accustomed to shake the soule with diffidence and feare: for we are taught euen by natural reason it selfe that Innocency is most gratefull vnto God and good men, and that iniquitie is most hatefull vnto all. From whence it must needs follow that how benigne and mercifull soeuer the iudg be, yet may not the heynous delinquēt with any reason expect to be as cheerefully receaued and admitted to his fauour, as if he had neuer transgressed at all: for though the meekenesse of the iudg should encourage him neuer so much, yet would the guilt of his crime season his best hopes alwayes with an humble distrust and acknowledgment of his owne vnworthinesse. Nether will right reason suffer vs to doubt but that in such a case the bashfullnesse of the deiected mind would naturallie require the patronage of the Iudges deerest freinds and familiars at it first appearance in the court; and hauing the same, would with more confidence approach, then if it were to plead alone, and answer for it selfe. That this is the vsuall stile aswell before the throne of God, as in the courts of mortall men, our Lord himselfe hath testified most plainely. For if it had beene more gratefull vnto him that euerie offender should come by himselfe alone to sue for pardon, without requiring the mediation of any other of his fellow-seruants, why did God wish Abimelech [b] to make vse of Abrahams mediation? or why did he command [c] Eliphaz and his Companions to sue vnto him for pardon by Iobes intercession, and not rather by their owne immediate approach vnto the throne of grace; but onlie because he would teach vs that euen in his court it selfe sinners must not presume to be as bold, as the iust, nor hope without any good merits, to be as acceptable to his diuine maiestie for the obtayning of grace, as those who are rich in good workes? For it is his condition to [*] *accept his speciall freinds lest he should put others to shame.* Which was not vnknowen vnto the ancient Fathers of the primitiue Church. S. Augustin pondering what God said to Moyses in his anger, Exod. 32. v. 10. *Let me goe, that my furie may be wroath against them, and that I may destroy them,* sayeth that [d] *here the merit of Moyses was*

REPLIE.

b *Genes.* 20. *v.* 7.

c *Iob* 42. *v.* 8.

[*] *Iob aboue.*

[d] Cuius apud Deū tanquam fidelissimi famuli tantum erat meritum per illius gratiam, vt ei diceret Deus, sine me, & iratus conteram eos. *S. August. quæst.* 149. *in Exod.*

of so great force with God, that he said vnto him: suffer thow me to doit, and I will destroy them. e VVhere this sense is manifestlie vnderstood, that God by these words did signifie, that it was profitable for the people to be so much beloued of him, whom God did loue so much: that from hence we also might learne, that when our owne deserts do hinder vs from being loued of God, we may be holpen by the merits of those whom God doth loue. Thus he: to whom we may adde S. Ambrose conuincing yow in like maner to haue forged this fift difference betwixt vs and Antiquitie out of your owne partiall braynes. f The soule, saith he, that is guiltie of great sinne, is lesse fit to requeſt, or at least to obtaine the remission therof for herselfe. Therfore let her vse the intercession of others vnto her heauenlie Phisitian. The Angels are to be beseeched: the Martyrs are to be beseeched, &c. as aboue. S. Chrysostome confirmeth the same Doctrin by the example of the three Children praying in the fornace. g Because, saith he, they did belieue themselues not to be sufficient to obtaine pardon for the people they fly to the merits of their Fathers, confessing themselues to bring nothing with them worthie of regard besides an humbled and contrite heart, saying for Abraham thy beloued, for Isaac thy seruant, and for Israël thy Holie one. Dan. 3. v 35.

S. Paulinus saith h it is the custome of Saints to pray for distressed sinners, and by the force of their good merits ouercome the poison of euil merits. i An heauie loade of sinne, saith Seuerus Sulpitius, weigheth me downeward euen to the verse pit of hell: yet this hope remaineth, this my onlie last hope, that what we are not able to obtaine by our selues, we may merit to obtaine by the praiers of Holie Martin. So Prudentius, k He that is vnworthie may obtaine Saluation by making the Martirs his Patrons and Aduocats. VVhich is confirmed by the graue testimonie of S. Cyprian affirming of the Saints in heauen, that being Iudges and Senatours of the Celestial court l they obtaine pardon for many that of themselues are vnworthie. And we haue heard Origen make his recourse vnto the Saints m not daring through the greatnesse of his sinne, make approach vnto God himselfe alone. Yea S. Dionysius teacheth that by the n word of God we are warranted to implore the assistance of the Saints through distrust of our owne vnworthinesse. All which maketh it most certaine that if our praying to Saints do any way impeach the confidence and boldnesse which we haue gotten in Christ to make our immediate approach vnto the throne of grace, the praying which was vsed in ancient times did worke the

e Ille itaque ibi sensus in prõpturest, quod his verbis significat Deus plurimum apud se prodesse illi populo, qui sic ab illo viro diligebatur, quem sic Dominus diligebat: vt eo modo admoneremur tũ merita nostra nos grauassent ne diligamur à Deo, reuelari nos apud eum illorum meritis posse quos Deus diligit. *Ibidem.*

f Magno peccato obnoxia minus idonea est quæ pro se precetur, certè quæ pro se impetret. Adhibeat igitur ad medicum alios Precatores, &c. *S. Ambros. lib. de vid. init.*

g Quoniam se metipsos ad impetrandam populo veniam, sufficere non credunt ad Patrum merita confugiunt. *S. Chrysostom. hom. 34 in Math.*

h Exorare Deum pro peccatoribus ægris, viq̃ue boni meriti meritum superare sinistrum. *S. Paulinus de S. Felic. Nat. 8.* i Peccati moles negat ad astra consensum: sæua miserabilem ducit ad Tartara: spes tamen superest illa, sola illa postrema, vt quod per nos, &c. orante Martino mereamur. *Seuer. Sulpitius epist. ad Aurel.* k Indignus quem Christus audiat: sed per Patronos Martyres potest salutem consequi. *Prudent. hymn. de S. Laurent.* l Veniam obtinentes immeritis. *S. Cyprian. de stella & magis.* m *See this about pag. 602.* n *See heretofore pag. 602.*

the same effect. But the plaine truth is that our confidence and boldnesse to approach vnto the throne of grace, weakned formerly by the guilt of sinne, is verie much increased and fortified by the inuocation and mediation of the Saints, rather then any way impeached: and therfore this your pretended difference must needs be fayned and vntrue. Nether do yow grace, but disgrace it verie much by vrging the *worshipping of Angels*, which the Apostle, writing to the Colossians c. 2. v. 18. doth condemne, as we haue already o made manifest by shewing what maner of worship ther the Apostle speaketh of. And where yow alleadge p S. Ambrose discoursing against the Heathen Idolaters, his owne words euen now produced for our cause, do euindentlie conuince yow to abuse most notoriouslie the Doctrin of the Holie Father in this point. Nor do yow affoard any better vsage to S. Chrysostome, as shalbe made knowen at large in the next difference.

o *Aboue pag.* 589. 590.

p *Answv. p.* 414.

Sixthlie the Romanists repose such confidence in the intercession of the Saints; that they looke to receaue farre greater benefite by them, then by their owne prayers. Which conceit how distastfull it was to the ancient Doctors S. Chrysostome may be a sufficient witnesse.

ANSWER.

Pag. 416.

Can it possibly sinke into any mans braines that the ancient Doctors would, in such an humble and earnest maner implore the assistance of the Saints intercession, if they had not hoped by their prayers to obtaine more efficaciouslie what they sought for? But because yow appeale to S. Chrysostome alone in this matter, to S. Chrysostome yow shall goe. And behold him here at hand, inuocating first the blessed Virgin Mary, q *and beseeching her to make intercession for him to God that his soule might be saued.* Yea he prayeth to her r *that she will haue mercie vpon him.* And to S. Peter and S. Paul that they will incessantlie make intercession for him, s *that his soule may obtaine mercie.* And to S. Nicolas that by his prayers t *his soule may be saued;* to which end also he inuocateth all the Saints, Apostles, Martyrs, Prophets, &c. u *Pro nobis ipsis orate saluari animas nostras. Pray for vs that our soules may obtaine saluation.* Thus much for his owne practise: hearken what he saith of others. x *Euen he that is cloathed with the Imperial purple comes to worship, and imbrace these shrines; and laying pride and pompe aside he becomes suppliant vnto the Saints that they will intercede for him vnto God. So he that weareth the diademe of the Empire praieth the Tent-maker, and the Fisherman to be his*

REPLY.

q Quæ verum peristi Deum ipsi supplica vt animas nostras saluet. *S. Chrysostom. in Liturgia sua.*

r Dei Genitrix gratis flagitamus te miserere nostri. *Ibidem.*

s Apud omnium Dominum legationem fungimini, vt pax mundo donetur, & animabus nostris

magna misericordia. *Ibidem.* t Pater Nicolae fungere legatione apud Christum Deum, vt animæ nostræ salutem consequantur. *Ibidem.* * *Ibidem.* u Καὶ γὰρ αὐτὸς ὁ τὴν ἁλυσγίδα φοροῦμενος, ἀπέρχεται τὰ σήματα ἐκεῖνα φιλοπυζόμενος, καὶ τὸν τοῦτον καταδέεται ἱκέτης δεόμενος τῶν ἁγίων, ὥστε αὐτῷ συγγνώμην παρὰ τοῦ Θεοῦ· καὶ ὁ σκηνοποιὸς, καὶ ὁ ἁλιεὺς, συστατῶν, καὶ τὸν τὴν διάδημα ἔχων. *Idem hom.* 26. *in* 2. *ad Corinth.*

his Protectours and defenders. Could S. Chrysostome I pray yow declare more plainely that both himselfe and the Christians in his time did repose great confidence in the intercession of the Saints? especiallie when he most earnestly exhorteth others to make their recourse vnto the Martyrs, to honour their shrines, and to touch their Relicks *with great faith*, that therby they may receaue a blessing. x *For whosoeuer approacheth with Faith vnto the Holie Martyr S. Ignatius is enriched with many great benefits*, saith this Holie Father, little dreaming, God wot, of any such Doctrin as yow, M. Vsher, endeauour here to Father vpon him.

x Quisquis enim cum Fide ad illũ accedit magnis afficitur beneficijs. *Idem Laudatione in Martyrem Ignatium.*

Nether in all those his sentences which both in this, and in the forgoing difference yow lay downe, is there any one word to be found against this religious practise of making our recourse vnto the intercession and mediation of the Saints in our need. He telleth vs indeed that we may freely make our recourse vnto God at all times, seing that in all times and places he is readie to heare vs, if we approach vnto him as we ought, in such sort that we need not to sue vnto y *Dore keepers* and such like officers to be brought in, as is the vse in the courts of worldly Princes. *But with God ther is no such matter*, saith he, *without an intercessor he is intreated, without money, without cost he yeeldeth vnto thy prayer. There is need of nothing, saue of a watchfull mind onlie: and there is nothing that hindreth vs from beeing neere to God* All this, and ten times as much more, giueth vs not the least signification that this Holie Doctor disliked any whit of prayer to Saints, as appeareth by his owne practising of the same which we haue seene. Nether, although he say that God may be intreated *without an intercessour*, doth he therfore conclude that no man hath need at any time of an intercessour, or that it is vnlawfull to implore the assistãce and furtherãce of God by an intercessour. For he was not ignorãt that God had not onlie approued, but euen cõmanded z men sometimes to come vnto his presence, and to demand forgiuenesse of their sinne, not by themselues alone, but by the helpe and mediation of an Intercessor, nor was he so vnreasonable as to thinke that because the a *Cananean* obtained by her selfe what she demanded, therfore the b *Centurion* did amisse in making such another petition by Intercessours and not by himselfe, seing that he also, as well as she, was relieued by our Sauiour, vnto whom the consideration which the Centurion had of his owne basenesse and vnworthinesse was no lesse gratefull, then the confidence and boldnesse of the Canean.

y *See Answ. p.* 415.

z *See this about. pag.* 631.

a *Matth.* 15. *v.* 22.
b *Luke* 7. *v.* 3.

ANSWER. *pag.* 418.

S. Chrysostome saith, that our Lord being mercifull, doth not so yeeld when he is intreated for vs by others, as he doth when he is by our owne selues.

To

To applie this and the like sayings against prayer to Saints, is so grosse à corruptiõ and falsification of the Holie Fathers meaning, that I remaine astonished to se yow defiled with the like. In that Sermon hereprehendeth such, as being careleſſe ether to liue well, or to pray for themselues, had great confidence in the prayers which Saints and holie men made for them. For hauing proued by the Scripture that Loth, though iust himselfe, was yet saued from Sodoms fire by the prayer of Abraham, he deduceth from thence, that *c when we our selues do for our selues what we are able, then the interceſsion of the Saints for vs doth auaile vs verie much. But if we be careleſse our selues, and place our hope of Saluation vpon the Saints alone, we shall receaue no profite, not for that the Saints are vnable to helpe vs, but because we worke our ruin by our one slouth and negligence. d VVherefore, deerlie beloued, considering the goodneſse of our Lord let vs not be slouthfull, but let vs still haue great care of our selues to purge away the spotts of sinne: and so let vs commend our selues to the prayers and interceſsion of the Saints.* Who seeth not here how farre S. Chrysostome is from any such meaning as yow traduce him withall? for though he held that God doth sooner yeeld when we pray for our selues alone, then when he is intreated for vs by others, and we do nothing for our selues, yet he neuer doubted but our owne feruent prayers would be much the better to haue the interceſsiõ of Gods holie Saints ioyned with them. Nay he maketh it sure indeed against all our Aduersaries, when repeating that their vsuall Obiection, *e VVhat need haue I of other mens prayers, when I am diligent my selfe?* He returneth this worthy answer to the same. *Neuer say so, ô man, for thow hast need; and need of many mens prayers too. f And therfore knowing this well, let vs nether set light by the prayers of the Saints for vs nor yet let vs relie wholie vpon them. * Let vs not, being Lazie and slouthfull our selues, cast all vpon the merits of others. True it is the Prayers and Supplications of the Saints for vs haue verie great force and vertue. But that is to be vnderstood when we our selues also do pray with them in Penance and amindment of life.*

This doth manifestly discouer what à sweet cause yow haue taken in hand to maintaine, when yow are driuen thus against your owne conscience to force the ancient Fathers to that, which was furthest alwayes from their thought. But it seemeth yow haue so hardned your forhead with the like exercise, that all sense and feeling is quit banished. Otherwise the filthinesse of that one onlie example of fraud which is found in your booke concerning an authoritie brought from

REPLY.

c Ὅταν γὰρ τὰ παρ' ἑαυτῶν συνεισενέγκωμεν, καὶ ἡ παρὰ τῶν ἁγίων πεισθεῖσα τὰ μέγιστα ἡμᾶς ὀνίνησιν· ὅταν δὲ αὐτοὶ μὲν ῥᾳθυμῶμεν, τὰς δὲ ἐλπίδας ἅπασας ἐν τοῖς τῶν ἁγίων πόνοις ποιώμεθα, οὐδὲν ἡμῖν ἔσται πλέον. Οὐκ ἐπεὶ ἢ ἀδυνατεῖ οἱ δίκαιοι, ἀλλ' ἐπειδὴ ἡμεῖς αὐτῶν τῆς οἰκείας ῥᾳθυμίας ἀπολισθάνομεν. S. Chrysost. Hom. 44. in Geneſ.

d Ταῦτα οὖν, ἀγαπητοί, ἀναλογιζόμενοι, καὶ συνόντες ἑαυτοῖς διαπαντὸς τὸ φιλανθρωπεύεσθαι, μὴ ῥᾳθυμῶμεν, ἀλλὰ πρότερον πολλὴν ἑαυτῶν τὴν ἐπιμέλειαν ποιώμεθα, καὶ τὸν ῥύπον τὸν ἀπὸ τῶν ἁμαρτημάτων ἐκκαθάρωμεν, καὶ ἔτοιμοι τὰς πρεσβείας τῶν ἁγίων ἀπολαύωμεν. Ibidem.

e Καὶ τίς χρεία, φησὶ, τῆς παρ' ἑτέρου εὐχῆς, ὅταν ἐγὼ εὐαρεστῶ; μηδέποτε τοῦτο εἴπῃς ἄνθρωπε, χρεία, καὶ πολλῆς χρείας εὐχῆς. Idem Homil. 1. in 1. ad Theſsalon. f Ταῦτα εἰδότες, μήτε καταφρονῶμεν τῶν εὐχῶν τῶν ἁγίων, μήτε τὸ πᾶν αὐτοῖς ἐπιῤῥίπτωμεν Ibidem. * Μηδὲ ποιῶμεν ἑτέρους ἀῤῥᾳθυμοῦντες· ἐγχωρεῖ μὲν γὰρ δυνάμεναι αἱ εὐχαὶ τῶν ἁγίων μεγίστων· ὅταν δὲ ἡμεῖς μεταπωλῶμεν καὶ γινώμεθα βελτίους. Idem Homil. 3. in Math.

the Breuiarie of the Præmonſtratenſian Order, would be of it ſelfe ſufficient to make your Cheekes red in the preſence of honeſt men. I muſt needs make it publick to the world, that men may know in what maner they are like to ſpeed who giue credit lightly to any thing yow ſay. In the foreſaid Breuiarie the Religious of that Order for theſe 500. yeares verie neere, haue to this day in the ſolemnitie of all Saints, euermore vſed this prayer. g *Grant vnto vs, Lord we beſeech thee, Remiſſion of our ſinnes, and by the Interceſsion of the Saints whoſe ſolemnitie this day we celebrate, beſtow vpon vs ſuch deuotion, that we may deſerue to attaine vnto their fellow ship.* And immediatly after follow eth. *Let their merits help vs who are hindred by our owne ſinns; let their interceſsion excuſe vs who are accuſed by our owne action: and thow, ô Lord, who haſt beſtowed vpon them the palme of heauenly triumph, deny not vnto vs the pardon of our ſinnes.* Now yow, M. Vſher, ioyning with shameleſſe Impoſtors, and profeſſing your ſelfe à partaker of their impudent fraud, do English the later part in this maner. *Can their merits helpe vs, whom their owne ſinnes hinder? Can their interceſsion excuſe vs, whoſe owne action doth accuſe themſelues? But thow who haſt beſtowed vpon them, &c.* Where, had yow beene your owne man, yow might haue eſpied eaſily that not only the impietie of the conſtruction, which maketh the Saints to be as yet *hindred by their ſinnes*, but alſo the generall agreement of all the exemplars extant among the Præmoſtratenſians, yea and the ancienter manuſcripts of the Benedictin Monkes, which I haue curioſlie looked into my ſelfe, and from whence the Præmonſtratenſians tooke the ſaid Reſponſorie: all theſe, I ſay, together with the connection of the former part of the prayer with the later, do cry out and teſtifie, that this maner of pointing the words interrogatiue-wiſe (I make not yow the firſt Author) would become the Pillory farre better, then the writings of à learned Diuine.

g Concede nobis Domine, quæſumus, veniam delictorum: & intercedentibus Sanctis quorum hodie ſolemnia celebramus, talem nobis tribue deuotionẽ, vt ad eorum peruenire mereamur ſocietatem. Adiuuent nos eorum merita quos propria impediunt ſcelera; excuſet interceſſio, accuſat quos actio: & qui eis tribuiſti cæleſtis palmam triumphi, nobis veniam non deneges peccati. *Breuiarium Præmonſtratenſe in Feſto omnium Sanctorum. Cum quo concordant antiquiſſima Diurnalia MS. Ordinis S. Benedicti.*

Inuocation of Saints approued in the Primitiue Church.

SECT. VI.

a *Anſw. pag. 420*

THe laſt difference which our Anſwerer vrgeth is concerning our Inuocation of Saints. a *The ancient Doctors*, ſaith he, *who thought it not amiſſe that men ſhould recommend themſelues vnto the prayers of the Saints departed, held it à thing intolerable notwithſtanding to impart vnto any man or Angell the worship of Inuocation.* But he had beſt bethinke himſelfe well how to giue ſatisfaction vnto his iudicious Reader by ſignifying

gnifying what difference ther may be found betwixt our *Inuocation* of the Saints and the *commending of our ſelues to their prayers*: for wiſemen will regard what he proueth by ſound reaſon, and not what he bolteth out in light words. We haue heard the ancient Fathers pray vnto the Saints, and call vpon them *with teares, and humble proſtrating* of themſelues to the ground, beſeeching them to *haue mercie on them, to deliuer them from danger to defend them from hell fire, to procure them pardon of their ſinnes, and that their ſoules may be ſaued.* They called vpon them as vpon their *Aduocats, Patrons, Interceſſours, Mediatours, and Helpers.* Finallie by the confeſſion of learned Proteſtants, they euen INVOCATED *the Saints by name.* Nether can any man doubt but that Chriſtian people did practiſe *Inuocation* of Saints in theſe ancient Tymes, if he take notice but of that one ſentence of S. Gregorie Nyſſen. b *The Chriſtians call on the Martyr as on Gods Miniſter, who being* INVOCATED *by men is able to impetrate for them what fauours he pleaſeth.* The ſame Father relateth of a certaine Gentleman called Ephræm, how being beſet on all ſides by his enemies, and finding no way poſſible to eſcape their barbarous furie, he inuocated the Saint of his name. c *ſaying Holie Ephraim helpe me:* and by that meanes was miraculouſly deliuered from all danger. Wherupon concluding his ſpeech, he himſelfe inuocateth the ſame Saint in theſe words. d *Be thow mindfull of vs all, and obtaine for vs pardon of our ſinnes, that we may be made partakers of euerlaſting bliſſe in the Heauenly kingdome.* When this was their maner of *recommending themſelues* vnto the prayers of the Saints departed, let any man iudge whether they *held Inuocation of Saints a thing intolerable*, as yow ſay.

b Ὡς δορυφόρον ϑεοῦ παρεχόμενοι λαβόντες, ὃς λαμβάνοντα τὰς δωρεὰς ὅταν ἐθέλῃ ἐπικαλέσθῃ. *S. Gregorius Nyſſen. Orat. in S. Theod. Mart.*

c Επειτα· ἅγιε Ἐφραὶμ βοήθει μοι. *Idem de Vita S. Ephræm Syri.*

d Μίμνησο πάντων ἡμῶν, αἰτησάμενος ἡμῖν ἀμαρτημάτων ἄφεσιν, αἰωνίς τε βασιλείας ἀπόλαυσιν. *Ibidem.*

ANSWER. *pag.* 421. *The Fathers define prayer with expreſſe reference to God.*

REPLY. All our prayers to the Saints haue their expreſſe finall reference *to God*, and are requeſts of ſome good thing, made by pious men *vnto God*, from whoſe hands we expect all whatſoeuer we pray for, vs formelie hath beene declared. *Anſwer. S. Auguſtin viterlie denyeth that the Church, when ſhe made her ſolemne rehearſall of the Martyrs names in the publick Liturgie, had any intention to inuocate them.* Reply. Yow abuſe here S. Auguſtin moſt vnworthily. And to make the freer paſſage for your fraud, yow forbeare to tranſlate his words. e *We build not Tẽples vnto our Martyrs, as to Gods, but* MEMORIALLS *only and ſhrines*

e Nos autẽ Martyribus noſtris nõ templa ſicut dijs, ſed memorias ſicut hominibus mortuis, quorum apud Deum viuunt ſpiritus, fabricamus: Nec ibi erigimus altaria, in quibus ſacrificemus Martyribus ſed vni Deo, & Martyrum, & noſtro, ſacrificium immolamus: ad quod ſacrificium, ſicum homines Dei qui mundum in eius confeſſione vicerunt, ſuo loco & ordine nominantur: non tamen à Sacerdote, qui ſacrificat, inuocantur. Deo quippe, non ipſis, ſacrificat: quamuis in memoria ſacrificet eorum: quia Dei Sacerdos eſt non illorum. Ipſum verò ſacrificium corpus eſt Chriſti, quod non offertur ipſis, quia hoc ſunt & ipſi. *S. Auguſt. de Ciuitate Dei, lib. 22. cap. 10.*

shrines as to dead men (saith he disputing with the Gentiles) *whose Spirits are liuing with God: neither do we set vp altars to Sacrifice vnto the Martyrs, but we offer Sacrifice to him alone who is both the God of the Martyrs and our God also: at which Sacrifice though the men of God who haue ouercome the world in the Confession of his faith are named in their due place and Order, yet are they not inuocated by the Priest who offereth the Sacrifice: for he offereth Sacrifice to God and not to them, howsoeuer he offereth it in their Memoriall, as being Gods Priest and not theirs. And the Sacrifice which he offereth is the Bodie of Christ, which is not offered to the Martyrs, for they also are Christ bodie.* Where yow se he denyeth not that the Church had any intention to inuocate the Martyrs howsoeuer; but onlie to inuocate them *by offering the Sacrifice* of the Masse vnto them. For, saith he elsewhere, f *who euer heard the Priest being at the Altar to say, I offer Sacrifice to thee Peter, or to thee Paul?* And yet otherwise he affirmeth that the Church made these commemorations of the Saints by name g *that they might pray for vs*, which we haue also made good by the testimonie of S. Cyril, and others, who liued long before S. Augustin.

f Quis autem audiuit aliquando fidelium Sacerdotem stantem ad altare, &c. dicere in precibus, offero tibi sacrificium Petre, vel Paule, vel Cypriane. *Ibidem lib. 8. cap. 27.*

g Sed eos commemoramus vt Magis orent ipsi pro nobis. *Idem tract. 8 in Ioan & Ser. 27 de verbis Apost.*

ANSWER. *pag. 421. S. Ambrose in his funerall oration vpon the Emperour Theodosius saith, Thow alone art to be inuocated, ô Lord: thow art to be requested to supplie the misse of him in his sonnes.*

REPLY. That God alone is to be inuocated as the giuer of all Grace, is most true. But what ancient Father did euer teach that we ought not to inuocate and pray the Saints to helpe vs by their merits and intercession to obtaine the like Grace from God? shew vs this and then yow say somewhat to the purpose. As for that superstitious calling vpon the Angells mentioned by the Theodoretus h and others, we haue alreadie i made it cleere, that it hath nothing to do with our present Controuersie. And that it may appeare how, according to your custome, yow deceaue your Reader by pretending Theodorets authoritie for your cause, I will here lay downe the iudgment of this Father in his owne proper and plaine words. k *Such Christians*, saith he, *as do enioye health, do* PRAY *the Martyrs that their health may be preserued: and such as are troubled with sickness do implore health. Moreouer barren men and women pray vnto them to obtaine Children.* l *Not imagining that they approach vnto Gods, but* PRAYING *the Martyrs of God as diuine men, and*

h *Answ pag. 425*

i *See above pag. 590.*

k Qui homines prospera sunt valetudine, conseruari eam sibi à Martyribus petũt: qui verò ęgritudinem aliquam patiuntur sanitatem exposcunt. Insuper & steriles viri & mulieres dari sibi filios petunt. *Theodor. lib. 8. Gracarum affectionum.*

l Non qui se ad Deos accedere arbitrentur, sed qui orent Dei Martyres tanquam diuinos homines intercessoresque sibi eos apud Deum aduocent & precentur. Piè verò fideliterque precatos ea maximè consequi quæ desiderant, testantur illa quæ votorum rei dona persoluunt, manifesta nimirum adeptæ sanitatis iudicia. Nam alij quidem oculorũ, alij verò pedum, alij porrò manuum simulachra suspendunt ex argento aurouè confecta, &c. Hæc itaque omnium spectaculo exposita testantur morborum de-

and Calling to them, *and* Beseeching *them to bee Intercessours for them to God. And the gifts which they by* Vowe *do bring as manifest tokens of their obtained health, do testifie that such as pray piously and faithfully, do receaue the effect of their petitions. For some hang vp the figures of eyes, others of leggs, others of hands made in siluer or gold: for their lord receaueth as most acceptable what gifts soeuer: Nether doth he despise smale and poore ones, so much as he measureth them by the abilitie of the giuer. All these gifts then hanging in the open view of the world, do witnesse the taking away of such like diseases; being brought thither as certaine monuments of the fame by those who obtained their health. These, I say, do declare how great is the virtue of those Martyrs who lye there inshrined: and the virtue of the Martyrs doth witnesse that he whom they did worship is the true God.* By this we may espie that how soeuer yow paint your discourses with the names and sayings of the Ancient Fathers, yow retaine not one dram of their Catholicke Doctrin. Which perhaps might be the cause that made yow to shrink from them in the end, and to lay hold of such obscure and doubtfull sayings as certaine Authors in these later Ages haue deliuered in their writings in praise and commendations of the Saints, chieflie of the blessed Virgin, and of her power in helping such as are suppliants vnto her. Where because yow find some tearmes and phrases which may seeme harsh and vnfitting vnto the simple people, who are not able to conceaue by your rehearsall in what meaning they were vttered by the said Authors, yow stuffe me out aboue à dozen pages with the like, and for want of better reason to conuince them withall yow lay at them with spitefull rayling language, calling them [m] *Absurde and wretched Specualtions*, *Monsters*, *and à sinke* [n] *whose stem is so noysome that it is not to be endured by one that hath any sense left in him of pietie.*

pulsionem, cuius ipsa certissima signa sunt à sanitatem consecutis allata. Hæc inquam sepultorum ibi Martyrum quę sit virtus ostendunt. Martyrum autem virtus, quem ipsi coluerunt Deum, verum esse Deum declarant. *Ibidem.*

m *Answu. pag.* 443

n *Answu. pag.* 447

But, worthy Sir, if this be true, why did yow not keepe your selfe within the pleasant walkes of the Holie Fathers who liued within the first fiue hundred yeeres? why leapt yow out of the appointed lists of Antiquitie, but onlie because yow felt the selfe same ayer and smell therin, which was so noysome to your Noueltie that yow must needs breath out your discontent against it, though being ashamed to condemne it in the Holie Doctors of the primitiue Church, yow descend to later tymes to exclayme at it with more libertie in more moderne Authors? But yow may not so escape: I must haue yow vp to ancient tymes againe, and present yow with à few of the sayings of our owne prefixed Iudges, which are much of the same kind with those which in others yow haue denounced for *absurd and wretched speculations*; to se will yow bestow vpon them the like censure, and so playnelie renounce your pretended plea of Antiquitie for your selfe: or will yow

by approuing them, make knowen vnto the world that rancor and not reason, peeuishnesse and not pietie made yow thus to vpbrayd the yonger writers therwithall. First then, I offer vnto all that *sense that is left in yow of pietie* these pious speculations vpon the glorious mother of God, made by the Holie Bishop and Martyr S. Methodius, who suffered in the persecution of the wicked Emperour Diocletian.

o *Blessed be thow, ô Virgin most renoumed and most dearelie beloued. Thy name, ô Mother of God, is altogether adorned with Diuine blessings and Graces. Thow art the* LIGHT OF THE FAITHFVLL: *Thow the Circumscription (if it be lawfull for me so to speake) of the Incircumscript. Thow the roote of the most beautifull flower. Thow the Mother of the Creator. Thow the Nurse of him that nourisheth all. Thow the comprehension of him who contayneth and comprehendeth all things. Thow the bearer of him who beareth the vniuersall world with his word. Thow the gate through which God entred into our flesh. Thow the tongs of the purifying coale of fire. Isay. 6. vers. 6. Thow the streit bosome of him who embraceth all things within his bosome. Thow the fleece of that incomprehensible dewe. Iudges. 6. vers. 37. Thow the Cisterne of Bethleem which Dauid thirsted for, as the repayrer of life, from whence the cup of Immortalitie did flow. Thou the Mercie-seate vpon which God cloathed in humane Nature was made knowen vnto the world. Thow the vndefiled garment of him who is alwayes vested in a bright shining garment of glorie. Thow diddest lend vnto God (who otherwise doth not stand in need of any) that flesh which he had not, to the end that the Almightie might so be seene that which he vouchsaued to become, to wit, Man. VVhat more illustrous then this, what more sublime? He who filleth Heauen and Earth, vnto whom moreouer belongeth all that moueth and hath being; He, I say, STANDETH IN NEED of thee. For thow hast leant vnto God that admirable Incarnation which sometymes he wanted. All hayle for euer, vnspeakeable Ioy; for we make our recourse vnto thee. Thow art the beginning of our Festiuity, the midle, and the end. Thow the pretious pearle of the Heauenlie kingdome. Thow truly the most aboundant spring of all Sanctitie,*

• Benedicta tu celeberrima & desideratissima: tuũ, Dei Genitrix, nomen Diuinis benedictionibus & gratijs omni est ex parte refertũ. Tu fidelium fax, tu in circũscripti (si ita quidẽ loqui fas est) circũcriptio, tu speciosissimi floris radix, tu Creatoris Mater, tu nutrix omnia nutrientis, tu cuncta continentis & comprehendentis comprehensio: tu illius gestatrix, qui verbo suo portat vniuersa: tu porta per quã in carnem ingressus est Deus: tu purificãtis carbonis forceps: tu præangustus illius sinus qui sinu suo omnia complectitur. Tu incomprehensibilis illius roris vellus: tu Bethlehemitica illa cisterna, quam velut vitæ refocillatricem Dauid desiderauit, ex qua immortalitatis poculum emanauit: tu propitiatorium, per quod Deus humanam naturam indutus, mortalibus innotuit: tu impollutum illius indumentum, qui lucenti vestimento circumfunditur: tu Deo nullius alioqui rei indigo, carnem quam non habebat mutuata es, quo nimirum hac ratione Omnipotens id, quod esse dignatus est, homo videlicet, verè appareret. Quid hoc illustrius? Quidue sublimius? Qui cœlum & terram implet, cuius præterea sunt omnia, quæcunque mouentur atque subsistunt, is tui fœtus indigus. Tu enim admirabilem Incarnationem, quam aliquando non habuit, Deo mutuo dedisti, &c. Salue in æternum ineffabile gaudium. Ad te nam rursus recurrimus, tu festiuitatis nostræ principium, tu medium, tu finis, tu pretiosa cœlestis Regni Margarita, tu vetè fons vberrimus totius sanctitatis, tu animarum altare, panis vitæ. Salue Spiritus Sancti vmbraculum. S. *Methodius Orat. in Hypapantem Domini.*

Sanctitie, the Altar of ſoules, the bread of life. All hayle à ſummer-bower of the Holie Ghoſt.

S. Gregorie Biſhop of Neocæſarea liued before Methodius, and left vnto poſteritie ſuch another ſpeculation vpon the ſame ſubiect. p *Mary is therfore ſaid to be full of Grace, becauſe the treaſure of all grace was ſtored vp in that Virgin, who alone among all generations was Holie both in bodie and ſpirit. She alone did beare him who with his word beareth vp all things. And the Angell did wonder not onlie at the Beautie of the Holie Virgin, but euen at the vertues of her ſoule alſo, and therfore he calleth her full of grace.*

p Maria ſic gratia plena dicitur, quod in illa Virgine totius gratiæ theſaurus reconderetur, quæ ſola ex omnibus generationibus ſancta corpore & ſpiritu fuerit: ſola ferens cum, verbo qui portat omnia. Et non ſolum Angelus pulchritudinem ſanctæ Virginis, ſed & virtutes animæ admiratur: & idcirco gratia plenam appellauit. *S. Gregorius Neocæſarienſis ſabamil. in Annuntiat. B. Mariæ Virginis.*

In that ſweet Sermon vpon the moſt Holie Mother of God, which is commonlie attributed to Saint Athanaſius, we read this other ſpeculation. q *Seing that he is à king who is borne of the Virgin, and the ſame our Lord and God, therfore his Mother alſo which bare him is properlie and trulie thought to be* A QVEENE, *and à Ladie, and the Mother of God.* r *To thee do we cry out. By mindfull of vs, moſt Holie Virgin, who euen after thy Child-birth diddeſt yet remaine à Virgin. Hayle full of Grace our Lord is with thee. All the Hierarchies of Angells, and all earthly creatures do call thee bleſſed. Bleſſed art thow among VVomen, and bleſſed is the fruit of thy VVombe. O Miſtreſſe, Lady, Queene, and Mother of God, make interceſſion for vs.*

q Quãdoquidem ipſe Rex eſt qui natus eſt ex Virgine, idemque Dominus & Deus, ea propter & mater quæ eum genuit, & Regina, & Domina, & Deipara, propriè & verè cenſetur. *S. Athanaſius Serm. de Sanctiſſima Deipara.*

S. Ephræm preſenteth yow in like maner with this deuout ſpeculation. ſ *O vndefiled and altogether pure Virgin, Mother of God* QVEENE OF ALL, HOPE OF *Deſpairing ſoules, my moſt glorious Lady, the beſt of all others, more ſublime then the inhabitants of*

r Ad te clamamus recordare noſtri, Sanctiſſima Virgo, quæ etiam à partu Virgo permanſiſti. Aue gratia plena, Dominus tecum. Beatam te prædicant omnes Angelorum & terreſtrium Hierarchiæ. Benedicta tu in mulieribus, & benedictus fructus ventris tui. Intercede Hera, & Domina, & Regina, & Mater Dei pro nobis. *Ibidem.*

ſ Intemerata, prorſuſque pura, Virgo Deipara, *Regina omnium, Spes Deſperantium*, Domina mea glorioſiſſima, eademque optima, ſublimior cælicolis, purior ſolis radijs & ſplendoribus, honoratior Cherubim, ſanctior Seraphim, & nulla comparatione cæteris omnibus ſuperis exercitibus glorioſior. *Spes Patrum*, gloria Prophetarum, Apoſtolorum præconium, & honor Martyrum, Sanctorum lætitia, & lumen ſtudioſorum Abraham, Iſaac, & Iacob, Decus Araon, Moyſis ſplendor, & Gedeonis vellus, Hierarcharum cætus, & omnium Sanctorum ac Virginum corona. Acerra aurea, lucerna micantiſſima, vrna cœli Manna geſtans, Tabula ſcriptam Legem ferens mortalibus, Arca vera, Charta diuiniſſima, *omnium Princeps*, circumſpecta & lucifera Virgo, *Conſolatio ſanctiſſima & omnibus lux*, Sacratiſſima puella. *Tu Peccantium & auxilio deſtitutorum Adiutrix*: Tu portus procella vexatorum, *Solatium mundi*, carcere clauſorum Liberatrix celeberrima: Tu Orphanorum ſuſceptio, Tu captiuorum Redemptio. Tu ægrotantium exultatio, & *omnium Salus*. *S. Ephræm Syrus Orat. de Laudibus Dei Matris.*

of Heauen, more pure then are the brightest sun-beames, more honorable then the Cherubins, more Holie then the Seraphins, and more glorious without compare then all the hoast of Heauen. The HOPE OF THE FATHERS, *the glorie of the Prophets, the prayse of the Apostles, the Honour of the Martyrs, the* IOY OF THE SAINTS, *and the light of Godlie Abraham, Isaac, and Iacob. The Ornament of Aaron, the splendour of Moyses, and Gedeons Fleece. Bright-shining crowne of the Angells, and of all the Saints and Virgins. Golden censer, most cleere lampe, and Vessell full of Heauenly Manna. Tables of Moyses exhibiting to mortalls the written law. True Arke of God, most Diuine writing-Paper,* PRINCESSE OF ALL *Discret, and illuminated Virgin,* MOST SACRED COMFORT, GVIDE OF ALL MEN, *most Holie Girle,* THOVV ART THE HELPER *of sinners, and of all such as are destitute of helpe. Thow art the Hauen for those who are tossed with the storme,* THE SOLACE OF THE VVORLD, *the most worthy deliuerer of the Imprisoned. Thow the* REFVGE *of Orphans, Thow the Redemption of Captiues. Thow the comfort of the sick, and the* SALVATION *of all, that is by bearing Christ into the world. All hayle most bright and ritch vessell of God. Hayle Lady Mary full of Grace Hayle Virgin most blessed among women. Hayle resplendent star from whence Christ issued forth. Hayle light most illustrous à Mother and à Virgin. Hayle Marie, who diddest wonderfullie bring forth the king of all. Hayle Virgin by whō the most glorious sunne did shine vntovs. Hayle Lady more sublime then any other. Hayle Lady the songe of the Cherubins, the Hymne of the Angells, Hayle* PEACE, IOY, *and* SALVATION *of the world. Hayle, O Mirth of Mankind. Hayle prayse of the Fathers, and Glorie of the Prophets. Hayle beautie of the Martyrs, and Crowne of the Saints. Hayle* GLORY OF THE GODLY, *and pleasant songe of such as liue in solitarie places. Hayle* MOST NOBLE ORNAMENT OF THE HEAVENLY HIERARCHIES. *Hayle* MOST ADMIRABLE VVONDER AND MIRACLE OF THE VVORLD. *Hayle* TREE OF LIFE, *ioy, and pleasure. Hayle bulwarke of the Faithfull, and* SALVATION *of the world. Hayle quiet, and Secure Hauen, Refuge of such as are tossed with the waues. Hayle our* AIDE *in all our dangers.*

What

† Aue Dei splendidissimum & luculentissimum vas: Aue Domina Maria gratia plena: Aue in mulieribus Virgo beatissima. Aue stella fulgentissima ex qua Christus prodijt. Aue illustrissima Lux, Mater & Virgo. Aue quæ mirificè Regem omnium peperisti. Aue per quam nobis Sol præclarissimus illuxit. Aue Domina cunctis sublimior. Aue canticum Cherubin, & hymnus Angelorum. *Aue pax, gaudium, & salus mundi.* Aue *generis Humani letitia.* Aue Patrum præconium & Prophetarum Deus. Aue Martyrum pulchritudo & corona Sanctorum. Aue piorum gloria, & in solitudine degentium Hymnus. Aue *Præclarissimum Hierarchiarum Cœlestium ornamentum.* Aue præstantissimum Orbis terræ miraculum. Aue *Lignum vitæ*, & voluptatis. Aue Vallum fidelium, & *mundi salus.* Aue tranquille portus & fluctibus agitatorum liberatrix. Aue *nostra perditorum Auxiliatrix. Ibidem.*

What sent do these speculations bring vnto your squeamish nostrils, I pray yow? but I haue not done with yow as yet. Remember a litle how fiercely yow vrged [u] such Inuectiues as S. Epiphanius made against the *Collyridians*: which though we haue already discouered to make nothing for yow, yet this following *speculation*, commonly held to be his, will try your disposition whether it agreeth with that of this Holie Father or no. [x] *I will discourse*, saith he, *of the Mother of God according to my poore abilitie. Yet am I againe afrayd, as being a man that hath not a fit tongue to explane so high an argument. For my voice is feeble and my tongue vnreadie, nether am I eloquent enough to speake of the renoumed, holie, and chast Parent of God Mary the mother of our Lord; of whom the tongue of man ought not rashlie to discourse. Gabriel said Hayle full of Grace, Virgin adorned with many virtues, who carriest in thy lampe a light which cannot possiblie be quenched, a light fayre brighter then the sunne. Hayle full of grace, the bait of the spirituall hooke, for in thee is the hooke of the Diuinitie. Hayle full of grace, thow golden vessell containing the heauenlie Manna. Hayle full of grace, thow who fillest the thirstie with the sweetnesse of the euer-flowing spring. Hayle full of grace, thow spirituall Ocean which hast within thee the heauenlie Iewell Christ. Hayle full of grace, most glorious Heauen containing God, whom the Heauens cannot comprehend. VVhat shall I say more, or how shall I speake? In what maner shall I extoll this Root of Glorie? For God onlie excepted, thow art aboue all. Thow by Nature art more beautifull then the Cherubins, Seraphins, and all the Angelicall companies. Nether is there any tongue whether heauenlie or earthlie, no not of the Angels, able to praise thee sufficientlie. [y] The Angels did once triumph, as being those who alone enioyed God in heauen. But the most Holie Virgin surpassing them all, did conceaue in her selfe God who dwelt in heauen, and so brought downe the Angels vnto the earth to be conuersant with men. For she is the* MEDIATRIX *of Heauen and Earth who naturallie performed the vnion of both. O blessed Virgin, vnspotted Doue, and Celestial Sponse, Mary, the Heauen, Temple, and Throne of the Diuinitie.*

[u] *Answ. pa. 428, 429.*

[x] Dicam de Deipara quatenus assequor. Denuo tamen vereor, vtpote qui lingua non sum præditus idonea ad ea dicenda, quæ sunt valdè magna: sum enim exili voce, tardaque lingua, & minimè disertus, vt sic verba facere possim de percelebri, sancta, innupta, & Deipara Maria Matre Domini, de qua leuiter loqui non debet humana lingua. Gabriel ait Aue gratia plena, multis virtutibus exornata Virgo in lampade gestans lucem inextinguibilem sole splendidiorem. Aue gratia plena, hami esca spiritalis, in te siquidè hamus Diuinitatis. Aue gratia plena, quæ es vrna aurea continens Manna Cœleste. Aue gratia plena mare spiritale habens gemmam cœlestem Christum. Aue gratia plena splendidum cœlum, quæ in cœlis incomprehensum contines Deum. Quid dicam, aut quid proloquar. Quo pacto prædicabo gloriæ radicem? Solo enim Deo excepto cunctis superior existis, natura formosior es ipsis Cherubin, Seraphin, & omni exercitu Angelico: Cui prædicandæ cœlestis ac terrena lingua minimè sufficit, imò verò nec Angelorum. *Sanctus Epiphanius serm. de Laudibus Sanctæ Mariæ Deiparæ.*

[y] Lætabantur Angeli, tanquam ipsi duntaxat Deum haberent; quibus Sanctissima Virgo superior nata Deum habitantem in cœlis concepit in terra, vt hac ratione exercitus Angelorum traheret in terram, & versaretur cum hominibus. Ipsa enim est cœli & terræ Mediatrix, quæ vnionem naturaliter peregit. O beata Virgo, columba pura, & sponsa cœlestis Maria, Cœlum, Templum, & Thronus Diuinitatis quæ coruscantem in cœlo & terra solem habes Christum. *Ibidem.*

Next followeth S. Cyril of Alexandria with this his Godlie and affectuous ſpeculation. z *All hayle, ô Holie mother of God, thow excellent Beautie and Ornament of the whole world. Hayle ô vnquenchable Lampe, ô Crowne of Virginitie, ô Scepter of right Doctrin, ô Temple not able to be diſſolued. Hayle Virgin who madeſt place for him, who cannot be comprehended by any place. Hayle mother and Virgin through whom he in the Ghoſpell is named bleſſed who commeth in the name of the Lord. Hayle, thow who in thy ſacred Virgindll wombe diddeſt comprehend him that is incomprehenſible. Hayle Virgin through whom the holie Trinitie is glorified and adored throughout all the world, through whom Heauen reioyceth, the Angels and Archangels are recreated, Euill ſpirits are put to flight, the Diuel à Tempter is fallen from heauen, and the laſſed maſſe of mankind is lifted vp againe into heauen. Through whom all creatures, which were detained in the blindneſſe of Idolatrie, are brought vnto the knowledge of the truth. Through whom holie Baptiſme cometh to the faithfull, the oyle of exultation is conſecrated, Churches are eſtablished throughout the world, and Nations are drawen vnto Penance. But who is he that is able to celebrate this moſt honorable Virgin according to her worth?*

Nether will S. Auguſtin come short in the like kind of pious ſpeculations. a *Mary*, ſaith he, *is replenished with grace, and Eua is deliuered from her fault. The malediction of Eua is changed into Maries bleſſing. The Angel ſaid, Al hayle full of grace, our Lord is with thee. With thee is our Lord in thyne heart, with thee in thy wombe, with thee in thyne aide. Bleſſed art thow among women, who haſt brought forth life vnto both men and women. Eua the mother of our nature brought paine into the world: the mother of our Lord hath brought* SALVATION *vnto the world. Eua the Author of ſinne, Mary the* AVTHOR OF MERIT. *Eua was preiuditious by killing vs: Mary was beneficiall vnto vs by* GIVING VS LIFE. *Eua wounded vs, but* MARY CVRED VS. * *O bleſſed Mary all the world, lying in captiuitie, imploreth thy conſent. The world hath made thee the Pledge of his Faith with God.*

Now M. Vſher, yow who in the yonger Doctors condemne thoſe and

z Salué per nos ſancta Deipara, eximium illud totius orbis decus, Lampas inextinguibilis, Corona virginitatis, Sceptrum rectæ doctrinæ, Templum inſolubile. Aue locus eius qui loco capi non poteſt. Salue Mater & Virgo, per quâ is benedictus in Euangelijs nominatur, qui venit in nomine Domini. Salue quæ immenſum, incomprehenſumque in ſancto virgineo vtero comprehendiſti. Salue Virgo per quam ſancta Trinitas in vniuerſo orbe glorificatur & adoratur, per quâ cœlum exultat, per quam Angeli & Archangeli lætantur per quam Dæmones fugantur, per quam tentator Diabolus cœlo decidit, per quam prolapſum Plaſma in cœlum denuo ſubuehitur, per quam vniuerſa creatura Idolorum veſania detenta ad veritatis cognitionem perducta eſt, per quam Sanctum Baptiſma obtingit credentibus, per quam exultationis oleum conſecratur, per quam toto terrarum orbe fundatæ ſunt Eccleſiæ per quam gentes adducuntur ad Pœnitentiam. Equis laudatiſſimam illam Mariam pro dignitate celebrare queat? *S. Cyril. Alexandrinus homilia Epheſi in Nalirium habita.*

a Impleta eſt Maria gratia, & Eua vacuata eſt culpa, maledictio Euæ in benedictionem mutatur Mariæ. Aue, inquit, gratia plena, Dominus tecum. Tecum Dominus in corde, tecum in ventre, tecum in vtero, tecum in auxilio Benedicta tu, inquit, in mulieribus, quæ vitam viris & mulieribus peperiſti. Mater generis noſtri pœnam intulit mundo, Genitrix Domini noſtri ſalutem attulit mundo. Auctrix peccati Eua, Auxtrix meriti Maria, Eua occidendo obfuit Maria viuificando profuit. Illa percuſſit, iſta ſanauit. *S. Auguſt ſerm 18 de Sanctis.* * O beata Maria ſæculum omne captiuum, tuum deprecatur aſſenſum, te apud Deum mundus ſuæ fidei obſidem fecit. *Ibidem.*

and such like *speculations* for b *absurd and wretched*: yea for *monsters*, and *for a sinke whose steme is so noysome that it is not to be endured by one that hath any sense left in him of pietie*: will yow passe the same iudgment and Censure of them in these ancient Fathers also? If yow doe, the world may know therby with what honestie and conscience yow pretend the Patronage of Holie Antiquitie for your cause; and we shall easilie indure to be vprayded by yow, when yow spare not to condemne such holie Doctors of Gods Church together with vs. But if publick shame withold yow from condemning the forsaid *speculations* in the ancient, what fury moued yow to rayle at them so bitterlie in the later writers? seing that with what soeuer tearmes or Metaphors ether old or yong do magnifie the blessed Virgin, ther is none of both that doth ascribe vnto her any greater dignitie or Power, then that which charitable indifferencie might grant to belong vnto the supereminent Prerogatiue of Gods Mother: nether do they attribute vnto her any other Graces or priuiledges, but such as *Pietie* may well imagin so loving and dutifull a Sonne (who hath all in his Power) would abundantlie bestowe vpon so good a Mother. All your quarrell then is, not with the sense and meaning of the said later Authors, so much as with their words and phrases: but although it were granted that some of those sayings, which yow produce, are not expressed with so fit and conuenient a phrase as may well suit with these our contentious times (wherein I confesse I would not vse the like maner of speech) yet whylest we are certaine that the intention of the speaker was deuout and Godlie, and was so vnderstood by the whole Church, which neuer hitherto tooke any exceptions against the like words, I wonder how modestie could permit yow to shew such vncinil disrespect both to the learning and Sanctitie of three such famous men as S. Anselme, S. Bonauenture, and S. Bernardin are esteemed to be in all the Christian world: Nether can I conceaue how the sweete and fragrant odours of their tender deuotions may proue so noysome a sinke to any man, as that *the steame thereof* should in a maner choake, and stifle him, yf it happen not by such a secret operation as that, wherby, according to Holie Epiphanius c his curiouse obseruation, those filthy black flies which are engendred of beasts dung, *are suddainlie strucken dead with the smell of baulme and spikenard*. Or that other wherby the Philosopher doth testifie that certaine beastlie creatures are accustomed to *become furious, yea and to run madde* at the sent of sweetest perfumes. Surelie

b *Answ. p. 447.*

c Οἱ γὰρ βελίμιτες τότες δοκιμάσαντες ὡς φασιν οἱ φυσιολόγοι, ἀπὸ μύρου, φημὶ ὀπὸς καλαμόμυκῆς ἢ νάρδου λαβόντι, καὶ ἀποπνιγόμενοι εἰς παραχρῆμα θανάτου αὐτοῖς ἐπιτίθεται, μὴ φέροντες τὴν ἡδονήν. *Sanctus Epiphan. hæres. 40. §. 3. and Plutarch.Ælurus vnguentis efferatur, & in rabiem agitur. And the Philosophers commonly do teach that swine hate sweet smells.*

Surelie the whole Christian world, before Luthers appearing, would haue esteemed that man no better then stark *madde* indeede, who had made but the least doubt, much more if he had affirmed that in the three worthy Saints aboue named, there had not beene an extraordinarie *sense of pietie left*.

For example sake, it is à saying of S. Anselme, that d *sometimes more present reliefe is found by commemorating the name of Mary, then by calling vpon the name of our Lord Iesus her onelie sonne*. That is, our Sauiour sometimes yeeldeth more readilie vnto our petitions when we offer them vnto him by the Intercession and mediation of his beloued mother, then if we should by our selues alone make our immediate approach vnto himselfe. What is there in this saying which may seeme to make any way against Pietie? That the blessed Virgin should do more then Christ? S. Anselme knew full well that she was able to do nothing but by the power and virtue of her sonne: and yet he might with Piety affirme, that Christ would sometimes grant me that, which she petitioned to him for in my behalfe, sooner then if I my selfe had demanded it without making vse of her mediation. For if God did pardon Eliphaz e and his Companions more at Iobes request then at their owne, why may he not pardon me also more at his mothers demand then at myne owne? When the Scripture also doth teach vs that our Lord Iesus worketh *greater miracles* by his Saints, then by himselfe: (Iohn. 14. 12.) doth he not therby declare that the force of their intercession for vs will preuayle often more then our owne to him by it selfe alone? Which argument yow tell vs was vrged by f *à Iesuit of your owne*, (by your kinsman Henry Fitzsimon) but all that yow are able to answer therunto is to tell your Reader that *he* g *was not ashamed to defend the like Doctrin*. If it be sound, why should he be ashamed to defend it? if yow thinke it not sound, why do yow not disproue it? If this be all yow are able to say vnto his learned works, after hauing them in diuers volumes so many yeares amongest yow, how will yow satisfie that other labour of his, which, as I am credibly giuen to vnderstand, he hath in à readinesse this long time, expecting opportunity to publish it, aswell against your *Succession*, as against your *Synodical Articles of 1615.*? VVherein I doubt not but yow will meet with Doctrin of such like stuffe, as yow will nether be able to answer, nor be ashamed to defend.

But letting this passe, for the matter we haue alreadie in hand, who so considereth what we haue alleadged out of the monuments of Antiquitie, aswell concerning the Doctrin, as the Practise of the grauest Fathers and Doctors of Gods Church in this point of Inuocation of the Saints, will easilie grant that the pious admonition of Venerable

Bede

d Velocior est nonnunquam salus memorato nomine Mariæ, quam inuocato nomine Domini IESV vnici Filij sui. *S. Anselm. de Excellentia B. Virginis cap. 6.*

e *Iob* 42. *v.* 10.

f *Henr. Fitz. Simon of the Masse lib. 2 par 2. chap. 3.*

g *Answ. p. 446.*

Beleeue worthy not onlie to be heard, but also to be obserued by all Christian people. h *Let vs*, saith he, *serue alwayes such à Queene as Mary is, who doth not abandon such as do hope in her: for seeing that Christ doth not onlie lone, but also grant the Petitions of his Saints, much more will he yeeld vnto such Prayers as his mother offereth to his maiestie for sinners.* And if yow hold on by carping at words and phrases to reuile the Saints of God, we haue learned of S. Gregorie Nazianzen to frame our prayer vnto the said Saints, as he did his vnto S. Cyprian in the like outragious behauiour of the Arians. This then was his supplication. i *Looke downe on vs from heauen with à propitious eye, ô blessed Martyr, guide our workes and wayes, feed this holie flock, gouerne it with vs, dispose some of them, as farre as is possible, to à better state. Cast out importune and troublesome wolues.* THAT CAVILL AND CATCH AT SILLABLES, *vouchsafe vs the perfect and cleere splendour of the blessed Trinitie, with whom thow art alreadie present.*

It hath beene long since obserued verie rightly by Basilius Seleucius, that k *to expresse worthilie the prayses and prerogatiues of the glorious Virgin, is proper onlie to such as are notablie enlightened with the splendour of Gods diuine grace.* And the Holie Bishop S. Eucherius expounding those her words. l *All generations shall call me blessed,* m *This is à true prophesie*, saith he, *which the mother of truth pronounced of her selfe. For there hath not beene since that time any generation which hath not blazed and exalted her blessednesse. The Church of God, in which all Generations are contayned, doth euer laud and magnifie the same.* If this be true, as sure it is, what *Generation* may he be thought to be of, who holdeth her Prayse and worship to be *à sinke so loathsome*, that he cannot endure the steame arising therefrom? or how litle doth he shew himselfe to be *enlightened with the splendour of Gods diuine grace*, who not onlie refuseth to honour and inuocate her himselfe, as all Faithfull *Generations* haue euer done before him, but also hath the face to condemne her prayse and pious inuocation in others, for *monsters* and *absurd and wretched speculations*? But any iudicious vnderstanding will soone espie that these be nothing else but skirmishes of that ancient enmitie, which God in the beginning set betweene the woman and the serpent, and *betweene her seed and his seed, Gen. 3. v. 15.* Yet how soeuer the Snake, bearing his venome in his tongue, ceasseth not to take occasions to *sting her heele*, as much as in him lyeth, she hath euermore victoriouslie *crusht his head*, and giuen ther by à iust occasion to *her seed*, the Church, to sing her triumphs in these words. *Gaude Maria Virgo cunctas Hæreses sola interemisti in vniuerso mundo.*

h Seruiamus semper tali Reginæ Mariæ, quæ non derelinquit sperantes in se. Cum diligat orationes Sanctorū Christus, & exaudiat, multo magis matrem suā exaudit pro peccatoribus orantem. *Beda hom. de Sancta Maria.*

i Σὺ ὁ ἡμᾶς ἱκετεύοις ἄνωθεν ἱλαρῷ βλέμματι ῥύθμιζε, τὰς θηριώδεις τῶν συμβαίνων, καὶ τῶν συμβαίνων, &c. *S. Gregor. Nazianz. Orat. 18. in Laudem S. Cypriani Martyris.*

k Nec quorumlibet est promeritas Virgini laudes persoluere, sed eorum qui diuinæ gratiæ lumine insigniter illustrati sūt. *Basilius Seleuc. Orat. in Annuntiat. Deiparæ.*

l *Luke* 1. v. 48.

m Vera est prophetia quam veritatis Mater de seipsa prophetauit. Nulla enim ex eo tempore Generatio fuit, quæ eius benedictionē non prædicauit. Semper eius Beatitudinē Ecclesia cōcinit, in qua simul omnes Generationes continentur. *Sanctus Eucherius Lugdun. in Euangel. Fer. 6. Dom. 4. Aduent.*

The ancient Fathers proued themselues to take part with this victorious *woman* and *her seed* against the *Serpent* when they did inuocate her, and the rest of the Saints, in their affliction and necessitie, as their owne testimonies haue made known vnto vs, and this one example of S. Gregorie Nazianzen alone is able to euince, when he relateth the noble victorie which the Holie Virgin and Martyr S. Iustina obtayned against the Diuell by calling vpon the B. Virgins helpe, at such time as by the hellish incantations of a Magician she was assaulted with most filthy temptations of the flesh. n *She besought the mother of God*, saith the Holie Father, *that she a Virgin would vouchsafe to helpe her a Virgin in that distresse.* How faithfullie then do yow, M. Vsher, exhort your followers to bande themselues with the contrarie faction, yea o *to make it a part of their prayer to God* that they may not partake with the foresaid *Blessed woman* and her seed by worshipping the Saints of God and praying vnto them? your pretence of *Pietie* herein, and I know not what zeale of Gods honour, may easily be conuinced in any indifferent Tribunal to be but a meere rag of hypocrisie to hide Impieties shame withall. For if both Scripture and Holie Fathers haue taught vs, that the honour of the Seruant redoundeth to the greater honour of the Master, what Pietie may pretend that it is impious to honour and worship our prime Master Christ Iesus in his blessed Saints, whom he will haue to be so honoured? The ancient Fathers, surelie, did euer commend the pious deuotion of worshipping and inuocating the Saints, saith our skilfull p Fisher, as diuine and supernaturall, yea as a testimonie that Christ is God that could plant the same in the world, so farre were they from immagining it to be any impeachment to his honour. S. Gregory Nyssen proues this worship to be diuine and supernaturall, as being beyond the custome of men, and instinct of nature. q *The Reliques*, saith he, *of other dead men be detestable, and men feele horrour at their sight,* r *whereas men desire nothing more then to touch the shrine of the Martyr with some part of their bodyes* BELIEVING *that by the verie touch Sanctimonie and Charitie is engendred.* t *They are* SVPPLIANTS *vnto the Martyr as to Gods minister who being* INVOCATED *by men, doth obtaine graces for them whensoeuer he pleaseth.* Hence pious people learne *how pretious in the sight of God is the death of his Saints, that whereas the bodies of other men are horrible, the bodyes of them that were adorned with Martyrdome be deare and amiable and embraced reuerently of all.*

S. Chrysostome proues Christ to be God in that he was able to plant *Inuocation of Saints* in men; speciallie in the kings and Emperours of the world. u *Euen he that is cloathed with the Imperial purple comes to worship and embrace these shrines, and laying aside pride and pompe, becomes*

SVP-

n Τὴν παρθένον Μητέρα ἐκετεύσατε βοηθῆσαι παρθένῳ κινδυνευούσῃ. S. Greg. Nazianz. Orat. 18. de S. Cypriano.

o Answ. pa. 447.

p M. Fisher p. 178.

q Τὰ μὲν γὰρ ἄλλα τῶν λειψάνων, καὶ βδελυκτὰ τοῖς πολλοῖς ἐστι &c. S. Greg. Nyssen. orat. de S. Theod. Mart.

r Τὸ δὲ μάστιγι θιγεῖν τῶν λειψάνων σφόδρα ἐπόθησαν πολλοὶ, καὶ ἐπὶ τούτῳ τυχεῖν τιμώμενοι τῶν παρόντων ἐξουσίαν, ὅπως ἐκ τοῦ μολυσθῆναι τὴν ψυχὴν ἀνιστάσθω τὸ δῶρον, ἴσασιν οἱ πεπειραμένοι. Ibid.

t Ἁγιασμὸν καὶ εὐλογίαν τῶν ἱκετευόντων. Ibidem.

u See this in the beginning of this Section.

u See this above. pag. 633.

SVPPLIANT *vnto Saints, that they will intreeced for him vnto God. So he that weareth the Diademe of the Empire, prayeth the Tent-maker and the Fisherman to be his* PROTECTOVRS. x *And dareſt thow tearme that Lord a dead man, whoſe Seruants, though dead, are the* PROTECTOVRS *of the kings of the whole earth?* S. Auguſtin in like maner proueth the Diuinitie of Chriſtian Religion by the Chriſtian practiſe of worship and Inuocation of Saints. y *Euen the moſt eminent head of the nobleſt Empire that euer was, bowing downe his Emperial Diademe is* SVPPLIANT *at the ſhrine of the Fisherman Peter.* S. Ambroſe aboue produced, z vſeth the ſame argument; and Theodoret ſpends one whole booke of his eight againſt the Grecians or Heathens in the verie like, ſhewing the glorie of Martyrs, in that people of all nations, in all occaſions, *inuocate and worship* them, and they beſtow fauours vpon their *Supplyants*, concluding thus. a *Theſe things ſhew how great is the power of Martyrs, and the power of Martyrs proues Chriſt, whom they worshipped, to be God.* Nay it is ſo certaine that Prayer to Saints in the ancient Church was held to be an act of Chriſtian Religion, that, euen by the Confeſſion of our Aduerſaries, *Aërius* b and *Vigilantius* c were condemned as Nouelliſts & Heretikes for cõtradicting the ſame. Yet were theſe two ſo courſed by the Holie Fathers Epiphanius and Hierome, that their errour was cut downe in the hearbe, vntill d Mahomet, the firſt broacher of Turkiſh Infidelitie, renued it againe, and was afterward ſeconded by the Emperour Conſtantinus e Copronimus, when in the age next following, he commanded by publick Edict that no man ſhould pray or make ſupplication vnto the B. Virgin, or to any other Saint.

But as theſe, and all others who imitated theſe in following ages, were ſtill accounted enimies of Gods true Church, notwithſtanding their vaine pretence of Pietie; ſo may our Aduerſaries be ſure that no other record of themſelues will remayne to Poſterity, how ſoeuer they now face it out with the prepoſterous zeale of Gods honour and glorie: as that notorious Impietie, whereunto ſome of them haue hereby beene lead, doth moſt apparentlie foreſhew. For many of them, not content to deny all honour and reuerence due vnto the Saints as to the familiar and inward freinds of Chriſt, haue aduanced their malice ſo farre againſt them, as to reuile them with moſt ſpitefull and impudent reproaches, ſuch as the meaneſt varlet here on earth is not worthy to be vpbrayded withall. That the Centuriſts f do charge S. Ambroſe with *many groſſe ſayings concerning inuocation of Saints*, is ſawcineſſe, a man would thinke: but what is it in them to tearme S. Martin a g Ne-

x Au debis igitur quæſo horum Dominum mortuum appellare, cuius ſerui vel mortui terrarum orbis Regũ ſunt Protectores. *S. Chryſoſtom. hom. 66 ad Populum Antiochen.*

y Imperij nobiliſſimi eminentiſſimũ cũlmen ad ſepulchrũ Piſcatoris ſubmiſſo Diademate ſupplicat. *S Auguſt ep. 42.*

z *S Ambroſe ad oratio pag 627.*

a *See this aboue. pag 639.*

b *Saranta in Defenſ. de diuerſis pa. 349. and Beza apud eundem.*

c *M Fulke in his Anſwer to a Counterfaite. p 46. Oſiander. Centur. 4. l. 4. pa. 506.*

d *Mahomet Azoara 49.*

e *Theoſterictus Orat funebri in S. Nicetam Suidas in hoc Conſtantino. Michaël-Glycas. part. 3. Annal.*

f Ambroſius lib. de Viduis permulta craſſa habet de inuocan-

gromancer,

dis mortuis. *Magdeburg. Centur. 4. cap. 4.* g *Ibidem cap. 10.*

gromancer, becauſe God had indued him with Power ouer vncleane ſpirits? S. Paulinus is reprehended h by the ſame Authors, and taxed both with *inuocation of Saints* and with *Magick ſuperſtition* alſo. In like maner S. Hierome is condemned i to haue diſputed againſt Vigilantius *with ſcoulding and paſſion rather then with arguments and reaſon*. Beza ſpareth not to denounce the ſame Holie Father k for *wicked, impious, and an oper Blaſphemer*. Caluin l calleth him *à Captious Cauiller*. And Luther m not onlie loadeth him with *Impietie, Sacriledge, and Blaſphemie*, affirming his words n to be *wicked* and *Diabolicall*, but at laſt burſteth out into this barbarous Apoſtrophe: o *Yea Hierome, we trample thee vnder our feet, together with thy Bethlehem, thy monkish coole, and thy Solitude.* What wonder then that p Cauſæus, after ſuch Maſters as theſe, ſhould be bold to call the ſame Holie Father *Inconſtant, Cholerick, mad, à worſe Chriſtian, and leſſe Faithfull then Vigilantius*, yea *as ſurely damned as the Diuell*, if he did not change opinion before his death? Quintinus, à great Maſter among our new Libertins, is witneſſed by Caluin q to haue reuiled euerie one of the Apoſtles with ſome reproachfull nickname or other. Paul with him was but à broken veſſell, Peter Chriſts Denyer, Iohn à foolish boy, Mathew an Vſerer, and ſuchlike, ſo much afraid he was to diminish Gods honour, if he affoarded his Saints any honourable title. Which madneſſe though Caluin reprehēded in him, yet fell into à worſe himſelfe, when to make it knowen to the world how farre he was from worshipping of Saints, he rayled at them in a moſt furious maner, diſgraceing them with the odious tearmes of r *Deadmen, Hobgoblins, Filthy Companions*, ſ *Monſters, Hangmen, Beaſts*. How cloſſe our Anſwerer beareth vp with theſe againſt the Holie Saints of God when he ſtileth their deuout meditations t *Monſters, abſurd and wretched Speculations*, and eſteemeth themſelues for men that had not *any ſenſe left in them of Pietie*, I leaue it to the iudgment of others.

Nether hath this their new-found *Piety* ſtopped here: more zeale yet it hath exerciſed to the aduancement of Gods honour, forſooth, and for the preſeruation thereof in it exact puritie. For to this purpoſe among our new Doctors it hath beene declared, that it is nether godly nor lawfull u to pray vnto the man Chriſt Ieſus himſelfe, for feare leaſt we ſhould beſtow vpon his Human nature that honour which is only due vnto his ſacred Diuinity. The which Doctrin how blaſphemous ſoeuer it be, yet doth it neceſſarily follow vpon ſuch Principles of this new piety as Caluin at firſt inuented, and our Aduerſaries to this day do ground

h *Centur. 5. ca. 10.*

i Conuitijs magis & importunitate, quàm argumētis & rationibus pugnauit. *Centur. 5. cap. 8.*

k *Beza Annotat. ad ca. 23. Act Apoſt.*

l *Caluin ad cap. 4. Ione. v. 14.*

m *Luther de ſeruo Arbitrio.*

n *Idem ad cap. 31. Geneſ.*

o Quin te, Hieronyme, conculcamus cum tua Bethlehem, Cuculla, & Deſerto. *Idem ad cap. 22 Geneſ.*

p *Bartholomæus Cauſæus in Clypeo fidei Geneuæ impreſſo Dialogo 6. 7 & 8.*

q Quintinus Libertinorū Sectæ in Gallia Anteſignanus vnumquemque Apoſtolorum aliquo ſcommate notauit. Paulum vas fractum, Petrum Chriſti abnegatorem, Ioannem iuuenem ſtolidū, Mathæum Fœneratorē vocans. *Caluin. cap 9. de Libertinis.*

r *Caluin. Inſtitut. li. 3. c 20. §. 27.*

ſ *Idem de vera Eccleſiæ reformandæ ratione.*

t *Anſvv. pag.* 447. *and* 445. u *Daneus in Apologia de Adorat. carnis Chriſti. Petrus Riberius apud Villa Gaignon. in Calumn. articul.*

ground themselues vpon, as the learned and Religious Doctor Frãcisens Few-ardentius hath iudiciously obserued. And our Answerer himselfe bringeth an argument against praying to Saints, which hath somewhat more then a tang of the like conceit. For when he vrgeth, that y *Tertullian and Cyprian teach vs to regulate our prayers according vnto that perfect patterne prescribed by our great Master; wherein we are required to direct our Petitions vnto Our Father which is in Heauen*, and not to any other; must he not of force grant vs one of the two; to wit, that either he brought in this prescriptiõ of *Tertullia* and *S. Cypria* most idly; or else, that by it we are taught to direct no prayers at all vnto our great Master himselfe, but all vnto his *Father which is in Heauen*? We will stãd to se what he will take vnto in his Reioynder: and whether, to shake of the disgrace which the coyning of idle arguments bringeth with it selfe, he will impose vpon vs, an vnexpected taske, to proue that we may as lawfully direct our Prayers both vnto the Sonne and to the Holy Ghost, as to *Our Father which is in Heauen*. Nether do we want conjectures that he will put vs to it indeed, whenas the first Deuiser of his new Religion hath tould him that it is, at least, a vaine and needlesse worke to pray to God himselfe. For thus doth the fift Euangelist Martin Luther preach vnto him, and to the rest of his followers: z *Why do you molest Gods eares in vaine by offering so many Prayers vnto him, seing God neuer yet did, nor will, deale other wise with men then according to his promise?* a *To what purpose then do we pray God so vainelie, whenas he worketh both Good and Euill in vs of his owne free-will without any such praying of ours?*

x *Francisc. Feu-ardent. in Appendice ad Castro de Haresibus li. 3. Haresi. 6*

y *Answ. pag. 383.*

z Quid orando frustra obtunditis aures Dei? Neque enim Deus aliter cum hominibus vnquam egit, aut agit, quàm verbo promissionis. *Luther. Captiuit. Babylonic. de Euchar.*

a Quid frustra oramus Deum, qui vltro & bona & mala operatur in nobis? *Idem id Assert. Art. 36.*

Obserue Christian Reader for thy soules health, what contrarie wayes of Piety are troaden by Catholicks and by Protestants in this point, and soone thow mayest espy who walketh vpright, and who not. The Protestant by denying worship and Prayer vnto Saints commeth at last to make Prayer vnto God himselfe to be a thing vaine and needlesse. Whereas the Catholike by worshipping the Saints honoureth their Lord, and by praying vnto them attayneth to pray more affectuously and fruitfully vnto his Diuine Maiestie. b *Seing then that we may be assisted by the Patronage of so many Saints*, saith S. Gaudentius, *let vs run as Suppliants vnto their verie foot-steps with our whole Faith, and with all our desires: to the end that by their intercessiõ, we may be made worthy to obtaine whatsoeuer we demand, and therby magnifie Christ our Lord the bountifull Giuer of so great a benefite.* Behold how this ancient Father pointeth out vnto vs the right way, after whom S. Augustin playing the

b Totigitur Sanctorũ patrocinio adiuuandi tota fide omniq; desiderio supplices, secundum eorum vestigia curramus: vt ipsis intercedentibus vniuersaq; poscimus adipisci mereamur, magnificantes Christum Dominum tanti muneris Largitorem. *S. Gaudentius Tract. in Dedicat. Basilica Concilij Sanctorum.*

the skilfull, Guide doth lead vs through the comfortable Walkes of the Blessed Virgins Intercession, and goeth before vs in this deuout maner himselfe. c *VVhen thow receaueſt our Vowes, ô Blessed Mary, excuse our faults by thy Prayers. Admit our Prayers into the Holie-Place of Exaudition, and bring vs back the Antidot of Reconciliation. Holie Marie succour the weake hearted, comfort the sorowfull, pray for the people, make Intercession for the Cleargie, and be à Mediatrix to God for deuout VVomen: let all be partakers of thyne ayde.* The same way haue all the Saints and Holie Doctors of Gods Church taken in following ages, as their writings do beare witnesse, vnto which referring the wel-affected Reader, I for my selfe conclude both here, and euery where during breath, with the pious Inuocation which that deuout Chaplin of our Lady S. Hildefonsus Bishop of Toledo hath made 900. yeare agoe. d *I come now vnto thee, ô Blessed Marie, who alone art à Virgin and the Mother of God: I prostrate my selfe before thee the only worke of the Incarnation of my God. I humble my selfe vnto thee the only Mother of my Lord: I beseech thee, ô singular handmayde of thyne owne Sõne, obtaine that my sinnes may be blotted out, and that I may bee cleansed from the iniquitie of my deed. Make me to loue the glorie of thy virtue, reueile vnto me the aboundant sweetnesse of thy Sonne, that I may euermore professe and maintaine the sincearitie of his holie Faith. Afford me also thy helpe that I may forever adheare to God and to thee: that I may be his Beadsman and thyne, seruing him as my Maker, and thee as the Mother of my Maker: him as the Lord of all might, thee as the lowlie Handmayd of the most High: him as God, thee as Gods Mother. Amen.*

c Cum susceperis vota, culpas nostras orando excusa. Admitte nostras preces intra sacrarium exaditionis, & reporta nobis antidotum reconciliationis, &c. Sancta Maria succurre miseris, iuua pusillanimes, refoue flebiles, ora pro populo, interueni pro Clero, intercede pro deuoto fœmineo sexu: sentiant omnes tuũ iuuamen. *S. August. serm. 18 de Sanctis.*

d At nũc venio ad te sola Virgo Mater Dei: procido corã te solũ opus Incarnationis Dei mei: humilior corã te sola inuenta Mater Domini mei: rogo te sola inuenta Ancilla filij tui, vt obtineas deleri facta peccati mei: vt iubeas mundari me ab iniquitate operis mei, vt facias me deligere gloriam virtutis tuæ: vt reueles mihi multitudinem dulcedinis filii tui, vt des mihi loqui & defendere fidei synceritatem filii tui. Concedas etiam mihi adhęrere Deo & tibi: Seruire filio tuo & tibi: Famulari Domino & tibi: Illi sicut Factori meo, tibi sicut Genetrici Factoris mei: Illi sicut Domino Virtutum, tibi sicut Ancillæ Domini omnium: Illi sicut Deo, tibi sicut Matri Dei. *S. Hildefonsus lib. de Virginitate Dei Genetricis Maria. cap. 12.*

O f

OF IMAGES.

Holy Images Vſed and Worshipped in the Primitiue Church.

SECT. I.

MY Aſſertion in this point, layd downe by the Anſwerer himſelfe, is a *That the vſe of holie Images was in great account among the Ancient.* Wherunto Anſwer is returned in theſe words. b *Indeed in ſo great account was the vſe of Images amõg them, that in the ancienteſt and beſt tymes Chriſtians would by no meanes admit them to be brought into their Churches.* Which is ſo notorious an vntruth, that I would not beleiue it could poſſibly proceed from our Anſwerer, had I not conſidered how vnfortunatly he hath inthralled himſelfe vnto ſo impudent à Maſter as Iohn Caluin hath proued himſelfe to bee in many other points, but particularly in this: when he is not ashamed to giue forth c that for the firſt 500. yeares after Chriſt the Chriſtians admitted not any Images into the Churches at all. Which the graueſt ancient Monuments do condẽne for à moſt shamfull impoſture. For in thẽ it is faithfully d recorded, that in the very firſt Church, builded by Conſtantine the Great, ther were placed moſt rich Images of Chriſt and his Apoſtles made in gold and ſiluer; that of our Sauiour waying full ſixſcore pound weight, the reſt of the Apoſtles weying 90. pound à peece, euery one with crownes of pure gold vpon their heads. Euſebius e alſo relateth of the ſame godly Emperour that he rayſed vp many fayre Churches in Paleſtina, and adorned them with ſumptuous Images of gold and ſiluer. S. Gregorie Nazianzen maketh expreſſe mention of à Church built by his owne Father, and trimly ſet forth with f *Pictures of ſuch art, that they did not yeeld to Nature it ſelfe;* and ſpeaking of another Church which he himſelfe had builded, he playnely inſinuateth that it had fayre Images and g ſtatuas in it. The ſame is te-

a *See this in my Demãd printed in the beginning of the Anſwer, vnder the name of à Challenge.*

b *Anſw. pag.* 453.

c *Caluin. Inſtitut. lib.* 1. *c.* 11. *parag.* 13

d *S. Damaſus in Pontificali de S. Syluestro.*

e *Euſeb. lib.* 3. *&* 4. *de vita Conſtãtini.*

f Καὶ τῆς ὑπὲρ αὐτῶν πλάσεως ἀ λειπομένοις τῆς φύσεως. *S. Gregr. Nazianzen. Orat.* 19. *fine.*

g *Idem Epiſt.* 49. *ad Olympium.*

h S. *Basil. Orat. in S. Barlaam,*
i S. *Greg. Nyssen. Orat. in S. Theod.*

is testifyed by S. Basil h of the Church of the Holy Martyr S. Barlaam, and by his brother i S. Gregory Bishop of Nyssa of the Church of S. Theod. Martyr, in both which the Pictures of the Saints, and of their glorious sufferings were set forth most exquisitly. It is recorded more-ouer of S. Basil, by his Successour k Helladius, that being afrayd of the wicked Apostata Iulian, he went to make his prayer deuoutly before the Image of our B. Lady, l Prudentius describeth the Image of Saint Cassianus set vp in the Church with the signes of his many woundes re-ceaued for Christ. The Empresse Pulcheria m placed à faire Image of our B. Lady, sent vnto her from the Holie land by Eudoxia, in her new Church in Constantinople. The Christians of Paneada n perceauing what strãge miracles Almighty God wrought by meanes of an Image of Christ our Sauiour, they placed it with great solemnitie in their Church, as here after shalbe declared more at large. S. Iohn Chryso-stome o layeth downe in the Order of the Publick Seruice, that the Priest (going out from the Vestry to the Church in his arrayment to say Masse, with the booke in his hand, and his Clearke going before him with à light) was to turne himselfe to the Image of Christ which in the way was betwixt two doores, and to bowe downe his head and say à certaine prayer before it with à loud voice. For which cause Saint Nilus, à Disciple to S. Chrysostome, teacheth that the Church should be p *Adorned on all sides with the worke of skilfull Painters*, describing the Histories of the new and the old Testament: to the end that such as are vnlearned and cannot reade the Scripture, may, by seing the Pi-ctures, remẽber such Saints as by worthy actions serued the true God: and that they may worship with their thought that which they neuer saw with their eyes. Adde hereunto Tertullian q making mẽtion of the Image of Christ grauen in the Holie Chalices of the Altar, and also the Holie Bishops of Rome Sylvester, Damasus, Cælestine, Sixtus, and Leo, who are testified by ancient writers r to haue beautified their Churches, within the first fiue hundred yeares, with faire and comelie pictures, and many other such like examples which doe euery where occurre in the monuments of Antiquitie; and then say what we ought to thinke of the honestie of such men as haue the face to auouch, that *Christians in the ancientest and best tymes would by no meanes admit pictures into their Churches.*

k *Helladius in vita S. Basilij.*
l *Prudentius in Hymno de S. Cassiano Martyre.*
m *Nicephorus lib. 14. cap. 2.*
n *Sozomen. lib. 5. cap. 20.*

o Sacerdos egreditur è paruo ostio portans Euangelium, præcedente ministro cum lucerna, & cõuersus ad Christi imaginẽ inter duo ostia, inflexo capite cum exclamatione dicit, &c. *Liturgia Chrysostom. ex Versione Erasmi.*

p Noui ac Veteris Testamenti Historijs, hinc inde parietes Templi repleri doctissimi pictoris opera velim: quo scilicet hi, qui literas non norunt, neque sacram Scripturam legere queunt, contemplatione picturæ in memoriam reducãt, quinam germanè vero illi Deo per fortia facta seruierunt, atque in certamen excitentur, &c. Venerantes scilicet per contemplationem ea quæ non viderunt. S. *Nilus Epist. ad Olympiodorum Proconsulem.*

q *Tertullian. lib. de Pudi-*

r *Adrianus* 1. *in lib. pro Imagibus qui habetur post* 7. *Synodum.*

s *Anfon.*

pag. 453.

trarie. t In the fift age S. Cyrill saith u *The Crosse is adored ouer the whole world.* Sedulius x *No man is ignorant that the Image of the crosse is to be adored.* S. Chrysost. in his Liturgie, *Let the Priest as he goeth to the Altar bow his head to the Image of the crosse.* S. Hierome y commends the deuotion of S. Paula in that she did lye prostrate before the crosse, and kissed the same with great faith, adoring Christ therin as if she had seene him present on the crosse. S. Paulinus z writes that the print or Image of our Sauiours feet on the Mount Oliuet *was miraculously conserued and adored*, as also the Holie Crosse yearelie at Easter, *the Bishop himselfe being the principall Adorer.* In the fourth age Prudentius. a *The Roman Emperour lies prostrate in the Church of Christ, & the Gouernour of the world adores the standard of the Crosse.* S. Athanasius writes, b That Christians worshipping the Image of the Crosse, if Heathens accuse them of adoring the wood, may presentlie dissolue the Crosse, and cast away the wood. Helladius c Successour of S. Basil, writes of S. Basil, how he did kneele and pray Suppliantlie before the Image of our B Lady, against the threats of Iulian the Emperour. Iulius Firmicus d saith, what do these hornes signifie but the Venerable figure of the Holie Crosse? &c. *vnto these hornes fly with humble veneration.* In the third age before Constantine Lanctantius e liued, though he saw also the beginning of Constantin his raigne. This Father testifies that at the entrance of Christian Churches was placed à faire Image of Christ crucifyed: and shewing how men ought, and how Christians behaued themselues towards it, saith *Flecte genu, lignumque Crucis venerabile adora.* Bow knee, *adore the Crosses sacred wood.* Origen. f *So great is the power of the Crosse, that if it be placed before the eyes, and faithfully retayned in mynd fixed vpon the death of Christ, the army of sinne and death is conquered* S. Gregorie g called Illuminator, who conuerted Armenia, did place wooden Images of the Crosse vpon the shrines of Martyrs, bidding the multitude of people that thither resorted to giue worship vnto God by the Adoration of the Crosse S. Procopius Martyr h did adore à golden Image of the Crosse of Christ crucifyed, and by it gote great victories.

In the second age, in the beginning whereof some of the Apostles liued, Tertullian i writing against Heathens that obiected that Christians were worshippers of the wooden Image of the Crosse, grants the thing to be true, and defends the same. Yea the Protestant Magdeburgians k acknowledge that such Crosses of wood were then among Christians frequently vsed, and set vp in Churches. S. Ignatius l doth acknowledge diuine power and vertue in the Image of the Crosse. *It is*, saith he, *the victorious trophey, or the monument of Christs victory against the Diuell, quod vbi viderit horret.* S. Martial m exhorts Christians still to haue the Crosse before them *in mente, in ore, in signo, in mundo, in mouth, in*

t *See M. Fishers Reioynder pag. 170.*
u *S. Cyril. Homil. contra Nestor. in Concil Ephesin.*
x *Neue quis ignoret speciē Crucis esse colendam. Sedulius in Carmine Paschali.*
y *S. Hieronym in Epitaph. Paula.*
z *S. Paulin epist. 12*
a *Prudentius lib. 2 contra Symmach.*
b *S. Athanas quæs. 15 ad Antiochum.*
c *Helladius in vita S. Basilij.*
d *Iul. Firmicus de error profan. Religion cap. 22*
e *Lactantius Carmine de Passione.*
f *Origen Homil 6. in Epist. ad Rom.*
g *Euthim. Panop. part. 3. tit. 20.*
h *Nicephorus lib. 7. cap. 15.*
i *Tertul. in Apol. cap. 44*
k *Centur. 5. cap. 6.*
l *S. Ignat. Epist. ad Philip.*
m *S. Martial. epist. ad Burdegal. lib. 8.*

the Image thereof, this being the inuincible armour of à Christiã against Satan. The Canons of the Apostles haue beene euer famous in the Christian Church, whereof one is cited in the 2. Nicen. Synode which saith. n *Let not the faithfull be deceaued by Idols, but paint the Diuine humane vnmingled Image of the true God our Sauiour Iesus Christ and of his seruants against Pagans and Iewes: that so they neyther go astray vnto Idols, nor be like the Iewes.* Finallie, that these Images of Christ crucified were vsed in the Apostles tyme by their allowance, is proued by the text of Saint Paul to the Galathians 3. v. 1. *O yee foolish Galathians who hath bewitched yow that yow should not obay the truth, before whose eyes Christ Iesus is liuely set forth crucified among yow.* The Greeke corresponding to the English (*liuely set forth*) is προεγράφη, and the word προγράφειν, signifies *to paint forth à thing.* In so much as euen Beza translates *Iesus Christus depictus crucifixus.* And of this material picturing of Christ crucified Athanasius expoundeth this place, whom Turrianus citeth De Dogmat. Charact. lib. 4. I know that some Catholikes expound this place that Christ was painted, and pictured out vnto the Galathians Meraphorically by preaching. Which I do not deny; but this doth not repugne with the other sense, that he was also materially painted as crucified, nor must we exclude it, this sense being imported by the natiue and proper signification of the words, and hauing more connexion with the drift of the Apostles discourse, as the iudicious and vnpartiall Reader will easily espye.

n Περὶ δὲ μὴ πλανᾶσθαι τοὺς σωζομένους εἰς τὰ εἴδωλα· ἀλλὰ ἀντεικονίζειν τὴν θεοδόκον κεχωρισμένην κεκοσμῆσθαι τύπῳ ἁλησθείσῃ θεότητι τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τὸ αὐτοῦ ἀνθρωπίνως ἀνηκεῖν τὸ ἐνώλιον καὶ Ἰουδαϊκὸν. Canon. Apostol. vide Turrian. lib 1. pro Can. Ap. cap. 25.

Vnto the forealleadged Euidences, with the many more such like produced by Cardinall o Bellarmine and others, I adde that vndoubted testimony which the Almighty himselfe hath by many miraculous demonstrations giuen vnto that Faith which we professe in this point. In the first place is offered vnto vs that of our Sauiour himselfe, which is recorded by diuers ancient writers p of good credit, how he miraculously left the liuely portreyture of his owne face in à fine linnen cloth at such tyme as he wiped himselfe therwith. The which Image he sent vnto Abagarus king of Edessa, and afterwards wrought many q strange wonders, and miracles by meanes of the same. No lesse memorable is the other Images r drawen in like maner by the same heauenly Painter in à kerchefe, which à deuout woman did reach vnto him to wipe his face withall, at such tyme as he fainted vnder the heauy burthen of the Crosse in his way to Mount Caluary. The which Image was in the raigne of Tiberius conueighed by the Christians to Rome, where euen to this day it hath euer since beene reserued with great deuotion and religious worship of the Christians, who in great multitudes are accustomed to flock to S. Peters Church euery Maundy Thursday to se the same set forth publickly with much solemnity,

o Bellarm. de Imagin. Sanct. lib. 2. c. 5 & seq.

p Euagrius lib. 2. c. 7. Damasc. de fid. Orthod. lib 4. c 17 Theophanes apud Hist. Miscel. li. 17

q Euagrius lib. 4. cap. 26

r Methodius apud Marian. Scot. in Chron. An. Dom. 33.

God

God dayly working many wonders by meanes therof.

Eusebius[s] in his Ecclesiasticall Historie relateth how the woman in the Ghospell Math. 9. cured by our Sauiour at the very touch of the hem of his garment, erected afterward in her house at Paneade an Image made of brasse in remembrance and honour of her Diuine Physician, and hard by it placed her owne vpon her knees with her hands deuoutly stretched forth, in the likenesse of one that were in prayer. And God made it knowen vnto the world that this her deuotion was gratefull vnto his Diuine Goodnesse, by ordayneing that à certaine flower should yearely bud forth at the foot of the laid Image: the which flower growing vpward, when it came to touch the hem of the Images garment, became presently of à strange vertue to cure diseases and infirmities of all sorts aboue the course of Nature. Sozomen[t] telleth vs further how the wicked Emperour Iulian vnderstanding of this Image, and of the honour that Christians gaue vnto the same, caused it to be remoued, and commanded his owne Image to be placed in the roume therof, which being done, saith Sozomen, [u] *à flash of wild fire falling* frō Heauen cutt the prophane Image in peeces about the brest, and cast the head together with the neck vpon the ground, fixing it in the earth with the face downeward not farre from the other part. Since which tyme it remayneth euen to this day black, and as it were scorched round about with the dint of the thunderclap. At the same tyme the Heathens did drag the Image of Christ about the streets with such fury that they broke it in peeces also. But the Christians afterward gathering the peeces together placed it in the Church, where it is reserued as yet: that is vnto the yeare of our Lord 440.

That miraculous Image of our blessed Lady wherof Nicephorus [x] gineth good record, which being hidden in à tree was at last discouered by à wonderfull splendour which issued from it, and by many Diuine miracles, which it pleased God to worke by meanes thereof, in such sort that the Christiās built à sumptuous Church for the same, which they dedicated *Dei genitrici, to the Mother of God*, maketh it past all doubt that within the first fiue ages Holy Images were reuerently placed in Churches, and deuoutly worshipped by the Christian people, God thus incouraging them therunto by frequent miraculous Demonstrations, as all ancient Historiesdo euery where beare witnesse. Nether is our Answerer able, without making vse of his accustomed sleights, to produce any shew of probability to the contrary, as here the Reader may easily obserue.

[s] *Euseb lib. 7. cap. 14. Theophyl. ad cap. 9 Math.*

[t] *Sozomen lib. 5. cap. 20.*

[u] Βλασθὲν δὲ πῦρ ἐκ θεοῦ πεσὸν, τὰ περὶ τὸ στῆθος τοῦ ἀνδριάντος διέτριψε. καὶ τὴν φαλλὸν σὺν τῇ αὐχένι κατέκλασε, καὶ ἐπὶ πρόσωπον ἐκπεσὼν ἡ τοῦ βέλους ἰσχὺς ἐνέκρυψεν αὐτὸν, καὶ τὸ ἐξ ὀπίσω αὐτοῦ μέρος τοῦτο, τοῦτῳ ἴσταται τῆς κεφαλῆς πλησίον. τὸ δὲ Χριστοῦ ἀνδριάντος τοῦτο μὲν οἱ ἐπιχώριοι σύροντες, κατέλιπον. μετὰ ταῦτα δὲ Χριστιανοὶ συλλέξαντες ἐν τῇ ἐκκλησίᾳ ἔστησαν, ἔνθα καὶ νῦν φυλάσσεται. *Sozomen supra.*

[x] *Nicephorus l. 14. cap. 46. Baron ad Annum 446.*

Antiquity abused by the Answerer.

SECT. II.

ANSWER. *pag.* 453. *Clemens Alexandrinus saith,* [a] *We are plainelie forbidden to exercise that deceitfull art.* Reply. How fouly here yow abuse this ancient Father, the iudicious Reader will quickly vnderstand, if he obserue what that deceifull art is which is mentioned in this place. That is, the *art* of making Images and Idols of false Gods in the likenesse of men and women, such as *Ceres*, *Proserpina*, and *Bacchus* were, whom the said ancient Father doth expresly name immediatly after the words by yow abused. All the force then of this your argument is th s: we are forbidden to make Images of false Gods: therfore we are forbidden to make the Image of Christ our Lord. Which inference is not only contrary to Clemens meaning, but in it selfe most absurd and vngodly, as shalbe declared more at large hereafter. *Answ.* *The same Father affirmeth,* [b] *Moyses commanded men to make no Image, that should represent God by art.* Reply. He speaketh of Images made to represent God as he is in himselfe, as though he had some visible shape or other. Which kind of Image would bee a false Idoll indeed, seing that God in himselfe is an inuisible substance, and hath no corporeall forme at all. And therfore [c] *we haue no sensible Image made of any sensible God,* saith the Father *but such an Image as is to be conceaued with the vnderstanding.* But to vrge this against the Images of Christ and his Saints who had true visible and sensible bodies, is more impertinent then may welbee borne withall.

Origen [d] followeth his Master, and condemneth onlie such Images as did represent false Gods among the Heathen, as appeareth most euidently in those his words produced by your selfe, [e] *that Christians did not esteeme these to be diuine Images, who vsed not to describe any figure of God who is inuisible, and without all bodilie shape.* The Images then which teach that God hath *a bodily shape*, are those against which Origen disputeth, and which we grant are wicked and vnlawfull, as representing a meere falshood. Where the Reader must be forwarned, that to paint [f] God the Father in the likenesse of a graue and Venerable old man, God the sonne in the forme of a lambe, and the Holie Ghost in the shape of a Doue, is not any way comprehended in that kind of Images which these, and other Fathers do reproue, for we do not

[a] *Clemens Alexãdrin. Protreptic. ad Gentes.*

[b] *Idem lib. 3. Pedagog. cap.*

[c] *Idē Protreptic. ad Gentes.*

[d] *Answ. pa. 453.*

[e] *Origen. contra Celsum lib. 7.*

[f] *As the Scripture describeth historically how God appeared to men in a visible shape: so may a Painter represent him in the same shape according to the truth of the history.*

not frame them in that manner to signifie that they haue any such figure or shape in their substance indeed, but we represent onlie that bodily forme wherein according to the Holie Scripture they haue appeared vnto men liuing here vpon the earth. And so the like representation contayneth nothing that is ether falſe or vnlawfull, as the Images of the Heathen Gods did, which were made to represent such Deities as were imagined to haue the like shape and liniaments of body and members described in the Image. And that g Minutius Felix, and Lactantius did speake in the same sense with Clemens and Origen, their owne words do declare, as bearing no other meaning. And what hath beene produced out of Lactantius in the former Section doth not suffer vs to doubt but our Answerer wreasted him here against his owne conscience. g Answ. pag. 454.

VVhen Adrian the Emperour h *had commanded that Temples should be made in all the cities without Images, it was presently conceaued that he did prepare these Temples for Christ: which is an euident argument that it was not the vse of Christians in those dayes to haue any Images in their Churches.* ANSWER. Pag. 455. h Ælius Lamprid. in Alexandro.

Not any Images of Painim Gods, I grant: such as were those of whom your Author speaketh, as may be seene most manifestly in that he calleth them, *Numina, Deities:* which cannot be applyed vnto the Images of Christ and his Saints without notable fraud and cussenage. Adrian perceiuing that the Christians shunned the Temples of his falſe Gods, to allure them the more easily, commanded Temples to be built without any such Idolls: what hath this to do with the Churches of the Christians, which were still adorned with Holie Images of the Crosse, of Christ, and of the Saints, as hath beene shewed already? REPLY.

For keeping of pictures out of the Church, the Canon of the Eliberine Councell is most plaine. i ANSWER. i Concil. Eliberin. Can. 36.

Here also yow delude simple people most vnworthily: as may easily be made knowen. The Canon yow speake of is this, in your owne words. *It is our mind that pictures ought not to be in the Church; lest that which is worshipped, or adored, should be painted on walles.* First I demand of yow whether the Councell here speaketh of all sorts of Images? that is as well of the Image of the Crosse and of the Saints, as of Christ, and of God? if yow grant that all pictures are meant, then cannot yow deny but this Councell taught that the Crosse, and Saints were then *worshipped and adored.* If yow say that mention is made only of such pictures as represent almighty God, what can yow deduce therfrom against vs, when as yow are not able to giue any reason why the Councell may not be vnderstood to speake only of such vnlawfull REPLY.

pictures as we haue treated of already, which are intended, I say, to expresse Gods diuine nature in a visible and sensible shape, as though he were a body indeed? Secondly, if yow will needs haue the Councell to speake euen of the picture of the man Christ Iesus himselfe, we tell yow that this Canon is not [k] *for keeping of such like pictures out of the Church*, but forbiddeth onlie that they be not painted on the walles of the Church, in such sort that they can not be speedily conueighed away at the suddaine inuasions of barbarous Infidells, but must needs remaine ther, and so be derided and sacrilegiouslie abused by the enimies of Christ, or elsse come to be blemished and defaced by the moisture of the walle to the disgrace of Christian Religion. In which sense the Canon yow sestandeth most plainely for vs against yow.

k *Answ. pa. 455.*

ANSWER. *Ibid.*

This Canon hath so troubled the minds of our later Romanists, that Melchior Canus sticketh not to charge the Councell, not only with imprudencie, but also with impiety for making such a law as this.

REPLY.

If that Canon was meant as yow interpret it, no man can excuse it ether from *imprudencie* or *impietie*. what then? A Prouinciall Councell of 19 Bishops, neuer yet confirmed nor approued, by the Church might easilie tread awai, might it not? And if we should vrge against your wiuing ministry the 33. Canon of the same Councell, which expressly forbiddeth the vse of Matrimonie to all Bishops, Priests, Deacons, and Subdeacons, how soeuer some of them through misfortunes sustayned in the like negotiation would not repine much therat, yet would ther not be wanting a number, I am sure, whose mindes would be more troubled therwith, then the Romanists are with this other by yow here alleadged: nether would they spare to censure that Councell farre more hauily, then euer Melchior Canus, or any others of his ranke haue done.

l *Answ. pag. 455. 456.*

After this yow produce the Holie Fathers l Ambrose, Augustine, and Hierome, speaking against the Idols of the Paynims which ascribed vnto Gods diuine substance a bodily shape, but of such Images as belong vnto our present Cõtrouersie, yow bring not one word out of them. Yow tell vs further that m *the Speech of Amphilochius to this purpose is memorable*. But yow bring vs no sufficient authoritie to proue that euer Amphilochius vttered any such *Speech*, for the forgery of your Authors hath beene long since discouered to their owne face, by the Fathers of the Second Nicen Synod act. 6.

m *Answ. pag. 457*

ANSWER. n *Epipha. Epist. ad Ioan Hierosol.*

But the fact of Epiphanius n *rending the vayle that hung in the Church of Anablatha is much more memorable.*

REPLY. o *Baron. tom. 6. An. 392.*

More memorable indeed, as being a more notorious imposture, discouered at full by the two learned Cardinals o Baronius and p Bellar-

mine,

mine, whose reasons it had beene more seemelie for yow to haue impugned, if yow had beene able, then thus shamefulie to gather vp for your strongest arguments the detected forgeries of condemned Heretikes. For first, that base patch cometh in after that the Epistle is complete and shut vp by a formall conclusion. Secondly the Councell which sate at Constantinople against Images would not haue omitted this fact of Epiphanius, if it had then beene recorded in his said Epistle. Thirdly in the Seauenth Councell act. 6. other such like forgeries were detected in the Image-breakers of those times: and yow, M. Vsher, are not shamed to produce q one of the said knowen forgeries for your selfe. Fourthly it is witnessed by good r testimonie, that after Epiphanius his death, his disciples placed his Image reuerently in the Church, which surely they would not haue done had their Master taught any thing to the contrarie. Fiftlie Epiphanius may not be thought to haue beene of a contrarie mind in such a matter of importance vnto S. Basil, S. Gregorie Nazianzen, S. Gregorie Nyssen, and other [f] Holie Fathers his equals, who all did allow of holy Images in the Church. Sixthlie it is an absurd thing to say that it is against the authoritie of Scripture to haue pictures in the Church, when as the Scripture doth not any where forbid the same, but rather doth approue it, as any indifferent iudgment will conceaue by the Images of the Cherubins [t] made vpon the Arke in an humane shape: of which surelie the learned Father could not be ignorant. Finally nether doth the stile and phrase of that forged narration agree with the forgoing phrase of the rest of the Epistle, nether doth S. Hierome make any mention therof when repeating the same Epistle he writeth in defense of the said Epiphanius vnto Pammachius against Iohn of Hierusalem, nor yet do we find that the said Iohn (who being a bitter aduersarie to Epiphanius, did lay hold on all occasions to pick quarrells against him) did euer taxe him with any such matter. All which maketh it euident that Epiphanius neuer wrote any such thing of himselfe, as yow here abusiuelie do charge him withall.

p *Bellarm. lib. 2. de Imagin. Sanctorum cap. 9.*

q *Answ pag. 458. at z.*

r *Synod. Nicen. 2. act. 6.*

[f] *Baronius aboue al leadged proueth by authenticall testimonies of antiquity that painted veyles vvere vsually hung vp in Churches in primitiues tymes: vvhich custome vvas then approued from aboue by a vvonderfull miracle rehearsed by the Cardinall out of S. Augustin.*

t *Exod. 25. v. 18.*

No lesse corruptly do yow alleadge the Idolatrie of the u Collyridians, as also of the x Gnosticks, Carpocrates, Marcellina and others, who according to the vse of the Heathens did offer incense, and Sacrifice vnto their Idols and Images, as y Theodoret, z Augustin, a Irenæus and Epiphanius do witnesse, which may serue your turne, when yow shalbe able to proue that we also do practise the like; in the meane while the iudicious Reader cannot faile to espie how vaine and idle your whole discourse is against our vse of Holy Images, when as yow haue not brought in one testimony of Antiquity to the right purpose. I conclude then that yow are most vnworthily iniurious vnto the ancient

u *Answ pag. 458.*
x *Answ pag. 459.*
y *Theodoret. lib. 1. Haret Fabul.*
z *S. August. lib. de Haref. Her. 7.*
a *S. Irenæus lib. 4. cap. 24.*
b *S. Epiphan. Hæresi 27.*

cient Fathers, as hath beene sufficiently made knowen, and in your handling of S. Gregorie is most notorious, when yow blush not to wreast his authority against worshipping of Images, who hath in plaine words denounced vnto all Posterity that *worship and veneration is due to the Holy Crosse and Image of the B. Virgin.* Alkhough then he teach that Images are not to be *adored as God*, or as hauing any Diuinity in themselues, yet doth he not deny but that they may and ought to be worshipped, as representing the persons to whom adoration and worship is due. And therfore, notwithstanding your long Answer, my Question is not yet answered: for if Holy Images were so vniuersally receaued in the Church in S. Gregorie his dayes, that is aboue a thowsand yeare agoe, that the Holy Father was bold to tell Serenus he was the first who euer yet was knowen to haue presumed to breake them, and to cast them out of the Church: I demand when and by whom were they first brought into the Churches, seing in S. Gregories dayes they had beene vsed in the Churches, g tyme out of mynde? Some of your learned Brethren in the Lord, as M. h Bale and M. i Simonds, haue answerered somewhat more readily then yow seeme to be willing to doe, confessing that the worship of Images was decreed by Pope Leo 140. yeare before S. Gregorie. What is your answer, I pray yow, in this point? For as concerning Idols and Idolatrie yow are not questioned. But euen as old Iames Capper the Pet-Master of Manchester Schole, being demanded of some of the higher Scollers what was Latin for a turnep, answered presently, *pomum an aple, pomum an aple*, comming as neere to the Question, poore man, as his litle skill could reach: so yow, being posed about the pious veneration of Holie Images, thinke to hide your ignorance by telling a tale of Idolatrie: and by coyning a ridiculous resemblance betwixt the one and the other, yow obtrude them both to your simple Reader for one and the same thinge, howsoeuer all men of iudgment do know that they are more different one from another, then an aple is from a turnep.

c *Answ pag.* 260.

d *S. Gregor. lib.* 7. *Epist.* 5. *And lib.* 7. *Epist.* 54. *we prostrate our selues before the Image not as before the Deity; but we adore him whom by his Image we remember, &c.*

e Non vt eam tãquam Deum colas. *S. Gregor. ibid.*

f Dic frater, à quo factum Sacerdote aliquando auditũ est, quod fecisti? *Idem lib.* 9. *epist.* 9.

g In locis venerabilibus Sanctorũ depingi historias non sine ratione VETVSTAS admisit. *Ibidem.*

h *Bale Pageant of Popes pag.* 242 5

i *Simonds on the Reuelation pag.* 57

VVorship of Holy Images agreable both to the laVV of God, and to naturall reason.

SECT. III.

HAuing so vndoubtedly the full agreement of Venerable Antiquity for the Patronage of this our Doctrine, we may easily espy that

that what soeuer our Answerer heapeth together out of the monuments of later ages, is not worthy of any regard at all. For wherin could he disgrace his owne part more notoriously among godly and vnderstanding men, then by producing for defenders thereof such wicked Greek Emperours as no approued Historie did euer yet commend? yea all writers of those tymes wherin they liued, with one consent do condemne them for a *Infidells, Heretickes, Sorcerers*, and such like. Wheras on the other side, they who stood in defence of Holie Images against the furious impiety of the forsaid Tyrants, were Holie Bishops of Gods Church; such as haue the testimony of all Authors and ages following in confirmation of their singular learning and Pietie. But letting this passe, as altogether impertinent to our prefixed Cõtrouersie of former tymes, and is hãdled at large by our learned b Cardinall, I must not forget to obserue how cunningly our Answerer laboureth to make à matter of nothing, by repeating the differences that are found in the writings c of moderne schole-men, when they explicate in what maner, and how farre holy Images may be worshipped: and becausse some of them do affirme that the Image and the samplar are worshipped by one and the same act of Adoration, he, wilfullie mistaking their meaning, frameth à false calumniation against our profession; as though, forsooth, we esteemed the Image in it selfe to be worthy of equall honour with the samplar, or worshipped the Image of Christ in the same degree with Christ. But it is worth the noting that wheras our Answerer, in other disputations, made bold with Bellarmine, and quarrelled with him verie fiercely, in this he doth not as much as once name him among so many scholediuines as he bringeth vpon the stage. And wot yow why? Becausse he produceth not one argument which hath any shew of difficultie in all this his treatise against our Holy Images, which the Cardinall doth not particularly propound, and fully satisfie. He durst not touch Bellarmine then in this Controuersie, being afraid to oblige himselfe therby to disproue his solutions, which was too hard an enterprise for his poore abilitie. For there it is made euident that how soeuer our Catholike Diuines do vary in speech, yet is ther an vniuersall and cõstant agreement among them in the substance of the Catholike Doctrin. Nether did any of them euer yet imagin or teach that the same act of Adoration, which is due to Christ himselfe, might finallie be directed vnto his Image as ending therin, without passing by meanes of the Image vnto his diuine person. All which is so perfectly and succinctly declared by our owne Fisher, that we need not to spread any other netts then those which are alreadie cast by himselfe with learned skill in this maner.

a *Zonaras, Cedrenus, Nicetas, and others, in the lines of these Emperours.*

b *Bellarm de Imag. li 2 ca. 6.*

c *Answ. pa. 449.*

An Image is à distinct and linely portrayture of some visible and

M. Fisher Reioynder pa. 125. §. 1.

corporall thing, parts of the Image corresponding to the parts of the thing represented, more or lesse particularly, according as the Image is more or lesse distinct and liuely. The office of an Image is to carry the imagination of the beholders therof directly, and immediatly to the person Imagined therin, imagination of parts in the person represented, answering to the parts seene in the Image; which kind and vse of Images Nature alowes vnto men, to the end they may remember, and more liuely imagine persons absent and remoued from their corporall sight, vpon whom they ought, and haue great desire liuely and stayedly to fix their Imaginations, and Thoughts. Hence ariseth the allowed *Principle of Nature*, receaued by all Nations, Ciuill and Barbarous, *Ita vt in eo*, to speake with S. Augustine, *nulla Doctorum paucitas, nulla indoctorum turba dissentiat*: That the Image may and ought to stand for the Prototype, or samplar, and is by Imagination to be taken as it were the verie person. And what we outwardly do to the Image, is done by Imagination to the person. And when we kisse the hands and feete of the Image, in our Imagination we kisse the hands and feete of the person inwardly Imagined by the Image. This is the Axiome of Philosophy gathered out of Aristotle: d *Idem est motus in Imaginem & Exemplar.* For motion proceeding from the body and mind, what the body doth reallie and externallie to the Image, the minde doth Imaginarily, that is, by conceit and affection to the person.

The Image standeth for the samplar.

d *Aristot. de memoria & Reminiscentia.*

This Axiome of Philosophy, that no man thinke it disauowed in Theology, the ancient Fathers vniformely teach as a prime truth euident in reason. S. Damascene li. 4. c. 12. S. Augustin. de doct. Christ. c. 9. S. Ambros de Dom. Incarn. Sacrament. ca. 7. S. Basil. de Spiritu Sancto. c. 18. S Athanasius serm. contra Arianos; who thus writes: e *An Image of the king is nothing else but the forme and shape of the king, which could speake, would, and might truly say, I and the king are one, the king is in me, and I in him, so that who adoreth me his Image, doth therein adore the very king.* Thus he: shewing that the kings Image is to be imagined, and by Imagination to be conceaued as the verie king. This Principle, that Images by Imagination must stand for their Prototype, or Sampler, and what is done by way of honour vnto the Image is done mentallie to the person, is canonized by the Holy Scripture, and we warranted to conclude by the light therof our obligations of worship. God in the old Testament appointed, that the Tabernacle should be taken, by Imagination, as his House, the Propitiatory as his Seat, the Arke as his Footstole, and so he imagined there present as sitting with his feet on the Arke. This ordinatiō supposed, the Prophet Dauid Ps. 99. 5. argueth that we are bound to adore the Arke that represents God, as his Footstole, saying, *Adore his Footstole because he is Holie.* As if he had said,

e Ἐν γὰρ τῇ εἰκόνι τοῦ βασιλέως τὸ εἶδος καὶ ἡ μορφή ἐστι. καὶ εἴποι ἂν ἡ εἰκὼν, ἐγὼ καὶ ὁ βασιλεὺς ἓν ἐσμεν, ἐγὼ γὰρ ἐν ἐκείνῳ εἰμὶ, κἀκεῖνος ἐν ἐμοί. ὁ οὖν προσκυνῶν τὴν εἰκόνα, ἐν αὐτῇ προσκυνεῖ τὸν βασιλέα. *Sanctus Athanasius orat. 4. cont. Arianes.*

ſaid, God being Holie, and moſt highly to be adored, makes the thing Holie and Venerable, that hath the office to repreſent him as if he were corporally preſent before our eyes. The Arke hath the office of his Footſtole, and to repreſent him as by Imagination preſent with his feet vpon it. Therfore adore the Arke, adore this his Footſtole, becauſe he is Holie. Where note that the obligation to take the Arke as an Image of God ſitting vpon it, is à poſitiue ordinance, the Arke not binding men ſo to do of his owne nature, not being à proper Image of God; yet this poſitiue inſtitution ſuppoſed, the Law of Nature binds men to worship and adore the Arke with reference vnto the Holie adored perſon imagined as ſitting theron.

With this Principle ſo receaued in nature we muſt ioyne another no leſſe knowne and notorious in Chriſtianity, to wit, that God full of all honour and glorie, to whom all adoration and worship is due, became truly and verily man, as viſible and aſpectable as any other man, and conſequentlie as Imaginable, that he may be figured by an Image, no leſſe truly and diſtinctly then another man. In which Image the hands feet and other parts ſhall truely by *I*magination correſpond to feet, hands, and parts of the Prototype, and our *I*magination paſſe from it directlie and immediatlie vnto Chriſt and his parts proportionable to thoſe we behold in the *I*mage: ſo that when we adore with an humble outward kiſſe of hands and feet the *I*mage, by inward *I*magination Conceite and Affection we kiſſe and adore the *I*magined true hands and feet of Chriſt. Nether are theſe imaginations falſe and erroneus, ſeing (as Philoſophy teacheth) no falshood is in meere apprehenſion or *I*magination, without iudging the thing to be as we imagine. As in contemplation men repreſent and imagine themſelues as ſtanding before Gods throne in the Courte of Heauen, amidſt the quires of Saints and Angells, prayſing and honouring him in their Societie, not iudging themſelues to be trulie and reallie in heauen (that were à falshood and dotage) but onlie apprehending in themſelues ſuch à preſence, and behauing themſelues outwardly and inwardly in prayer, as if they were preſent. To which kind of *I*maginations, as pious and Godly, the Scriptures and Fathers exhort vs. *I*n this ſort beholding the *I*mage of Chriſt, we apprehend him as therin preſent, not iudging the *I*mage to be Chriſt, but imagining and taking it as if it were Chriſt. That when we outwardlie honour the *I*mage by kiſſing the hãds and feet thereof, mentally by *I*magination and humble affection of reuerence, we adore and kiſſe the moſt Venerable hands and feet of his pretious bodie.

Out of this, the common obiection of Proteſtants, to wit, that the worship of Chriſts *I*mage is no where found in Scripture, and therfore it is à *Will-worship*, may be anſwered. For as themſelues

f *See D. Field li. 4. cap. 14.*

f confesse, many actions belong to Religion, wherof ther is no expresse precept, nor any practise in Scripture which proue the lawfulnesse and necessitie therof. There is no expresse precept in Scripture to Christen *I*nfants, nor is it there read that euer any were Christened; yet becausse there be Testimonies which ioyned with reason, proue the lawfulnes and necessity of this Baptisme, we may and must vse it.

g *In what maner is worshipping of Images proued by Scripture.*

g In the Scripture there is no expresse practise nor precept of worshipping the *I*mage of Christ, yet ther be principles which (the light of nature supposed) conuince such Adoration to be lawfull and necessary. Christ being true God, full of honour, to whom all supreme Adoration is due, doth, and must needs make honourable and adorable any thing that representeth him, that is, which must be taken by *I*magination, as if it were his person. But supposing God to be truely man (as faith teacheth) the light of nature sheweth that his *I*mage truelie representeth him, that is, makes him present to the *I*magination of the beholders therof, and stands for him. *Ergo*, Christ Iesus his Image is for his sake Venerable and Adorable as a thing standing for him in such sort, that the honour done outwardly to it, is done, and ought to be taken as done (by deuout and pious Imagination) to his person. Whence further is concluded the necessitie of this worship: For God incarnate being most Venerable and full of Glorie, requires of a Christian that, that which stands for him, and represents him be honoured and adored for his sake.

If the honour due to a king be so great, that the same redounds from his person to things about him, as to his Chayre of state (which is honoured with the like bowing and kneeling that is vsed to his person) and to his Image vnto which whosoeuer offereth iniury is punishable, as offering iniury to the king himselfe; shall not the honour due to Christ Iesus infinitly greater, so flow out of his person vnto things that belong and concearne him, as to make his Image, Crosse, and such Holie monuments of his Passion and Life *Venerable* for his sake, and to be adored with bowing, kneeling, and other exteriour honour, as would be vsed to his person were he visibly present? not so that the worship rest in the Image, but be referred by Imagination and affection to the person imagined. But the Image of Christ being a true representation of God incarnate, and able to conuey our imagination directly and truely towards him, corresponding very particularly vnto the parts of his sacred person, hath a right in reason and nature, which cannot be taken from it, to represent him, and to stand in our imagination for him. Wherefore the Image of Christ hath a right, which without impiety cannot be denyed vnto it, to be honoured and outwardly adored for his sake, by kneelings, bowings, imbracings, & kissings

sings referred in mind by deuout thoughts and affections to his person.

Out of this discourse we may learne how vainlie our Answerer vrgeth the Doctrine of some particulare Schole-Diuines when they affirme that the *Image* of Christ is worshipped with the selfe same honour and Adoration wherewith we worship and adore Christ himselfe: For, beside that it is but the particulare maner of speech of some priuat Doctors, which our [h] Church in her Decrees, Statuts, and holy Councels hath neuer yet vsed, the meaning is well knowne to be quite contrarie to that wherwith the Aduersarie laboureth to traduce the said Doctors: who intend to say no more but this, that when we kneele, bow, and adore before Christs *Image*, [i] that act being taken simply in it selfe is an act of Diuine Worship, in as much as how soeuer it is outwardly exercised to the *Image*, yet is it inwardly by the soule of the Adorer referred wholly vnto the Diuine Person of Christ which by the *Image* is represented vnto his *Imaginatiõ*. And so the like Adoration, considered as one only Physicall act, is exhibited both to the *Image*, and, by the *Image*, vnto Christ. Nether did euer yet any Catholick Diuine teach that any *Image* was to be worshipped with the like Adoration for it selfe, or for any Excellencie conceaued to be in it which might be the finall obiect of such a religious action: but only as it representeth and carrieth the soule vnto the worship of the Diuine Sampler. Notwithstanding all which, if the foresaid act of Adoration be considered, not precisely as one Physicall act, but as it is virtullie two fold, that is, as it is directed to two obiects, which are the Image and the Person, then will no learned man of our side affirme that it is equally exercised, and exhibited in the same degree vnto both: but that compared with the person of Christ it is absolutely *Latria*, and *Diuine Honour*: and compared with the Image it is not *Latria* at all, but an honour infinitlie inferiour vnto the same. And if our Answerer will needes argue, as M. White the Minister did, thus. [k] *Catholicks worship Christ and his Image by the same act, but the worship of Christ is Diuine honour, and Latria: Ergo the worship giuen to the Image is Latria*: We tell him, with M. Fisher [l], that this proueth only that the worship of the Image and of Christ being one and the same act, is diuine as referred to Christ, not as referred vnto the Image. Otherwise if our Answerer should helpe to pull my horse (if I had any) out of the mire, moued thereunto out of Christian charitie and freindship towards my selfe, one might by the like argument proue that he did beare Christian charitie as well to my horse as to my selfe, seing he releueth the horse and pleasureth my selfe by one and the same act. But such an inference is absurd and foolish. And who can say that the other is any better?

h *See Bellarmin vbi supra.*

i *In what meaning the Image and the Sampler are said to be worshipped with one and the same act of worship.*

k *M. White way from the Church pag. 400.*

l *M. Fisher pag. 145.*

m *Answ. pag.* 451

n *Exod.* 20. *v.* 4. *and* 5.

And wheras our Answerer m with mention of *thundring and lightening* planteth against vs, as his chiefest piece of Ordinance, the commandment of Almighty God in Exodus, n *Thow shalt not make to thy selfe any grauen Image, &c.* I wonder surely that his wisedome could permit him to imagin that the same might be of any force against vs, more then against himselfe and his profession. For among them it is not held to be vnlawfull to make the Images of Christ and of his Saints, as we se by dayly practise: and yet this commandment doth as absolutly forbid *the making* of such Images at it speaketh of, as it forbidderh *the adoring* of thē, if we giue any credit vnto the text: do not our Aduersaries then by *making* Images with out any scruple declare that in their consciences they know well enough that this text forbiddeth Images of false Gods only, and not the Holy Images of Christ and his Saints at all? For if they thinke that God in this place did speake of all sort of Images whatsoeuer, how do they presume to make them? Or if it be lawfull for them to make them, notwithstanding the said prohibition, why is it vnlawfull for vs to worship them, in the maner aboue expressed? when all is well scande, the iudicious Reader will finde out that this argument which our Answerer *thundred* for canon shot against vs, is ether of as great force against himselfe, or as ridiculous as à childish elder-gunne against that which we professe.

o *Answ. pag.* 453.

Our Answerer telleth vs that o *Elsewhere he hath shewed that the adoring of the very true God himselfe in or by an Image, commeth with in the compasse of that Idolatry which the Word of God condemneth.* But nether here nor elswhere hath he shewed any thing which maketh against vs in this point: for his tale euery where runneth vpon such Images as represent some false thing or other and neuer as much as toucheth our Holy Images which by the confession of all men do represent nothing else but Truth, and consequently, being the Images of Adorable and Venerable Persons indued with à true and reall bodyly shape, are piously worshipped by the warrant of Naturall reason, of Scripture, and of ancient custome deriued from the Apostles themselues. To conclude then, when Abraham p adored God in the licknes of à man, the 24. Elders in the Apocalips q adored Christ in the shape of à Lāb, and r S. Augustine teacheth that *worthy men may be adored*; S. Hierome s that *the Ashes of S. Iohn Baptist were adored*, and S. Cyrill t that *the Crosse*, in his tyme, was *adored throughout all the world*: what may we thinke of them who are not esteemed to bee altogether out of their wits, and yet spare not to giue forth that to teach that Christ may be honoured in or by his Image is u *desperate impudencie*, and to do it, *wretched Idolatrie*. But we may easily put our gentlemen to à *non-plus* by the argument following:

p *Genes.* 18. *v* 2.
q *Apocal* 5 *v.* 8.
r Hominesſi multum illis addatur etiam adorandi. *S. Augustin de Ciuit. Dei, lib.* 10. *c* 4.
s Baptistę cineres adorare. *S. Hiero. Epist.* 17.
t Crux adoratur toto orbe terrarū *S. Cyril. Alexand. Homi. de Deipara. in Concil. Ephesino*
u *Answ. pag.* 452.

following; with which I will conclude without expecting any Answer therunto. I demand of our new wiued Cleargimen, if any of them had by chance espied that is owne wife, being restrayned from her wonted gadding abrode, should spend her tyme in gazing priuatly vpon the Image of some lusty Gallant or other, well knowen to himselfe and better to his wife, and not only to gaze leasurely thereon, but also to clip and kisse it with gestures, and demonstrations of tender loue and affection; what thoughts, I pray yow, would such a sight as this beget in the mind of the louing husband? yow will say, he cannot choose but fall into a most deepe conceit of ielousie. And why, good man, should he be ielous? what danger is there if his wife bestow her loue vpon an Image? Nay, say yow, her loue stops not in the Image, it passeth further without doubt, and aymeth at something else that is absent: which were it present, would make the Image to be litle esteemed of, and would be sure to get all the tokens of loue, which formely were lauished on the picture: and so she may welbe thought x *to go a whoor-ing* not after the Image, but after the Imagined. Is it euen so, Gentlemen, are yow so acute in the coniecture of the impure intentions and desires of an adulterous minde, and will not take notice of the chast affections of a Christian soule? Can yow conceaue so readily how a wanton giglot may expresse the amorous passions of her lust vnto her beloued by his Image, and are yow so hard hearted that yow will not obserue in what maner the person of Christ may by his Image also be tenderly loued, lawfully embraced, and religiously adored of his faithfull spouse and louing seruant? y *O yee sonnes of men how long will yow be grosly conceited? why do yow loue vanity, and seeke after lies?*

x *Answ. pag. 460.*

y *Psalm. 4. v. 3.*

OF

OF FREE-VVILL.

HERE I muſt not forget what Aduiſe our Anſwerer in freindſhip doth affoard me, [a] *To ſpare my paines in labouring to proue thoſe things which I ſe him before hand readilie to haue yeelded vnto.* And indeed when I conſidered that the chiefeſt Proteſtants as well thoſe of forrein Churches, I meane Luther [b], Melanæthon [c], the Magdeburgians [d], Caluin [e], and ſuch like, as thoſe of England, to wit Humphrey [f], Whitaker [g], Fulke [h], Whitgift [i], Couell [k], White [l], and the reſt, do abſolutly deny *Free-will* vnto man, condemning it for *a wicked and impious opinion* in it ſelfe, and for *errour* in the ancient Fathers, I litle expected to heare our Anſwerer, contrary to them all, to make this his profeſſion: [m] *Freedome of VVill, we knowe, doth as eſſentially belong vnto man as reaſon it ſelfe: and he that ſpoyleth him of that power doth in effect make him a very beaſt.* How many *beaſts* haue the forenamed Ring-leaders of Proteſtancie made then, I pray yow, when as they haue perſuaded ſo many ſimple ſoules to belieue that mankind by the fall of our firſt Father is altogether bereaued of the like Power? The more reaſon haue we to reioyce and congratulate with yow, our learned Countriman, that yow haue ſo ſincearely renounced the *beaſtly errour* which ſpoyleth man of ſo noble a Power, and we reſt fully ſatisfied in this point with that your Anſwer. [n] *That man hath Free-will is not by vs gainſayd.* As for that your ſcruple

[a] *Anſvv. pag. 527.*

[b] Liberum Arbitrium figmentum eſt in rebus, ſeu titulus fine rebus. *Luther. in Aſſert. Art. 36. Vide eundem de Seruo Arbitrio, & in lib. qui inſcribitur*, Operationes in Pſalmos, *in Pſal. 5.*

[c] Nugatorium eſt commentum Liberum Arbitrium: eo tantum fertur quorſum impellitur. *Melanæthon. in cap. 8. ad Romanos. Vide eundem in locis Com. cap. De Libero Arbitrio, vvhere he calleth it* Impium dogma.

[d] *Magdeburg. Cent 2. cap. 4. Col. 55. call the Doctrin of Free vvill* a monſtruous opinion: *and tax the ancient Fathers therevvith.*

[e] *Caluin. lib. 2 Inſtitut. cap. 2. §. 4. Findeth fault vvith the Greek Fathers*, vvho vve not ashamed, *ſaith he*, to vſe that arrogant vvord, αὐτεξούσιον, *that is, Free-vvill. Vide ibidem cap. 2 paragrap. 7. & 11.*

[f] *Humfrey Ieſuitiſm. Part. 530.*

[g] *VVhitaker aboue pag. 33 at u*

[h] *Fulk. againſt Rhem. in cap. 12. Math. Sect. 1. & in cap 25 Sect. 5.*

[i] *VVhitgift aboue pag. 107. at d.*

[k] *Couell. in Exam. p. 120.*

[l] *VVhite, VVay. paragrap 40. pag. 275.*

[m] *Anſvv. pag. 464.*

[n] *Anſvv. Ibidem.*

ſcruple whereby yow *dare not giue man ſo large a freedome as the Ieſuites preſume to doe*, yow may freely ſhake it of, for I aſſure yow, the Ieſuits neuer dreamed of any ſuch *Freedome* as that is, which yow lay at ſo furiouſly throughout your whole diſputation. For nether do yow, nether can yow, name any one Ieſuit who hath deliuered any ſuch Doctrin, ſeing that all of them do faithfully hold with the Fathers of Trent o that mans Freedome of will (how large ſoeuer it be) may not in any ſort inable him to obtaine ether iuſtification in this life, or Saluation in the life to come without the ſpeciall aſſiſtance of Gods grace. And therfore looke yow who thoſe p *vaine defenders, or Deceiuers, and puffers vp, and preſumptuous extollers of Free-will* be, with whom yow haue quarrelled ſo prolixly; Ieſuites ſure they be not, nor of the Ieſuits beliefe. Why then, according to your owne aduiſe, did yow not *ſpare your paines in labouring to proue againſt the Ieſuits thoſe things, which yow knew full well the Ieſuits haue readilye yeelded vnto*? I meane not to be like vnto yow herein: but ſeing yow haue *readily yeelded* vnto our Doctrine of *Free-will*, I forbeare to trouble my ſelfe any more therwith, and paſſe vnto the laſt poin:.

o *Concil. Trident. Seſſ. 6. Can. 2. 3. and 3.*

p *Anſwu. pag. 492.*

OF MERITS.

It is proued by Scripture that good Vvorkes are meritorious of Euerlasting life.

SECT. I.

THE good workes which now we treate of are such as a iustified man, an adopted child of God doth performe by the assistance of Gods grace; and we proue them to be worthy of Euerlasting life in this maner.

First of all the Holie Scripture, by calling the kingdome of Heauen a *Reward*, doth plainly giue vs to vnderstand that it is giuen in recompence of some desert and merit. In the fift of Mathew our Sauiour expresse sheweth that such as do remaine constant in the profession of his Faith in the midest of persecutions, shalbe rewarded in Heauen for the same. a *Blessed are they which suffer persecution for iustice sake, for theirs is the kingdome of Heauen.* And againe b *Reioyce and be glad for your Reward is verie great in Heauen.* In the same Euangelist the iust also are called c *Operarij, Labourers, or Vvorkmen*; and to them is giuen a Reward, wages, or hyre, for their labour. *Call the Vvorkmen and Pay them their wages*, which was the *day-penny*, and according to the interpretation, of Holie Fathers d signifieth the kingdome of Heauen.

Secondly the Holy Scripture declareth in many places that this Heauenly Reward shalbe giuen to euery one greater or smaller, according to the measure and proportion of their workes. e *Thow, ô Lord, wilt render to euery one according to his workes.* f *God will giue place to all good deeds, and euery one shall find according to his workes.* And S. Paul, g *Euery one shall receaue his Reward according to his labours, for surely* h *he shall reape that which he hath sowen.* Which also is expressed by our Lord himselfe saying. i *Behold I come quickly and my Reward is with me, to render it to euery one according to his workes.* k *Be thow faithfull euen to thy death,*

a *Math.5.v 10.*
b *Ibidem v. 12.*
c *Math.8.v.20.*
d *S.Hier. lib.2.in Iouinian. S. Aug lib de Sanct. Virg. c.26 S Greg lib.4 Mora.c 42.& alij.*
e *Psalm 61. v.15.*
f *Eccles iast.16.v 15 & Math 16 v 27.*
& *Rom 2 v.6.*
g *1.Corinth 3 v 6.*
h *Galat 6 v.8.*
i *Apoc.al 22.v.12.*
k *Apocaly.2.v.10.*

death, and I will giue thee à crowne of life. And truly, when as some are rewarded in Heauen with greater glory then others, and the word of God telleth vs that the Reward shall be answerable to the Labour: what doubt can be made but the Reward is giuen to the merit of the worke? For if it were giuen by the free mercy of God without any regard of the forgoing desert, why should there bee any inequality at all in the bestowing therof, seing that Gods promise, and iudgment, regardeth all the elect *without any acception of Persons* whatsoeuer? And so this conclusion must needs passe for current: God rewarding euerie one according to his workes giueth to some à larger Reward then to others, therfore the workes of some are of greater merit and desert then the workes of others. l 1. *Pet.* 1. v. 17. *and Colos.* 3. v. 25.

Thirdly the Scripture affirmeth expreslie that Euerlasting life is giuen vnto good workes euen for their owne worth. For what other sense can be made of those words, m *Come ye blessed of my Father, possesse the kingdome prepared for yow from the beginning of the world: for because yow gaue me to eate when I was Hungrie?* So the Master willing the profitable Seruant to n *enter into the ioyes of his Lord*, giueth the reason thereof, *Because thow hast beene faithfull ouer à few things.* In the Reuelation likewise it is said. o *These are they who are come out of great tribulation, and* THERFORE *they are before the throne of God.* Where we se the Holie text assigneth the merit of the worke to be the verie cause why the Reward is conferred. And euen as when our Sauiour, saying p *Go ye curssed into euerlasting fire, for I was Hungrie and yow did not giue me to eate*, assigneth the cause of their damnation to be the omission and neglect of good workes, so when he saith *Come ye blessed receaue the kingdome for I was hungrie and ye gaue me to eate*, he declareth that Heauen is giuen vnto good workes, which in themselues haue à meritorious and morall causalitie or efficiency in the purchase of so great à guerdon; as the Apostle doth testifie most playnelie saying that q *Our tribulation, which presently is momentarie and light*, WORKETH *aboue measure exceedingly an eternall weight of glorie in vs.* For which cause also he exhorteth the Philippians to r WORKE *their owne Saluation with feare and trembling*: and assureth the Corinthians that the s *Sorow which is according to God* WORKETH *Penance vnto Saluation.* m *Math.* 25. v 34. n *Math* 25. v. 21. o *Apocalyp.* 7. v. 14 15. p *Math.* 25. v. 41. 42. q 2. *Cor.* 2. v. 17. r *Philip.* 2. v. 2. s 2. *Cor.* 7. v. 10.

Fourthly we are taught by Holy writ that God rewardeth good workes euen by Iustice. t *If yet it be iust with God to repay tribulation to them that vex yow, and to yow that are vexed to repay rest with vs in the reuelation of our Lord Iesus.* And againe: *I haue fought à good fight, I haue ended my course, I haue kept my faith. Concerning the rest ther is layd vp for me à crowne of* IVSTICE, *which our Lord will render to me in that day à* IVST IVDGE. For as the same Apostle doth elsw here beare witnes, t 2. *Thessal.* 1.

u *Hebrewes* 6. 10 u *God is not* VNIVST *that he should forget your worke and your loue which yow haue shewed in his name.* As who should say he would be *vniust*, if he did forget to reward it. But becauſe it is impoſſible for God to be *vniuſt*, therfore it is impoſſible alſo that *he should forget* to reward the merit of good workes. Moreouer à *Crowne*, à *Prize*, is due in iuſtice to the Conquerour, and ſo is *wages* to the Labourer, and the thing left in keeping to him that left it: but the Scripture tearmeth Heauen x à *Crowne*, à y *Prize*, à z *VVages*, à * *Depoſitum*, or à thing layd vp with another to be kept: the Scripture then teacheth that they who receaue it in any of the foreſaid kinds, receaue it as due vnto them euen in Iuſtice and right. In like maner when it is couenanted that euerie man doing this or that shall receaue à certaine Reward for his labour, without doubt when à man, accepting the like couenant, performeth the prefixed taske, he obtayneth à right vnto the thinge promiſed, and may lawfully exact it as due *in Iuſtice* to his worke. But the Scripture doth frequently affirme that God hath couenanted with his people, and faithfully promiſed euerlaſting life to all ſuch as shall do good workes. a *Lord who shall dwell in thy Tabernacle? who shall reſt in thy holy Mountaine? He that walketh vndefiled, and* WORKETH RIGHTEOVSNESSE, *and ſpeaketh truth in his heart.* b *He that doeth my Fathers will, shall enter into the kingdome of Heauen.* c *VVhoſoeuer shall obſerue and teach* my commandements, *he shalbe called great in the kingdome of Heauen.* d *If thow wilt enter into life keepe the commandements.* e *This doe, and thow shalt liue.* f *VVhoſoeuer shall forſake houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my names ſake, shall receaue à hundred fould, and shall poſſeſſe euerlaſting life.* g *If ye know theſe things bleſſed are ye if ye doe them.* h *Ye are my freinds if ye doe whatſoeuer I command yow.* i *If ſo be that we ſuffer with him, that we may alſo be glorified with him.* k *He that ſoweth in the ſpirit, shall of the ſpirit reape life euerlaſting.* l *And whatſoeuer ye do, doe it heartily as to our Lord and not to men, knowing that of our Lord ye shall receaue the Reward of the inheritance.* m *For we are his workemanship, created in Chriſt Ieſus vnto good workes, which God hath ordayned that we ſhould walke in them.* n *Be thow faithfull then vnto the death, and I will giue thee the crowne of life.* In all which places we ſe that the heauenly Reward is by à kind of contract and couenant promiſed to good workes: as is further expreſſed by the Apoſtle teſtifying that o *Pietie is profitable vnto all things, and hath the* PROMISE *of the life preſent, and of that which is to come.* p *Bleſſed alſo is the man that endureth tentation, for after his triall he shall receaue the crowne of life, which our Lord hath* PROMISED *to them that loue him.* It cannot be denyed then but that euerlaſting life is *in Iuſtice* due vnto good workes by vertue of this aſſured couenant and promiſe.

x 2. *Timot.* 4. v. 8. *Iames* 1 v. 12. *Apocalyp* 2. v. 10.
y 1. *Corint.* 9. v. 24
z 1. *Corint.* 9. v. 17.
* 2. *Timot.* 1. v. 12.
a *Pſalm.* 14. v. 1.
b *Math.* 7 v 21.
c *Math.* 5. v 19.
d *Math.* 19. v. 17.
e *Luke* 10 v 28.
f *Math* 19 v 29.
g *Iohn* 13. v 17.
h *Iohn.* 15 v 14.
i *Rom.* 8. v 17.
k *Galat* 6 v 8.
l *Coloſ.* 3. v 23. 24.
m *Epheſ* 2. v. 10.
n *Apocalyp.* 2. v. 10
o 1. *Timot.* 4. v. 8.
p *Iames* 1. v. 12.

Fiftly,

Fiftly, and laſtly, the word of God doth teach vs that there is a certaine *Dignity*, or *VVorth* to be found in good workes, and in the perſons that performe them, vnto which the heauenly Reward is due. For q *The Labourer is* WORTHY *of his Reward.* r *God tempted them and found them* WORTHY *of himſelfe.* ſ *They which ſhalbe counted* WORTHY *to enioy that world.* t *Such as haue not defiled their garments ſhall walke with me in white, for they are* WORTHY. And therfore S. Paul deſired that the Theſſalonians might u *be found* WORTHY *of the kingdome of God for which they ſuffered.* Behold how plainely the Scripture denounceth ſuch as performe good works to be *worthy* of Heauen, which doth euidentlie proue that good workes haue a proportionable dignity and value in themſelues to merit and deſerue that euerlaſting Reward.

q *Luke* 10.v.7.
r *VViſedom.*3.v.5.
ſ *Luke* 20.v.35.
t *Apocalyp.* 3.v.4.
u 2.*Theſſal.*1.v.5

This doctrine of merits, thus ſurely grounded vpon the Diuine authoritie, our Anſwerer x *From his very heart doth deteſt and abhorre, as vtterly repugnant to the truth of God, and the common ſenſe of all true-hearted Chriſtians.* Where yow may ſe how likely it is for theſe men to be *true-hearted Chriſtians*, whoſe *common ſenſe* is ſo repugnant to Gods word. And truly when I conſider vpon what ſenſleſſe reaſons they preſume ſo farre, I can hardly diſcouer any the leaſt footſtep of Chriſtian ſenſe and iudgment in this their deteſting and abhorring diſpoſition. For ſetting fraud and double-dealing aſide, the Scripture doth not affoard them the leaſt ſhadow of warrant or countenance herein, as may be eaſily made knowne by examining what our Anſwerer alleadgeth for himſelfe. Firſt he bringeth in ſuch texts as do ſignifie that the heauenly Reward is a gift of Grace and *Mercy*, and thinketh it lawfull for him to deduce from thence this concluſion, Therfore it is not of *Iuſtice:* but with what ſenſe? whenas the Scripture doth teach vs that the ſaid Reward commeth of *Iuſtice* alſo, as hath beene shewed euen now. If we ſhould reaſon in this maner. Heauen is *a crowne of Iuſtice* 2.*Timot.* 4.*v.*7. Ergo it is not of *Mercy.* Saluation is of workes, according to that of S. Paule, *With feare and trembling worke your Saluation:* Ergo, it is not of *Grace:* would our Aduerſaries, thinke yow, allow the like inferences? I am ſure they would not. And yet they are iuſt of the ſame nature with this: Heauen is a Reward of Grace and Mercy: therfore not of Iuſtice and Merits. We my ſafely ſay then, and euerie indifferent iudgment will ſay with vs, that as we do not deny but Heauen is of Mercy and Grace, ſo are our Aduerſaries moſt vnreaſonable in denying that it cometh of Iuſtice and Merits, ſeing it is auouched in Gods word as certainlie euerie whit as the former. and conſequently it may come both of Grace, and alſo of Iuſtice, without any oppoſition at all.

x *Anſvv.pag.*498

ANSWER. *Originally, and in it ſelfe we hold that this Reward proceedeth meerelie from Gods free bountie and mercy: but accidentally, in regard that God hath tyed himſelfe by his word and promiſe to conferre ſuch a Reward, we graunt that it now proueth in a ſort to be an act of Iuſtice.*

pag. 494.

REPLY. Not only *in a ſort and accidentallie*, but properly and truly it is an act of Iuſtice, no leſſe then is the payment of the labourers hire and wages among men. For though God of his free bountie and mercie gaue a promiſe therof vnto man, yet not ſo as to giue it him gratis without any more adoe: but the ſaid promiſe implyed a condition to follow, on mans ſide, to wit the performance of good workes. It was Gods free mercy to promiſe ſo great a reward vnto mans worke done with the aſſiſtance of his grace, yet when vpon the like promiſe man doth duly performe the ſaid worke, God in Inſtice is tyed to conferre the Reward.

ANSWER. *God in forgiuing of our ſins (which in it ſelfe all men know to be an act of mercie) is ſaid to be faithfull and iuſt. 1. Ioh. 1. 9.*

REPLY. S. Iohn ſpeaketh here of the remiſſion of veniall ſins onlie, ſuch as are found in the iuſt themſelues, and are iuſtly forgiuen them by God in Reward of their good and meritorious workes, as y S. Auguſtine doth witneſſe: and therfore all men know that the like remiſſion is in it ſelfe an act of Iuſtice, no leſſe then of mercie.

y *S. Auguſt. lib. de Correptione & Gratia cap 13.*

z *Anſvv. pa. 495.*

z *The land of Canaan (which was a type of our eternall habitation in Heauen) was a land of* PROMISE, *and not of* MERIT.

REPLY. Here alſo yow ſtraine curteſie with the truth in thoſe words, *and not of Merit.* For howſoeuer the Iſraëlits did not merit the ſaid land, the *Promiſe* therof was made vnto Abrahams *Merits.* Nether was it a *type of our eternall habitation in Heauen* ſo much, becauſe it was promiſed, as for that it was a place of deſired repoſe after a long and troubleſome pilgrimage.

ANSWER. *Now becauſe the Lord made a like promiſe of the crowne of life to them that loue him (Iam. 1. 12.) therefore S. Paul doth not ſticke in like maner to attribute this alſo to Gods iuſtice. Henceforth (ſaith he, 2. Timot. 4. 8.) is laid vp for me the crowne of righteouſneſſe, &c.*

REPLY. Faine would yow obſcure the cleere brightneſſe of Gods words if yow could, but a *trueth doth abide, and is ſtrong for euer, and liueth and reigneth for euer and euer.* If the promiſe of the *land of Canaan* was made to Abraham for his merits, then was it of Iuſtice: and conſequently this promiſe mentioned by the Apoſtle, being, as yow ſay, *like* vnto that, muſt alſo be of the ſame kind. But if yow will needs haue the Promiſe made to Abraham to be of meere grace, as implying no ſpeciall worke wherunto it may be ſaid to haue a reference, then are yow too blame to affirme that it is *like to this promiſe* made *of the crowne of life,*

a 3. *Eſdræ 4. v. 38.*

life, which regardeth preciselie the mirit of *loue*, and the workes of righteousnesse in the receauer.

But let vs here S. Augustine, who will quicly decide the controuersie which is betwixt vs at this present; for discoursing vpon the very same words of S. Paul, he giueth his sentence in these golden words. b *God will render, being à iust iudge: For he* CANNOT *denie the Reward when he seeth the worke. I haue fought à good fight. That is à worke. I haue finished my course. That is à worke. I haue kept the faith. That is à worke. There is laid vp for me à crowne of Iustice. This is the Reward. But in the Reward thow doest nothing; in the worke thow art à doer, but not alone. The crowne cometh to thee from him: the worke from thy selfe, but not without his helpe.* Thus S. Augustine. Nether did this escape from him at vnawares. He often repeateth the same most constantlie. It shall suffice to heare him once againe onlie. c *VVhy*, saith he, *will God render to me à crowne of Iustice? Because he is à iust Iudge. VVhy à iust Iudge? Because I haue fought à good fight: I haue finished my course: I haue kept the faith. Therfore being iust he* CANNOT *but crowne these thinges.* Do yow se now, M. Vsher, in what maner almighty God, though he conferre this crowne by virtue of his promise, yet doth he render it as properly due in Iustice to the desert of the receauer: for nether doth his mercifull promise diminish the merit of the worker, nor yet exclude the exercise of true Iustice in the rendring of the Reward.

ANSWER. *pag.* 498. *The lesson which our Sauiour taught his disciples, is farre different from this, Luke* 17. *v.* 10. *when ye haue done all those things which are commanded yow, say: we are vnprofitable Seruants; we haue done that which was our duty to doe.*

REPLY. Yow say it *is different*, but yow do not proue it. For how soeuer the holy Fathers haue giuen diuers explications vpon these words of our Sauiour, yow are not able to shew where any one of them doth fauour your cause. Some say that our Sauiour here did read vnto his disciples à lesson of humilitie, teaching them, euen when they abounded most with good workes, to attribute all vnto his gratious assistance, and to acknowledge the d weaknesse of their owne nature, which of it self e is not able to performe the least good worke of that kind. Others say that our Lord hereby gaue his disciples to vnderstand that all their merit, how great soeuer, brought no profit at all vnto God their Master, but was beneficiall wholy vnto themselues. Others, that he warned them to remēber that by nature they were the bound-slaues of Almighty God, obliged without any expectation of Reward to employ themselues altogether in his seruice: and that it proceeded meerely of *Gods bountie* e that he promised to cōferre so highe à reward vnto

b Reddet ergo iustus Iudex. Non enim opere in spectō potest negare mercedē qui opus inspicit. Bonū certamen certaui, opus est. Cursum consummaui, opus est. Fidem seruaui, opus est. Superest mihi corona iustitiæ, merces est: sed in mercede tu nihil agis, in opere nō solus agis. Corona tibi est ab ipso, opus autem abs te, sed non nisi ipso adiuuante. S. *Augus. lib* 50. *Homil. hom.* 14.

c Vnde reddet? quia iustus iudex est. Quare iustus iudex? quia bonū certamen certaui, cursum consūmaui, fidem seruaui. Ideo iustus non potest nisi coronare ista. *Idem in Psal.* 100.

d Agnoscēda gratia, sed non ignoranda natura. *S. Ambros. lib.* 8. *in Lucam.*

e O magna bonitas Dei, cui cū pro cōditione reddere debeamus obsequiū, vtpote serui domini, amicitiā nobis præmia repromittit, vt à nobis obsequia debitę seruitutis extorqueat. *S. Aug. ser. de Verb. Dom.*

vnto their labours. All which doth not forbid vs to beliue that the ſaid Reward is giuen vnto the merits of the iuſt: but only teacheth vs to acknowledge that the dignitie of our merits is deriued chiefly from the free guift of God, and not from our owne naturall abilitie. Finallie we muſt obſerue with f S. Chryſoſtome, that our Lord did not ſay himſelfe that his Diſciples, doing all that was commanded them, were *vnprofitable Seruants*, but wished themſelues to ſay and thinke ſo, for the exerciſe of Humilitie, and further increaſe of merit by holding ſo meane à conceit of themſelues. Notwithſtanding all which, they might reallie and truelie be good and g *profitable* Seruãts, and eſteemed for ſuch of their Lord and Maſter, as he himſelfe declared in that parable wherein the diligent Seruant was ſo farre from being accounted *vnprofitable* by his Maſter, that he denounced him to be h *Good and faithfull*, rewarding him moſt liberallie for his diligence and thrift, albeit the gaine proceeded from the Maſters Money.

f *S. Chryſoſt Hom. in illud:* Elatum eſt cor Oziæ.

g *If any mã purge himſelfe frõ theſe, he ſhalbe à veſſel vnto honour sãctified, and* PROFITABLE *for our Lord and prepared to euery good vvorke.* 2. *Tim.*2 *v.*21.

h *Math.* 25. *v* 21.

ANSWER. *pag.* 498.

The Romans themſelues might remember that they were taught by S. Paul at the beginning: that there is no porportion of condignitie to be found betwixt not the actions onlie but the paſſions alſo of the Saints, and the heauenlie Reward. i *For I reckon*, ſaith he, *that the ſufferings of this preſent tyme are not worthy to be compared with the glorie which ſhalbe reuealed in vs.*

i *Rom.*8.*v* 18.

REPLY.

Yow are too bold with the Apoſtle, ſurely, in fathering ſuch Doctrin vpon him. To wit, that *there is no proportion of condignity to be found betwixt the paſſions of the Saints and the heauenlie Reward.* For we haue heard him auouch the contrarie, when he teacheth that k *our momentary and light tribulation* WORKETH *an eternall weight of glorie in vs.* Where yow ſe the words are plaine, and muſt needs be vnderſtood of à morall and meritorious *working*, or purchaſing, of eternall glorie by tribulation: and conſequently the like tribulation muſt haue *à proportion of condignity* with that heauenly Reward through Gods free grace wherwith it is dignified. And therfore, vnleſſe we will haue the Apoſtle to ſay and vnſay, and to contradict himſelfe, we muſt grant that in this text, by yow alleadged, he ſpeaketh of *the ſufferings of this preſent life*, not as they are enriched by the aſſiſtance of Gods Diuine grace, but meerely as they proceed from mans free-will and ability: in which ſenſe alſo S. Bernard and S. Ambroſe alleadged, are to be taken: for they alſo with the Apoſtle in comparing *the ſufferings of this life* with *that glorie which ſhalbe reuealed in vs*, do ether take them in their owne nature, as I ſaid, or elſe they conſider them as momentary and ſhort in durance, and not in dignity: or finally they compare them with that exceeding ouerplus of Heauenly ioy and bliſſe, which God in his goodneſſe

k 2. *Corint* 4. *v.*17

nesse heapeth vpon his elect beyond the condignity of their merits. I conclude then desiring the Christian Reader to take notice what good and certaine grounds we haue produced out of holy Scripture in confirmation of this our Doctrine of Merits, and how friuolouslie our Answered gainsayeth it out of the same Scripture, and then let him iudge what *true hearted Christians* those may be, who make open profession *to detest and abhorre* that doctrine, which the Scripture doth so assuredly commend and iustifie. In the meane tyme I proceed vnto the ancient Fathers.

Merit of good Vvorkes approued by the testimony of ancient Fathers.

Sect. II.

THe ancient Fathers deliuer their mindes so plainly in this controuersie, that it wilbe enough for vs simply to relate their owne sayings without Glose or Commentarie. Which here we will performe by producing them successiuelie according to the ages wherein euery one liued.

In the first age, beside the Apostles aboue produced, we haue their Disciples who made constant profession of that Doctrine which they had receaued from their Instructors. S. Clement speaking of widowes, who had consecrated themselues to the seruice of God, sayeth that a *the name of Vvidowhood will not bring them to the kingdome of Heauen, but true faith rather and* HOLY WORKES. b *Let me be deuoured by the wild beasts I pray yow*, saith S. Ignatius, *that I may* MERIT *God.* And writing to a certaine Gentlewoman, *I exhort thee to increase thy labour*, saith he, c *for small is the present labour, but great is the Reward which ariseth therefrom.* S. Dionysius Areopagita deliuereth at large the same Doctrin in these words. d *In the Resurrection all men shall obtaine that lot, wherunto they directed their life in this world: that is if any one liued*

a Οὐ τὸ ὄνομα τῆς χηρείας εἰς βασιλείαν αὐτὰς ἐκτείνει, ἀλλ' ἡ ἀληθὴς πίστις καὶ ὁσία ἐργασία. *S. Clemens lib. 3. Constitut. Apostol. cap. 12.*

b Ἀ φίλη μοι θηρίων ἅ μοι ἕτοιμα, δι' ὧν ἐμὲ θεοῦ ἐπιτύχειν.

Rrrr *à verie*

S. Ignatius Epistol. ad Roman. c Ὁ γὰρ παρὼν πόνος ὀλίγος· ὁ δὲ μετὰ ταῦτα μενόμενος μισθὸς, πολύς. *Idem ad Mariam Cassobolitam.* d Ἐμφαίνει γὰρ ἱερῶς, ὡς κατ' ἐκείνας ἕκαστον πάντες ἐν τῇ παλιγγενεσίᾳ τὰς ἀποκληρώσεις. Καθ' ἃς ἐνθάδε τὴν οἰκείαν ζωὴν ἀπεκλήρωσαν, οἷον, εἰ θεοειδῆ τις ἔχει ἐνθάδε, καὶ ἱεραρχικῶν ζωὴν, ὡς ἀνδρὶ τὸ θεομίμητον ἐφικτὸν, ἐν θεῖας ἕξεως καὶ τὸν αἰῶνα τοῦτον μεθέξει, καὶ μακαρίους λήξεις· εἰ δέ τις κατ' ἄλλον θεοειδῆ ὑφειμένως, ἱερὰν δὲ ὅμως, ὁμοειδῆς, καὶ ὅτῳ ἀπολήψεται τὰς ἱερὰς ἀμοιβάς. *S. Dionysius Areopag. Eccles. Hierarch. cap. 7. Part. 3.*

a verie godly life, directing it to the Diuine Image as much as was possible for a man to imitate God in this world: in the world to come he shalbe rewarded with Diuine and blessed rest. But if he did not attaine vnto the highest degree of perfection, yet carried himselfe in a holie fashion, he shall receaue a reward proportionablie answering to his Merits. And againe, c *I am assured,* saith he, *by the Scripture that euerie one shall receaue his lot after this life, by way of* REWARD: *for God, saith the Scripture, hath determined that euerie one shall receaue the good or euil which he hath wrought by his bodie.* He teacheth further that f *God in* IVSTICE *rewardeth not onlie the soule, but the bodie also* of his Seruants *with deserued Reward.* And that g *God is said to be euen* IVSTICE *it selfe repaying euerie one according to his* MERIT. Yea h *it is conuenient*, saith this Holie Father, *that we acknowledge the Diuine Iustice to be simplie* TRVE IVSTICE *in as much as he imparteth to euerie one his owne due according to his desert.* What could be said more plaine in confirmation of our cause?

In the second age we meete first with the Holy Martyr S. Iustinus, whose testimonie is this. i *We haue beene taught that they who by their* WORKES *do proue themselues to be worthy of Gods holie will, shall liue and raigne with him by their Merits free from all destruction and perturbation.* After whom cometh S Irenæus approuing our Doctrin in this maner. k *Let vs esteeme that crowne to be pretious, which cometh not gratis, but is gotten by fighting. Yea we ought to vnderstand that it is so much the more precious that it is purchased by a combat.* Againe. l *God giueth life, immortalitie, and eternall glory to such as follow him and serue him, giuing this benefite to those that serue him,* BECAVSE *they serued him, and to those that follow him,* BECAVSE *they followed him.* Tertullian dothnot disagree a iot in this point from the rest. m *Euery one*, saith he, *shalbe raysed to life in his owne Order, becaufe in his owne bodie: for Order is nothing else but the disposer of Merits, and seing that Merits are attributed to the bodie, it is requisite that the bodies also be disposed in due Order.* And forasmuch

c Ἐγὼ δ ὅτι, ἡ ἀμοιβαίαν ἐξ ἑκάστου ἀπόκλησιν ἐφ' ἑκάστῳ, τὸ οἰκεῖον τοῖς λογίοις ἀκολουθῶν· ἀπόκλεισιν γὰρ φησὶν ὁ κύριος, κατ' αὐτὸν, καὶ κρίσιν τὴν ἐφ' ἑκάστῳ τὰ ἀγαθὰ ἢ σωματοποιῆσαι ἃ ἐπραξεν, εἴτε ἀγαθὸν, εἴτε κακόν. *Ibidem*

f Ἔνδειν ἡ θεία δικαιοσύνη μετὰ τῶν σωμάτων αὐτῆ δωρεῖται τὰς ἀμοιβαίας λαξεις. *Ibidem*

g Δικαιοσύνη δὲ αὐθις ὁ Θεὸς, ὡς πᾶσι τὰ ἴδια ἀποδιδοὺς ἑκάστοις ἡμῶν ὁμοίαν τιμὴν &c. *Lib. Diuinorum Nominum capite 8.*

h Δεον εὐθέως τὴν θείαν δικαιοσύνην σὺν τούτῳ ὄντως οὖσαν ἀληθῆ δικαιοσύνην, ὅτι πᾶσιν ἀπονέμει τὰ οἰκεῖα καὶ τὰ ἑκάστων ἀξίαν. *Ibidem.*

i Οἱ γὰρ ἀξίως τῆς σφετέρας βουλήσεως ἑαυτοὺς δι' ἔργων δείξωσι, τὸν μετ' αὐτοῦ ἀναστροφῆς κατακοσμήσαι τῷ πνευματικῷ συμβασιλεύσουσι, ἐφθάρτους, καὶ ἀπαθεῖς, γενομένους. *S. Iustin. Martyr. Apol. 2 ad Antonin.* k Pretiosam arbitremur coronam quæ per agonem nobis acquiritur, sed non vltrò coalitam: & quanto per agonem nobis aduenit, tanto est pretiosior. *S. Irenæus lib. 4. c 7.* l Ipse autem sequentibus & seruientibus ei vitam & incorruptelam, & gloriam æternam attribuit, beneficium præstans seruientibus sibi ob id quod seruiunt, & sequentibus ob id quod sequuntur. *Ibid. c 28.* m Vnusquisque in suo Ordine, scilicet, quia & in suo corpore: Ordo enim non aliud quam meritorum dispositor. Merita autem cum corpori quoque adscribantur. Ordo quoque corporum disponatur necesse est. *Tertull. de Resurrect. Carnis cap. 28.* n Quoniam & alias positum hominem sub Iudicio Dei, oportebat iustum illud efficere de arbitrij sui meritis, liberi scilicet. Cæterum nec boni nec mali merces penfaretur ei, qui aut bonus, aut malus necessitate fuisset inuentus, non

much as man is to be iudged by God, it cannot be denyed but that he worketh Iuſtice by the Merits of his Free-will: for he cannot receaue à iuſt Reward of good and euill, if he were found to be good or euill by neceſſitie, and not voluntarilie. o *How commeth it to paſſe that there be many dwelling-places with the Father, but onlie by the diuerſitie of Merits? and how ſhall one ſtar differ from another but by the diuerſitie of light?*

The third age alſo affoardeth vs many graue and worthy witneſſes. p *Be not ſlacke and ſlouthfull to labour and take paines*, ſaith Clemens Alexandrinus, *for if yow pleaſe, yow may purchaſſe à moſt pretious Saluation with your owne proper treaſure: that is, with Charitie, and faith. This ſurelie is the verie iuſt price which God willinglie accepteth.* q *For euen as the Phyſician cureth ſuch patients as helpe him to worke health: ſo doth God giue euerlaſting Saluation to ſuch as lay their helping hands thereunto, and do cooperate or worke together with him to knowledge and to good workes.* S. Hippolytus Martyr bringeth in God ſpeaking to vs in this ſort: r *I am bountifull and louing, but yet à iuſt Iudge withall: for I will Reward euerie one as they deſerue. I will giue to euerie one à Reward for their labour, I will repay to all the prize* according as they fight. ſ *VVhy then*, ſaith Origen, *art thow grieued to ſtraine thy ſelfe, to take paines, and to employ all thy endeauour, and ſo by good workes to become the cauſe of thyne owne Saluation.* t *The Saluation of the faithfull commeth by two wayes: by the acknowledgment of faith, and by the perfection of workes. Faith is accounted the firſt degree of Saluatson: yet muſt the perfection of workes be held for the ſecond.* u *Let the faithfull learne and take heed, fearing they ſhould ſuppoſe it to be ſufficient for them to beliewe: and let them know that Gods iuſt iudgment will giue to euerie one according to his workes.* Soalſo S. Cyprian. x *Man ſtandeth in need of Iuſtice and good workes, therby to win the Iudge. VVe muſt be obedient to his precepts and admonitions that our Merits may receaue à Reward.* y *How great will the glorie of good workes be, deerlie beloued brethren, how great and exceſſiue*

voluntate. *Idem lib. 2. contra Marcion cap 6.*

o Quomodo multæ manſiones apud patrem, ſinō pro varietate meritorum? quomodo & ſtella à ſtella diſtabit in gloria niſi pro diuerſitate iactorum. *Idem in Scorpiaco cap 6.*

p Μὴ ὀκνηρὰ πρὸς ἄσκησιν καὶ ἀφιλόπονα τὰ μέλη παρέχωμεν· ἐξὸν γὰρ ἡμῖν, ἂν εὐθυμῶμεν, ἐξωνήσασθαι τὸν πολυτιμότατον σωτηρίου αἰτίου θησαυρὸν, ἀγάπην, καὶ πίστιν ζωῆς ὅς ἐστιν ἐξιλασμὸς ἁμαρτιῶν· τοῦτον ἡδέως τὸν τίμιον ὁ θεὸς λαμβάνει. *Clemens Alexand. in Protrept pag 41 edit Grecolat.*

q Ὡς γὰρ ὁ ἰατρὸς ὑγείαν παρέχει τοῖς σωτηρίοις πρὸς ὑγείαν, οὕτω καὶ ὁ θεὸς τὰ ἀίδιον σωτηρίαν τοῖς συνεργοῦσι πρὸς γνῶσιν τε, καὶ εὐπραγίαν. *Idem lib. 7. Stromat. ante medium.*

r Φιλάνθρωπος ὢν εἰμὶ, ἀλλὰ καὶ δικαιοκρίτης· πᾶσι γὰρ τὰς κατ' ἀξίαν ἀποδώσω τὰς ἀμοιβάς· πᾶσι καὶ τὰ ἆθλα κάμασιν παρέξω τὰ μισθόν· πᾶσι πρὸς τὸ ἴδιον ἀγῶνα δώσω καὶ τὰς ἀμοιβάς. *S. Hippolytus Mart. Orat. de conſummat mundi, prope finem.*

ſ Quare ægrè fers niti, laborare, contendere, & per bona opera teipſum cauſam ſalutis tuæ fieri. *Origen Homil. 1 in Ezechiel.*

t Dupliciter conſtat ſalus credentium, per agnitionem fidei, & operum perfectionem. Ratio fidei primus habeatur ſalutis gradus: ſecundo verò loco operum perfectio memoretur *Idem Homil. 3. in Cantica*

u Ædificentur fideles, ne putent ſibi hoc ſolum ſufficere poſſe quod credunt, ſed ſciant iuſtum iudicium Dei reddere vnicuique ſecundum opera ſua *Idem ad cap 12 Epiſt. ad Romanos.*

x Iuſtitia opus eſt vt promereri quis poſſit iudicem: præceptis eius & monitis optemperandum eſt, vt accipiant merita noſtra mercedem. *S. Cyprian. de Vnitate Eccleſiæ.*

y Quæ erit, Fratres chariſſimi, illa operantium gloria, quàm grandis & ſumma lætitia cum populum

ceßiue wilbe their ioyes? *When our Lord shalbegin to reckon with his people, and paying vnto our Merits and good workes the promiſed rewardes, shall giue heauenlie things for earthly, euerlaſting for temporarie, and great thinges for litle ones. Good workes, deere brethren, are an excellent and Diuine thing; a great comfort to the faithfull, a wholſome guard of our ſecuritie, a fortreſſe of hope, a defence of faith, a remedie againſt ſinne; it is a thing which lyeth in the power of the worker, a thing of great eſteeme, and yet verie eaſie: a crowne of peace, free from all danger of perſecution, a true gift of God, neceſſarie to the weake, and glorious to the ſtrong: wherwith a Chriſtian being aßiſted, obtayneth grace,* VVINNETH THE IVDGE, AND HATH GOD FOR HIS DEBTOVR. *Let vs ſtriue heartely and promptly to gaine this* PALME OF VVHOLSOME VVORKS. *Let vs all run the goale of Iuſtice in the ſight of God and his Chriſt. If the day, either of death, or of perſecution ſhall find vs quick and nimbly running this* RACE OF GOOD VVORKES, *God will not faile to yeeld* A REVVARD TO OVR MERITS: *to him that is victorious in tyme of peace* HE VVILL REPAYE A VVHITE CROVVNE FOR HIS GOOD VVORKES, AND HE VVILL REDOVBLE VNTO VS A PVRPLE ONE IN PERSECVTION FOR OVR SVFFERINGS. Thus S. Cyprian: with whom agreeth S. Zeno, Bishop of Verona, ſaying: [z] *As much as euerie one hath beliened and wrought, ſo much ſhall he haue of Heauenlie Bliſſe.* And Lactantius. [a] *Let him keepe his innocencie, let him do good to many,* LET HIM PVRCHASE INCORRVPTIBLE TREASVRES TO HIMSELFE BY GOOD VVORKES: *to the end that* GOD BEING HIS IVDGE, HE MAY OBTAINE FOR THE MERIT OF HIS VERTVE, *either a crowne of Faith, or the Reward of immortalitie.*

No leſſe aboundant is the fourth age in giuing aſſured teſtimony vnto this our Catholick truth. S. Hilary: [c] *Let vs indeauour to* PVRCHASE THE KINGDOME OF HEAVEN BY THE

ſuum Dominus cæperit recenſere, & meritis atque operibus noſtris præmia promiſſa contribuēs proterrenis cæleſtia, pro temporalibus ſempiterna, pro modicis magna præſtare? &c. Præclara & diuina res, fratres chariſſimi, ſalutaris operatio, lætitium grande credentium, ſecuritatis noſtræ ſalubre principium, munimentū ſpei, tutela fidei, medela peccati: res poſita in poteſtate facientis: res & grandis & facilis: ne periculo perſecutionis corona pacis, verum Dei munus & maximum, infirmis neceſſarium, fortibus glorioſum, quo Chriſtianus adiutus perfert gratiam ſpiritalem, promeretur Chriſtum Iudicem, Deum computat debitorem. Ad hanc operum ſalutarium palmam libenter ac promptè certemus: omnes in agone iuſtitiæ Deo & Chriſto ſpectante curramus, &c. Si expeditos, ſi celeres, ſi in hoc operis agone currentes dies nos vel redditionis, vel perſecutionis inuenerit, nuſquam Dominus meritis noſtris ad præmium deerit: in pace vincentibus coronam candidam pro operibus dabit, in perſecutione purpuream pro paſſione geminabit. *Idem de Opere & Eleemoſynis.* z Quantum quis crediderit & operatus fuerit, tantum beatitudinis & habebit. *S. Zeno Veron. Innitatione 5. ad Fontem.* a Teneat innocentiam, profit quam plurimis, incorruptibiles ſibi theſauros bonis operibus acquirat, vt poſſit Deo iudice pro virtutis ſuæ meritis vel coronam fidei, vel præmium immortalitatis adipiſci. *Lactantius in Epitome Diuinarum Inſtit. cap. 12.* b Regnum Dei vitæ noſtræ ſtipendijs quæramus. Hæc rectè perfectè que viuen-

THE PRICE OF OVR GOOD LIFE: *and this is the wages of such as do liue well and perfectly, that they shalbe transiated out of the heauy corruption of the body into a pure and heauenly substance.* c *That blessed eternity must be* MERITED BY OVR ENDEAVOVRS, AND VVE MVST GIVE SOMVVHAT OF OVR OVVNE FOR IT. Whereunto is agreable the saying of S. Cyril of Hierusalem. d *If thow labour but a litle, thow shalt receaue litle: but if thow doest* VVORKE DILIGENTLY THOVV SHALT HAVE A GREAT REVVARD. And of S. Basill. e *Great guerdon to them which keepe his commandements: to wit, that aboundant reward and crowne of Iustice: the eternall tabernacles, and life without end.* f *All we then, that walke in the Euangelicall way, are marchants, purchasing vnto our selues the possession of heauenly things by the* VVORKES *of Gods commandements.* g And *man is saued by the workes of iustice.* So also S. Basils brother. h *I consider euerie one to be honoured according to his Merits. Most high and perpetuall rest in the kingdome of heauen is giuen to such as haue beene good and mercifull.* i *Our Lord saith that Saluation consisteth not in words, but* IN PERFORMING THE VVORKES *of Saluation.* And Theophilus Alexandrinus. k *They who abstaine, and imitate an Angelicall conuersation here on earth, do compendiously and with small labour purchase to themselues great and euerlasting rewards by their continency.* And therfore, saith S. Gregorie Nazianzen, l *Let it be a parte of thy beliefe, that the Resurrection, Iudgment, and Reward wilbe rendred exactly by the measure of Gods iust weights.*

S. Ambrose. m *VVhat Saluation can we looke for, vnlesse we wash away our sinnes by Abstinence, when as the Scripture saieth, fasting and almes deeds deliuer a man from sinne? VVhat new Masters now be these* (he speaketh to yow M. Vsher) *which reiect the* MERIT *of fasting? is not this the language of the Infidels, who say let vs eate and drinke for to morow we shalbe dead?* n *Is it not euident that after death* MERITS *wilbe either*

tium merces est, vt in nouam cœlestemque substantiam ex hac corruptibilis materia transferantur, & corruptio terrena cœlesti incorruptione mutetur. *S. Hilarius in Math. can. 5.*

c De nostro est beata illa æternitas promerenda, præstandumque est aliquid ex proprio. *Ibidem can. 6.*

d Ἐὰν ὀλίγα κάμῃς, ὀλίγα λαμβάνεις· ἐὰν δὲ ἐργάσῃ πολλά, πολὺς ὁ μισθός. *S. Cyril. Hierosol. Catech. 1.*

e Τοὺς φυλάσσοντας τὰς ἐντολὰς αὐτοῦ ἀνταποδοσις πολλὴ μισθὸς πολὺς καὶ στέφανος δικαιοσύνης αἰώνιοι σκηναὶ, ζωὴ ἀντιλύτρωτος. *S. Basil. de Ascetic. Serm. de Askesi. fine.*

f Πάντες δὲ οἱ τὴν εὐαγγελικὴν ὁδὸν πορευόμενοι ἐμπορεύονται τὰ ἐπουράνια διὰ τῶν τοῦ θεοῦ ἐντολῶν. *Idem Homil. 12 ex 19 ad populum, quæ est in initium Proverb. prope finem.* g Σωζόμεθα οὐκ ἐκ τῶν ἔργων τῆς δικαιοσύνης ἃ ἐργασάμεθα. *Idem de Spiritu Sancto cap. 24.* h Denique pro suis quemque meritis ornatum cerno. Illis qui boni benignique fuerunt, summa & perpetua requies tribuitur in regno cœlesti. *S. Gregor. Nissen. Orat. 1. de amandis pauperibus.* i Non enim in verbis salutem consistere dicit Dominus, sed in saluti operibus faciendis. *Idem ornat. 2.* k Hi qui ieiunant, id est Angelicam in terris conuersationem imitantur, per continentiam breui & paruo labore magna sibi & æterna conciliant præmia. *Theophilus Alexand. lib. 3. Paschali.* l Δίκῃ πᾶσι τούτοις ἀναστασιν, κρίσιν, ἀνταπόδοσιν τῆς δικαίας & Θεοῦ γνώμης. *S. Gregor. Nazianzen. in sanctum Baptisma, fine.* m Quæ nobis saluatio esse potest, nisi ieiunio eluerimus peccata nostra, cum scriptura dicat, Ieiunium & Eleëmosyna à peccato liberant? Qui sunt ergo hi Præceptores noui, qui meritum excludunt ieiunij? Nonne Gentilium vox ista est, dicentium manducemus & bibamus, &c. *S. Ambros. li. 10. ep. 82.* n Nonne euidens est meritorum aut præmia aut supplicia post mortem manere? *Idem li. 1. de offic. ca. 15.*

rewarded or punished? Thus he; to whom may be added S. Hierome, who held such like Doctrin as this to be the vndoubted Doctrin of Christ, as speaking in this sort vnto his Disciples. o *If so be ther were not many dwelling places with my Father, I would tell yow that I goe to prepare yow a place. That is to say, If euerie one might not prepare a place for himselfe, not now by the sole free gift of God, but* BY HIS OVVNE PROPER VVORKES. *And therefore it is not my part to prepare it for yow, but your owne.* p *The penny, as it were by the liberalitie of the true Prince, freeth all from Prison in Baptisme. But now* (after Baptisme) IT IS OVR LABOVR VVHICH MVST PREPARE FOR VS SEVERALL REVVARDES *according to the diuersitie of our vertues.* S. Gaudentius shall shut vp this age with this his golden sentence. q *Art thow willing to know how it is possible that we must attaine vnto euerlasting life, not by the knowledge of hidden things, but by the performance of good workes? Consider what our Lord answered to that yong man in the Ghospell Math. 19. v. 17. If thow wilt enter into life keepe the commandements.*

o Dicerem vobis quia vado & præparabo vobis locum, si non mansiones multæ essent apud Patrem: hoc est si non vnusquisque mansionem sibi, non ex largitate Dei, sed ex propriis operibus præparet: & ideo non est meum parare sed vestrum. *S. Hieron. lib. 2. in Iouinian. ca. 15.*

p Denarius quasi indulgentia veri Principis omnes per baptismum emittit de carcere. Iam nostri laboris est, pro diuersitate virtutum, diuersa nobis præmia præparare. *Ibidem.*

q Vis nosce quod ad æternam vitã non per notitiam secretorum, sed per operum bonorum efficientiã peruenirut? Dominus sic respondit, Si vis ad vitam ingredi serua mandata.

Now for the fift age, I should neuer find an end if I would take vpon me to lay downe all that S. Chrysostome, S. Augustin, S. Prosper, and others such like, haue resolued on our side in this Controuersie. Take these few sayings out of the many which might be produced. S. Chrysostome. *Because here we are Pilgrimes and strangers, it behoueth vs to prouide and lay vp for our selues helps for the way, to the end that when we shalbe commanded by God to returne to our owne Country, we may be found ready to goe, and to carry with vs some of the said helpes, hauing sent the rest before vs. The nature of these helps is such, that when by doing of good workes we send them before vs, they open for vs the gate of confidence to our Lord, and obtaine for vs an easy entrance without feare, and great fauour and freindship with the Iudge.* s *In those Olympicall games the Crowne which is giuen after the victorie is nothing else but a wreathe of lawrell leaues, with the*

S. Gaudent. Brixiens. de vltimo iniquitatis ad Gemininum.

ι Κατὰ τὸ αὐτὸ ἀκόλουθον καὶ ἡμᾶς καθάπερ ἐπὶ ξένης τυγχάνοντας· ξένοις γὰρ πάντες καὶ παρεπίδημοί ἐσμεν ἐνταῦθα ἡδη σκοπεῖν, καὶ ὡς ἀποτιθεσθαι ἑαυτοῖς τὰ ἐρείσεις τῆς πνευματικῆς εὐφοδίας ἵνα ὅταν ὡς τάχος διαιτᾶσθαι ἐις τὸ οἰκεῖον ἡμᾶς πατρίδα ἐπανελθεῖν, ἑτοίμως ἔχωμεν ἀπάρασθαι ὥρμηκε καὶ τὰ μὲν μεθ' ἑαυτῶν ἀποπέμψαι, τὰ δὲ ὡς πέμψαντες ὥρμηκε. Τοιαύτη γὰρ τῶν εὐφοδίων τούτων ἡ φύσις, ἅπερ ἂν ἀπὸ τῶν ἀγαθῶν τούτων πέμψωμεν ἐργασίας ἠλέησεν ἡμῖν ἑαυτοῖς ὡς ἀποδεξαμένοις, ὡς φθάσαντα ἡμᾶς ὀκεῖ τὰς θύρας ὑμῖν ἀνοίγουσι τῆς παῤῥησίας πρὸς τὸν δεσπότην, καὶ τὸν εἴσοδον ὡς εὐτρεπίζει, ὥστε μὴ πάσης ἀδείας ἀπελθεῖν καὶ πολλὴν εὐρεῖν τὴν τοῦ δικαστοῦ εὐνοιαν. *S. Chrysostom. Homil. 5. in Genesim.*

ς Καὶ ὡς ἐπὶ Ὀλυμπιακοῖς τούτοις ἀγῶσιν στέφανος μὲν τὸ νίκιον οὐδὲν ἕτερόν ἐστιν, ἢ φύλλα δάφνης, καὶ κρόκος, καὶ βοὴ παρὰ τῶν δήμων γινομένη, ἅπερ πάντα, τῆς ἱππέως καταλαβάσης, κατεμαράνθη καὶ ἀπώλετο· ὁ δὲ ἱππεὺς τῆς νίκης καὶ τοῦ ταύτης ἰδρῶτος στέφανον οὐδὲν ἀϊδιότερον ἔχει, οὐδὲ ὡς τῷ αἰῶνι τούτῳ συγκαταλυόμενον, ἀλλὰ ὁλωσιοῦν, ἀθάνατος, ἄφθαρτος αἰῶσι συμπαρεκτεινόμενος. Καὶ ὁ μὲν πόνος πρὸς χρόνον βραχύν, ἡ δὲ ὑπὲρ τοῦ πόνου ἀμοιβὴ τέλος οὐκ οἶδε, οὐδὲ ἔπεται τῷ χρόνῳ, οὐδὲ μαραίνεται. *Idem Homil. 42. in Genesim.*

the applause and commendation of the people: the which all doth fade and perish before night fall. But the Crowne which is adwarded to Christian vertue, and to the workes thereof, is not of a sensible nature, nor yet will it decay in this world with vs: but it is perpetuall, immortall, extending it selfe to eternity. And the labour lasteth but a while, yet the reward of the labour is without end. t *If God be iust, he will surely render both to the iust and vniust according to their deserts. And if he will do this to both, and yet in this world neither of them receaueth any such, nether he the punishment of his wickednesse, nor that other the reward of his vertues: is it not manifest that ther remayneth yet another time, wherein both of them shall receaue a competent retribution?* Thus S. Chrysostome, to whom we may ioyne his Disciple S. Nilus, who deliuereth the like Doctrin in these words. u *Neither faith nor baptisme wilbe able to deliuer thee from euerlasting fire without the workes of iustice.* x *If thow wilt feele the labour and exercise of vertue easy and sweete, consider how thy labour is but short, and thy reward euerlasting. If a cup of cold water, giuen for Gods sake,* DOTH IVSTIFIE THE MERCIFVLL MAN, *how great, think'st thow, will his reward be, who giueth all that he hath to the poore?*

S. Paulinus Bishop of Nola writing to an Holie seruant of God. y *Be mindfull, I beseech thee, at that day, when inuironed with the innumerable troupes of thy Merits, and beautified with thy blessed ornaments, the eternall king shall place thee as a precious iewell in his diadem: and when the iust Iudge shall acknowledge that he* OWETH *thee the rewardes of thy vertues.* S. Prosper of Aquitania vpon those words of the Psalme III. v. 2. *His seed shalbe powerfull in the earth*, maketh this discourse. z *That the workes of mercie are the seed of the hearuest to come, the Apostle is witnesse saying (Gal. 6. v. 9.) Let vs not faint in doing good, for we shall gather in due time. What is more powerfull then this seed* (of good workes) *when as* IN EXCHANGE THEROF THE KINGDOME OF HEAVEN, AND ETERNALL LIFE IS OBTAYNED? a *The godly Husbandmen shalbe crowned with the fruit of their good workes, and shall meet our Lord and Saviour most ioyfully with their glorious sheaues, that is to say, with the* MERITS *of their good workes.* Which is not vnlike to that which Salomon delivereth vpon those words of Eccleſiastes II. v. 6. *In the morning sow thy seed,*

t Si iustus est Deus, & his & illis reddet pro meritis: quod si & his & illis reddet pro meritis, hic verò nullus eorum recipit neque ille improbitatis pœnam, neque hic virtutis præmia; perspicuum est restare tempus aliud, in quo congruens præmium horum vterque ferat. *Idem hom. 4. de Lazaro.*

u Ab æterno igne non liberabit te fides, nec baptisma sine iustitiæ operibus. *S Nilus Abbas Institut. ad Monachos.*

x Si vis virtuti citra laborem studere, cogita laborem temporaneum esse, mercedem verò æternam. Si poculum aquæ frigidæ iustificat misericordem, quanta putas retributio expectat distribuentē omnia pauperibus. *Idem in capitibus paranæticis.*

y Memineris, quæso te, nostri in illa die quæ te innumera meritorum tuorum cohorte comitatum, ornamentis felicibus comptum, vt pretiosam diademati suo margaritam Rex æternus aptabit, nec tuarum tantum tibi præmia virtutū se debere Iudex iustus agnoscet, &c. *S. Paulinus ep. 26 ad Victricium.*

z Semen futuræ messis opera esse misericordiæ Apostolus testis est dicens. Bonū autē facientes non deficiamus, tēpore enim suo metemus. Quid autem potentius hoc semine, cuius impendio comparatur regnū cœlorum & æterna vita? *S. Prosper ad Psal. III.*

a De fructu bonorum operum pij coronabuntur Agricolæ, & cum manipulis gloriæ, id est meritis actionum aduentui Domini Saluatoris exultanter occurrent. *Idem ad Psal. 125.*

seed, and in the euening let not thy hand be idle. b *VVe must not*, saith he, *vnderstand here the seed of wheate or any such like corne, but the seed of* GOOD WORKES, *out of which groweth the fruit of Iustice, and the reward of eternall retribution.* c *This is the art of the Diuine Mercie*, saith S. Cæsarius Bishop of Arles, *that the poore, enduring their want with patience, may receaue forgiuenesse of their sinnes, and that the rich by giuing mercifully vnto the needy what is superfluous to themselues, may redeeme their sinnes also, and receaue the euerlasting rewards.* d *VVherefore yow ought to behaue your selues, bretheren, in such à holie, righteous, and godly maner, that your merits might be found sufficient, not only for your selues, but also for others.*

We will percloſe this fift age with the vndoubted teſtimonie of the great Doctor of Gods Church S. Auguſtin, which alone is ſufficient to put the Aduerſary to ſilence, if reaſon may beare ſway. e *Eternall life*, ſaith he, *is the whole reward, in the promiſe wherof we do reioyce: nor can this reward come before merits be had: neither yet may it be giuen to any man vntill he deſerue the ſame: osherwiſe great iniuſtice would be committed. And who more iuſt then God? We muſt not then demand the reward before we merit to receaue it.* f *Decline from euil and doe good, and then expect ſecurely for life. Then mayeſt thow confidently ſay, I haue done, ô Lord, what thow haſt commanded, giue me now what thow haſt promiſed.* g *Be there no merits of the Righteous? yes truely that ther be, becauſe they are righteous: though indeed, it was not by their merits that they were made righteous.* h *Euen as death is rendred for à reward to the deſert of ſin: ſo to the Merit of Iuſtice is eternall life giuen as à reward.* Much more to this purpoſe might be alleadged out of this Holy Fathers writings but becauſe we ſhall haue frequent occaſion hereafter to cite his authority, thus much may ſuffice for the preſent. It remayneth that the Godly Reader be once againe requeſted to take good notice how conſtantly the Holy Fathers of the Primitiue Church, throughout the firſt fiue hundred yeares, did belieue and profeſſe for Chriſtian Doctrin that which our Anſwerer doth i *deteſt and abhorre from his very heart.*

A diſ-

b Semen hoc loco non intelligendũ eſt frumenti vel alterius, ſed ſemẽ boni operis ex quo nascitur fructus iuſtitiæ, & merces æternæ remunerationis. *Salonius in Eccleſiaſt. cap* 11.

c Hoc diuinæ miſericordiæ artificiũ eſt, vt dũ pauperes patienter egeſtatẽ tolerant, indulgentiã peccatorũ accipiant. Similiter & diuites, cũ ſuperflua miſericorditer erogant, vt à peccatis ſe redimant, & ad præmia æterna perueniant. *Cæſar. Arelatenſis hom.* 2.

d Taliter vos exhibere debetis, fratres tã ſanctè & tã iuſtè, & tam piè, vt merita nõ ſolũ vobis ſufficere, ſed etiã peccãtibus alijs in hoc ſæculo poſſint veniã impetrare. *Idem hom.* 11.

e Vita æterna eſt totũ præmiũ cuius promiſſione gaudemus. Nec præmium poteſt præcedere merita, & prius homini dari quã dignus eſt. Quid enim hoc eſt iniuſtius, & quid iuſtius Deo? Non ergo debemus poſcere præmium, antequã mereamur accipere. *S. Auguſtin. lib. de moribus Eccleſiæ. ca.* 25. f Declina à malo & fac bonũ, & cum hoc feceris ſecurus expecta vitã. Et tunc bona fronte dices, Domine feci quod iuſſiſti, redde quod promiſiſti. *Idem Serm.* 39 *de verbis Domini.* g Nullanè ſunt merita iuſtorũ? ſunt planè quia iuſti ſunt. Sed vt iuſti fierent merita non fuerunt. *Idem ep.* 105. *ad Sixtum.* h Sicut meritò peccati tanquam ſtipendium redditur mors, ita merito iuſtitiæ tanquam ſtipendium vita æterna. *Ibidem.* i *Anſvv pag.* 498.

A discouerie of the Answerers vaine and friuolous discourse against Merits.

SECT. III.

WHereas our Answerer taketh vpon him to perswade his Reader, that the ancient Fathers did not allow the Merit of good workes, he hath not only his learned neighbours the chiefest Protestant writers of the Church of England, but the first broachers of Protestancie also, against himselfe. For as well a Luther and they who at first tooke part with him in his reuolt, as b D. Humfrey, and others his companions, haue euer professed their dislike of the Primitiue Doctors in that they stood too much vpon the merit of good workes, and attributed Saluation therunto: wherfore it would be thought vpon whether our Answerer may seeme more vaine in arrogating to himselfe better insight, then his Masters, in the monuments of Antiquity, or more deceitfull in wresting the Fathers sentences vnto a sense and meaning neuer intended by themselues. I affirmed that the ancient Fathers did teach *that man for his meritorious workes receaueth, through the assistance of Gods grace, the blisse of euerlasting happinesse.*

Answ. c *You will hardly find one Father that euer spake so babishly herein as you make them all to doe.* Reply. If I doe not let me weare the bable hardly: but if I doe, will it not proue more proper for your selfe?

With them that vnderstand what they speake, Assistance *hath reference to the doing of the worke, not to the receiuing of the Reward.*

ANSWER.

That *Assistance* hath reference to the worke, no man can deny: but that it hath not reference also to the receiuing of the Reward, no man will say but your selfe: for when grace assisteth me to do that worke for which I receaue the Reward, what man, being in his right wits, will deny but it assisteth me also to receaue, get, or obtaine the Reward?

REPLY.

Simply to say that a man for his meritorious workes (taking merit here as the Romanists in this question would haue it taken) receiueth through Gods grace the blisse of euerlasting happinesse, is to speake flat contraries.

ANSWER.

No Romanist in the world did euer take Merit so, as to deny that the Heauenly blisse is both d *A free gift mercifullie promised through Iesus Christ to the Children of God and also a reward faithfullie rendred vnto their good workes and Merits according to the said promise.* Where yow se it auouched by the choise and chiefe Diuines of Christendome, that both

REPLY.

a *Luther in Colloq. communalibus cap. de Patribus Ecclesiæ & cap de Scholasticis Theologis. & alibi passim. Melanthon lib. de Eccles. in. Magdeburg. Cent. 4. c. 10 Bullinger in Apocalyp. serm. 87 fol 27.*

b *Humfrey. Iesuitismi part. 2 pag. 530. Whitgift. Defence pag 473.*

c *Answ. pag. 493.*

d *Concil. Trident. Sess. 6. cap. 16. So the more ordinarie sort of the new Diuines*

Grace and *Merit* do concurre to our receiuing of euerlasting bliſſe. And yet in me the like saying must needs be e *such a peece of gibbrish as you neuer met withall in any other.*

e *Answ. pa.* 493.

ANSWER.

This is contrary to the Apostles determination. Rom. 11. 6. *If it be of Grace, it is no more of workes, or else were grace no more grace.*

REPLY.

The Apostle speaketh here of workes done without the assistance of grace, teaching that our first iustification cometh by the mere grace and free guift of God, and not by any meritorious workes of our owne. All which doth not forbid vs to beleue and hold that euerlasting life cometh of workes performed by the assistance of the said grace.

And that it may appeare how iustly he deserues to beare the bable who tearmeth this *à babish* maner of speech, or à speaking of *flat contrarieties*; such as no *one Father* euer vsed yet, we must intreat S. Augustine to deliuer his mynd herein in plaine tearmes. Which he doth readily in this sweet maner following. f *Because euerlasting life*, WHICH CERTAINLY IS GIVEN AS DVE TO GOOD WORKS, *is yet by the Apostle called the grace of God, and seing that Grace is not giuen to workes, but is bestowed freely; it must, without all doubt, be confessed that euerlasting life is therfore called Grace, because it is giuen to such merits as Grace bestowed vpon man.* Marke I pray yow how pithily the full decision of out controuersie is expressed in these few words. First the Holy Doctour declareth it to be *certaine* that *euerlasting life is rendred as à due debt vnto good workes*. Secondly that goodworkes come to deserue so great à reward, not by the ability of the worker, but by the assistance of Gods grace, which man receaueth as à free guift, and no way for his merits. Thirdly that euerlasting life, notwithstanding that it is due to mans good workes, is yet the *free gift of God* withall, because the merits, to which it is rendred, are the effect and fruit of Gods free Grace. And is not this all one and to say *that man for his meritorious workes receaueth the bliſſe of euerlasting happinesse through the assistance of Gods grace*? Go your wayes then, M. Vsher, and take your *babish* and *gibbrish* phrases to your selfe: I speake the current language of the ancient Fathers and Pastors of Gods Church, among whom it was euermore beleued as Catholick Doctrin, that Gods true seruants, after ending their course faithfully here on earth, came to receaue the heauenly crowne as properly from Gods iustice for the merit of their good workes, as from his mercie enabling them by his diuine Grace to acquire the like merit. g *The goodnes of God*, saith Cælestinus, *is so great towards men, that he will haue his owne gifts to be our merits, and will giue euerlasting reward vnto*

f Veruntamen quia & ipsa vita æterna, quam certũ est bonis operibus debitã reddi, à tanto Apostolo gratia Dei dicitur, cum gratia non operibus reddatur sed gratis detur, sine vlla dubitatione confitendum est ideo gratiam vitam æternam vocari, quia his meritis redditur quæ gratia contulit homini. *S. Augustin. li. de corrept. & gratia cap.* 13.

g Tanta erga omnes homines est bonitas Dei, vt nostra velit esse merita, quæ sunt ipsius dona: atque pro his quæ largitus est, æterna præmia sit donaturus. *Cælestin. epist. ad Gallos cap.* 2.

vnto vs for those thinges which he himselfe most graciously bestowed vpon vs. Whereunto is agreable the doctrin of S. Prosper, saying: h *When a man is iustified, that is, when of a wicked man he becommeth godly, he receaueth a gift without any forgoing merit, by the assistance of which gift he is enabled to purchase merit.* And it was the absolute determination of the Fathers gathered together in the Arausican Synode about the middle of the fift age, i *That a reward is due to good workes if once they be performed: but Grace, which indeed is not due, goeth before that they may be performed.* Behold here the sure foundation which we stand vpon. Our merits are not frō our selues, or from the sole ability of our owne nature; they are the free gift of God, who through Iesvs Christ doth make them so pretious, that they come to be worthy of euerlasting blisse; which therfore is giuen to them in iustice, though they are giuen to vs in mercy. And that yow may se how vainely yow goe about to dissolue this foundation by the authority of ancient Fathers, looke once againe vpon S. Augustin how seriously he groundeth himselfe vpon the same.

k *Euen as at the beginning of our faith in Christ we found mercy, not because we were faithfull, but that we might become faithfull: so in the end, towit in the other life, God will crowne vs, (as it is written. Psal. 102. 4.) in mercy and compassion: and therfore it is not without cause that we sing vnto God: His mercy will preuent me (Psal. 58. 11.) His mercy will follow me (Psal. 22. 6.) And therfore euerlasting life, which in the end wilbe enioyed without end,* Is rendred to forgoing merits. *Yet forasmuch as those same merits, to which it is giuen, are not gotten of our selues by our owne sufficiencie, but are wrought in vs by Grace: therfore euerlasting life is called Grace, for no other but because it is giuen gratis.* Yet is it not given gratis in svch sort that it is not given to merits; *but because the very Merits themselues, to which it is giuen, were gratis and freely bestowed.* l *For which cause in like maner euerlasting life is in many places of Scripture called* wages; *but Righteousnes and Faith are no where so tearmed, because* wages is given to righteovsnes and faith. m *Wherfore, ô man, if thow art to receaue euerlasting life,* it is indeed the wages of thy righteovsnes, *but to thee it is a free gift, in as much as thy very Righteousnes it selfe is freely giuen vnto thee.*

Now, M. Vsher, will yow stand to your formet assertion, whereby yow gaue forth that n *to say, that a man for his meritorious workes receiueth through Gods grace the blisse of euerlasting happines,*

h Iustificatus homo, id est ex impio pius factus, nullo præcedente bono merito accipit donum quo medio acquirat & meritum. *S. Prosper. Respons. ad cap. 6 Gallorū.*

i Debetur merces bonis operibus si fiant: sed gratia, quę non debetur, præcedit vt fiant. *Synodus Arausicana. ca. 18.*

k Sicut ab initio fidei misericordiā consecuti sumus, non quia fideles eramus, sed vt essemus: sic in fine, quod erit in vita ęterna, coronabit nos, sicut scriptū, *In miserationc & misericordia.* Non itaq; frustra Deo cantatur. *Et misericordia eius prauenict me.* &, *misericordia eius subsequetur me.* Vnde & ipsa vita ęterna, quę vtique in fine fine habebitur, & ideo meritis præcedentibus redditur: tamen quia eadem merita, quibus redditur, non à nobis

parata sunt per nostram sufficientiam, sed in nobis facta per gratiam, etiam ipsa gratia nuncupatur, non ob aliud nisi quia gratis datur: nec ideo quia meritis non datur, sed quia data sunt & ipsa merita quibus datur. *S. Augustinus ep* 105. l Vnde etiam & merces appellatur plurimis sanctarum scripturarum locis. Nusquam porrò dicta est merces, Iustitia, vel Fides: quia Institiæ vel Fidei redditur merces. *Ibidem.* m Quapropter, ô homo, si accepturus es vitam æternam, Iustitiæ quidem stipendium est, sed tibi gratia est, cui gratia est & ipsa Iustitia. *Ibidem.* n *Answ. pa.* 493.

is to speake flat contrarieties? What yow will do I know not; but, sure I am, yow cannot possibly defend it, vnlesse yow will professe open defyance and disagreement with all Venerable Antiquitie: and chiefly with S. Augustin, who will stand for the *Iesuits* in this Controuersie, do yow what yow can. For when yow tax Maldonat for saying *that we do as properlie and trulie merit rewards. When with the Grace of God we do well, as we do merit punishments, when without grace we do euill*: haue yow not heard S. Augustin acknowledge, what Maldonat saith, to be his owne Doctrin? *Euen as death, saith he, is rendred for a reward to the desert of sin: so to the merit of Righteousnes is eternall life giuen as a reward.* Do yow se how closse the Iesuit and the Holy Father walke together, in such sort that if yow will needs quarrell with the one, yow must be an enimy to the other? The same I say of Bellarmin, the same of Vasquez, of whose schol-tearmes in this point yow so cunningly frame your bug-beares to astonish fooles withall, not regarding what the learned may thinke of your *babishnesse* therein.

6 Answ. pag. 495.

p See this about pag. 686. a. h.

ANSWER. pag. 499.

Merits, in the writings of the ancient Fathers, do ordinarilie signifie nothing but workes, and, to Merit, simply to procure, or, to attaine, without any relation at all to the dignitie either of the person or the worke.

REPLY.

Who would thinke that a man of your learning could bee so grosly ouerseene as here yow shew your selfe to bee? For if *Merits* with the Fathers do signifie *ordinarily* nothing but workes, then do the Fathers *ordinarily* make the Grace of faith to be needlesse for mā to merit withall: seing that without faith a man may feed the hungrie, cloathe the naked and such like, which surely are *workes*, yet are not *Merits*. Moreouer, such *Merits* as come of the meere sufferings of the Saints, are no *workes*, as being no actions but passions: how then could the Fathers make *Merits* to be nothing but *workes*? without doubt howsoeuer it be granted that Merits are workes, yet will not any man of vnderstanding say that Merits signifie *nothing* but workes, as yow pretend. For tell me, I pray yow, is not euerie *Bishop* a man? yes. But doth the word *Bishop* signifie nothing but a man? if yow say it signifieth nothing else, then must yow grant that it may signifie as wel your Cooke, or your Scullion, as your selfe; seing they are men as well as yow are. And if yow say, as needs yow must, that the word *Bishop* signifieth a dignitie added vnto man; who is so skant of wit that seeth not in like manner how merit, though it be a worke, yet signifieth somewhat added to the worke, that is a dignitie or worth which maketh the worke to deserue this or that Reward? when the Fathers do so frequently name the *Merit of workes*, is it not plaine that therby the signifie not so much the worke by it selfe, as the formall qualitie which dignifieth the worke? S. Augustin affirmeth it to be the part q of a

q Pro amore cathegandi cor, oris

Iouinian

Iouinian Heretike: and not of any Christian, to beleiue that no MERIT doth accrue to such persons as do abstaine from wine and flesh with desire therby to chastice their bodies. Where yow se, by MERIT he signifieth somewath more then the worke; as also in this other sentence. [r] Here in this life is gained all the MERIT by which a man in the other life is to be greeued or relieued. What excuse then can yow pretend to saue yow blameleese in auouching that Merits in the writings of the ancient Fathers do ORDINARILY signifie nothing but workes?

More shamefull yet is that other wrong which yow offer vnto the Fathers when yow giue forth that to Merit, with them, doth Ordinarilie signifie simply to procure, or to attaine, without any relation at all to the dignitie either of the Person or the VVorke. For how soeuer some few tymes the verbe, to Merit, is vsed in that sense, yet nether properly nor Ordinarilie doth it carry that signification, as the Holy Fathers them selues do testifie by vsing it more frequently with a relation to the dignitie as well of the Person as of the VVorke. When S. Ignatius desired Martyrdome that [s] by it he might merit God, did he not signifie that, to Merit, had a reference to the dignitie of Martyrdome? And doth not S. Cyprian signifie the same, when he affirmeth that a Christian by good workes obtayneth grace, [t] meriteth, or winneth the iudge, and hath God for his debtour? And S. Hilary saying that [u] VVe must merit the blessed eternity with somewhat of her owne? The same is seene also in those words of S. Chrysostome: [x] VVhen we do any good worke we haue God our Debtour for it: but when for all that, we esteeme our selues to haue done nothing well, WE MERIT MORE BY SVCH A THOVGHT. And in S. Augustin when he teacheth that we ought not to demand a Reward [y] vntill we merit to receaue it, which pointeth expresly at the dignity or worthinesse of the person; as doth this other saying of his also: [z] VVe must know that he who loueth hath the Holie Ghost, and BY HAVING IT DOTH MERIT. S. Leo teacheth that [a] by the humility of Fasting we may merit the Diuine assistance against all our enimies: doth he not expresly point at the dignity of the worke? And in a word when the Fathers do generally teach that we merit by our good workes performed in the state of grace, comon sense and naturall reason doth forbid vs to doubt but they disigned therby the dignity both of the worke, and of the person for performing the worke.

All which doth euidentlie proue that your splene against Merits did here ecclips your best witts, and suffered yow not to take notice how by the verdict of your chiefest Patriarch Iohn Caluin him selfe yow are conuinced of corrupt dealing with the Fathers, when yow traduce them to haue ordinarilie vsed the word *Merit* in such a meaning as here yow delude your Reader withal. For he confessed, though

abstinentibus a vino, vel carnibus nihil credere meritf accrescere. nō hoc Christiani, sed Iouiniani est. *Lib. de Ecclesiasticis dogmatibus ca. 68 inter opera S. Augustin. tom. 4.*

r Hic omne meritum comparatur quo possit post vitā releuari quispiam vel grauari. *S. Aug. Enchirid. cap. 100.*

s *Aboue pag. 679.*

t *Aboue pag. 682.*

u *Aboue pag. 681.*

x Οὐ τί ἂν μὴ γὰρ κατορθώσωμεν, τὸν θεὸν ὀφειλέτην ἴσχομεν μόνον· ὅτι δὲ καὶ μὴ εὖ μεθ' ὑπερβολῆς, καὶ οὕτως ἐλαττούμεθα, καὶ μείζονας ἐκείνων *S. Chrysost. homil. 3. in Math.*

y *Aboue pag. 686.*

z Restat vt intelligamus spiritum sanctum habere qui diligit, & habendo mereri. *S. Augustin. tract. 77. in Ioannem.*

a Vt per humiliatē ieiunij contra omnes hostes nostros diuinum meream auxilium. *S. Leo serm. 1 de Ieiunio septimi Mensis.*

with griefe and ſorow, that the ancient writers in the vſe and ſignificatiō of the ſaid word did not diſagree from vs, and therfore he fondly wisheth that they had forborne all mention of *Merit*, affirming that b *he who firſt brought in that word was moſt iniurious to the ſynceritie of that* new *Faith*, which then he had in the Loomes. c *I confeſſe*, ſaith he, *that the ancient writers of the Church haue euery where vſed it: and I would to God they had not giuen matter of errour to Poſteritie by the abuſe of ſo ſmall a word.* d *Certainlie, as it is a moſt arrogant tearme, ſo can it not chooſe but obſcure Gods grace and fill men full of wicked pride.* Thus he ſimplie and playnelie, thus alſo his followers in generall haue thought of the Fathers, and the ſame iudgment would yow yourſelfe paſſe of them, I doubt not, if yow had not more boldly then aduiſedlie taken vpon yow to countenance your Noueltie by their authoritie, wherby yow are conſtrayned to forge theſe babish conſtructions of their words, contrarie, I dare ſay, to yonr owne conſcience, becauſe it is contrarie to the opinion of the moſt learned of your owne ſide, and to the expreſſe teſtimonies of the ſame Fathers produced in the forgoing Section. But let vs ſee what further vſe yow make of their ſayings.

b Quicunque primus illud nomen (*Meriti*) operibus humanis ad Dei iudicium comparatis aptauit, is fidei ſyceritati peſſimè cōſuluit. *Caluin. Inſtitut. lib. 3. cap. 15. parag. 2.*

c Vſi ſunt, fateor, paſſim vetuſti Eccleſiæ ſcriptores, atque vtinam voculæ vnius abuſu erroris materiam poſteris nō præbuiſſent. *Idem lib. 2. cap. 17. parag. 1.*

d Certè vt eſt faſtuoſiſſimum (nomen) nihil quam obſcurare Dei gratiam, & homines praua ſuperbia imbuere poteſt. *Idem lib. 3. cap. 15. parag. 2.*

The Fathers alleadged by the Anſwerer make againſt himſelfe.

SECT. IIII.

THe conſtant agreement of all the ancient Fathers in generall is ſo euidentlie on our ſide in this controuerſie, that the Aduerſaries not able to produce any one ſentence out of their workes for himſelfe, which, being vnderſtood aright, doth not rather make againſt his cauſe then for it, as will eaſilie appeare.

ANSWER. *pag 500.*

I can hardly be perſwaded, ſaith a *Origen, that ther can be any worke which may require the Reward of God by way of debt: ſeing this verie thing it ſelfe, that we can doe or thinke or ſpeake any thing, we do it by his gift and largeſſe.*

a *Origen. lib. 4. in Epiſt. ad Rom. c. 4.*

REPLY.

VVe do it by his gift and largeſſe, b *and therfore what debt can he owe whoſe grace did preuent vs?* ſaith your Author with the ſame breath: but yow artificiallie ſtopt his mouth before he had ended, fearing to let your Reader know that he ſpeaketh here, not of good workes as performed by the aſſiſtance of grace, but onlie of ſuch workes as are done by the ſole power of mans Free-will. Neuertheleſſe it is the aſſured

b Quod ergo erit debitū illius, cuius gratia nos præceſſit. *Origen. ibid.*

doctrin

doctrin of the same Father, that c *such as are at first iustified by faith, taking their beginning from faith, are made perfect by the performance of good workes.* d *For the beginning of iustification is faith that beleeueth in him who iustifieth; and this faith sticketh fast in the soule, like a roote in the earth well watered with raigne, in such sort that when it cometh to be cultiuated by the law of God, branches may spring forth to beare the fruit of workes. Therfore the root of iustice,* that is Faith, *springeth not from the workes: but the fruit of workes doth grow from the roote of Iustice.* And that such workes as these, done by the assistance of grace, *may require the Reward of God by way of debt*, nether Origen nor any other ancient Father did euer yet deny.

ANSWER. *pag.* 500. *VVages indeed (saith S. Hilarie) ther is none of gift, because it is due by worke: but God hath giuen the same free to all men by the iustification of faith.*

REPLY. Here S. Hilarie saith no more but that *faith*, and our first *iustification* by the same, is the free gift of God; which we deny not. But where haue yow any word of his signifying that Heauen is not the wages of good workes? Remember then what yow haue heard him say for vs, chieflie that f *the kingdome of God is the* WAGES *of such as do liue well and perfectlie*: and then spell and put together these things following. S. Hilary teacheth that *VVages is due by worke*; and he teacheth that *the kingdome of God is wages*. Must not this then be S. Hilarie his owne proper conclusion. Ergo *the kingdome of God is due by worke?* Where then were your wits when yow produced him for yourselfe?

S. Ambrose saith of himselfe. g *VVhence should I haue so great Merit, seing mercy is my crowne?*

REPLY. It is proper to the Saints, how rich soeuer they be in merits and good workes, euermore to thinke humbly of themselues, as heretofore we haue obserued, and to account their great Merit small or none, and their light offences heauy and great. According to which pious disposition S. Ambrose by yow alleadged, acknowledged himselfe to haue no such merit as therby to deserue the crowne of glorie. But what, had he the same opinion of all others? He neuer thought it. For euen in the same Treatise, out of which yow culled this obiectiō, he exhorteth certaine Virgins to seeke Christs, and the kingdome of heauen, h *But I wish yow first to bring* MERIT *with yow*, saith he, *and so to* EXACT *your* WAGES. And if yow had not intended to deceaue your Reader by S. Ambrose his authoritie, yow should haue presented him with the Holie Fathers entire sentence, which indeed discouereth his meaning to be iust as I haue said, as it wilbe easie to perceaue. i *VVhen saith*

c Qui ex fide iustificantur, initio ex fide sumpto, per adimplectionē bonorum operū consummantur. *Origen. in Epist. ad Rom. lib. 3. cap. 3.*

d Initiū namque iustificari à Deo fides est quæ creditin iustificantē; & hæc fides cum iustificata fuerit, tanquā radix imbre susceptohæret in animę solo, vt cum per legem Dei excoli cœperit, surgant in ea rami qui fructus operū ferant. Nō ergo ex operibus radix iustitiæ, sed ex radice iustitiæ fructus operum crescit. *Ibidem lib. 4. cap. 4.*

e *S. Hilary in Math. Can. 20.*

f *Aboue pag. 681.*

ANSWER. *Pag.* 500.

g *S. Ambros exhortat. ad Virgines.*

h Sed malo vos ante me bonum deferre, & hic exigere mercedē. *Ibid.*

i Noli ex istius secuti mētis eius pensare, aut mirari quod derelictus à Domino sit. Hic quidem luctamur, sed alibi coronamur. Nos de me

tantū, ſed de omnibus hominibus communiter ſum locutus. Nam vnde mihi tantum meriti cui indulgentia pro corona eſt? hic lucta, illic brauium: hic militia, illic ſtipendium. *Ibidem.*

ſaith he, *how ſeeſt any one much afflicted in this world, do not meaſure his merits by the troubles which here he doth ſuſtaine, nor think it ſtrange that for a ſeaſon he is abandoned of our Lord. Heere, indeed, we fight, but we ſhalbe crowned elſwhere. But I ſay not this of my ſelfe alone, but of all men in generall, for whence alas ſhould I haue ſo much Merit, to whom mercy is à crowne? Here then is the Combat, there the Prize: here the VVar, there the Pay.* This, and what we haue heard him ſay aboue, doth manifeſtly diſcouer that, had yow dealt vprightlie with the Holie Father, yow might, haue learned that he doth abſolutelie condemne your errour, and no way fauour it at all. As for that other ſentence of his, which concludeth in this maner. k *Therfore the forme of heauenly decrees doth proceed with men, not according to our Merits, but according to Gods mercie*, it is moſt true, taking *our Merits* as contra-diſtinguiſhed from *Gods mercie*, or aſſiſting grace. But what is that againſt the worth of our Merits as they are enriched by Gods free gift?

k *S. Ambroſ. in Pſ.118. Octon.20.*

ANSWER. pag.501.

S. Baſil ſaith that, He doth hope in his mercie, who not truſting in his owne good deeds, nor looking to be iuſtified by workes, hath the hope of his Saluation onlie in the mercies of God.

REPLY.

Here yow ſe à diſtinction is made betwixt *workes* and *mercy*: in which ſenſe we nether looke to be iuſtified by workes, nether do we place the hope of our Saluation in them: but onlie in the mercie, and free grace of God, which maketh them worthy of euerlaſting life, in ſuch ſort that *by them we may purchaſe Heauenly things*, as the ſame S. Baſil hath l already aſſured vs. And may further appeare by this his godly exhortation to the like Chriſtian negotiation, which cannot chooſe but be moſt gratefull to all religious Cheapmen. m *The kingdome of Heauen is theirs that are violent; for violent men take it by force. As the Goſpell affirmeth. VVhere, by violence, is meant à laborious mortification of the bodie which the Diſciples of Chriſt do voluntarilie vndergoe, when by denying to themſelues their owne will, and renouncing all ſenſuall content, they keepe all their Maſters commandements. VVherfore if thow deſireſt to carry away the kingdome of God by force, become thow violent, and ſubmit thy neck vnto the yoke of Chriſt, and let it preſſe and wring thy ſhoulders. Beare it couragiouſly extenuating thy ſelfe by the painefull exerciſe of vertue in faſting, in watching, in ſubiection, in ſilence*, and ſuch like. which Doctrin doth plainly euince that S. Baſil was no Proteſtant, as your firſt Father Luther ingenuouſlie confeſſeth ſaying, n *Baſil is not worth*

l *Aboue pag. 683.*

m Βιασταὶ γάρ εἰσιν ἡ βασιλεία τ οὐρανῶν, καὶ βιασταὶ ἁρπάζουσιν αὐτήν. Εὐαγγελικὸς ὁ λόγος. Βίαιον σκάλλετε τὸ σῶμα τῷ κατανύξει, ἵν' ὑπομένειν ἰσχύσῃς οἱ δὲ Χριστοῦ μαθηταὶ, σὺ τῇ ὑπήκοι τὰ οἰκεῖα θελήματα καὶ τὰ ἀκάθαρτα τ σώματος, φιμώσαντες τ πονηρὸν τῶν παθῶν, τῷ Χριστῷ. Εἰ τὴν βασιλείαν τ θεῶν, γενοῦ βιαστής. ὑπόζευξόν σε τὸν αὐχένα τῷ ζυγῷ τ Χριστοῦ. τὸν ὄγκον καὶ ζύγωσαι τὰ σκάλλε σε. Θλίβετω αὐτὸς τὸν αὐχένα. Διεπίωσον αὐτὸν τῇ χειρὶ, οὐ κοσμικῆς, οὐ ἀγερωχίας, οὐ ὑποταγῆς, οὐ ὑπερηφανίας. &c. *S. Baſil. Aſcetic. de Abdicatione rerum.*

n *Baſilius nihil valet, totus eſt Monachus, ne pilo quidem illum redimerem. Luther in Colleg. ſeminal. cap. de Patribus Eccleſiæ.*

worth a pin, he is altogether à monke, I would not giue a rush for him. Perhaps he would not haue ſet ſo litle by him, had he learned ſome of this your cunning, by which yow can make the Fathers ſay what pleaſe yow, though they themſelues neuer meant any ſuch thing.

ANSWER. *pag.* 501. *Euerlaſting reſt (ſaith againe S. Baſil) is layd vp for them that ſtriue lawfully in this life: not to be rendred according to the debt of workes, but exhibited by the grace of the bountifull God to thoſe that truſt in him.*

REPLY. We haue made it paſt all doubt that S. Baſil held good workes to be meritorious of euerlaſting reſt; yet here he goeth further, declaring o how the bountifull Lord will reward the workes of ſuch as truſt in him, not barely according to their worth, and no more; but moſt aboundantly ouer and aboue the wages which they deſerue: as is declared by S. Fulgentius: whoſe words may well ſerue vs for an expoſition of S. Baſils true meaning in this place. They are theſe. p *Euerlaſting life is not vniuſtly tearmed Grace: as well becauſe God rendreth gifts vnto his owne gifts* (that is to our merits which indeed are Gods gifts) *as alſo becauſe in that reward there is ſuch à ſurpluſage of the grace of his diuine retribution, that it doth incomparably and vnſpeakeably exceed all the merit of humane will and worke, though good and proceeding from God neuer ſo much.* And by reaſon of this ſurpluſage of the diuine retribution, S. Baſil affirmeth that euerlaſting reſt is not rendred ſcantly according to the debt of the worke, but exhibited by the *bountifull God* beyond meaſure.

o *Se Bellarm. de Iuſtificat. lib. 5 ca. 7. Reſponſ. ad 2. Obiect.*

p Gratia autẽ etiã ip ſa (vita æterna) nõ iniuſtè dicitur, quia non ſolum donis ſuis Deus dona ſua reddit, ſed quia tantũ ibi etiã gratiæ diuinę retributionis exuberat, vt incomparabiliter atque ineffabiliter omne meritũ quantumuis bonæ, & à Deo datæ humanæ voluntatis atq; operationis excedat. *S. Fulgentius lib. 1. ad Monimũ cap. 10.*

ANSWER. *pa.* 501. *If we conſider our owne workes we muſt deſpaire*, ſaith S. Hierome. *and, when the day of iudgment or death ſhall come, all hands will faile; becauſe no worke ſhalbe found worthy of the iuſtice of God.*

REPLY. Verie true, if we ſet aſide God gracious aſſiſtance, *no worke ſhalbe found worthy.* Conſider neuertheleſſe S. Hieromes reſolution aboue mentioned, towit, that q *euery one may prepare à place for himſelfe in heauen, not now by the ſole free gift of God, but euen by his owne proper workes*, and your conſcience will not permit yow to deny but that, as in theſe laſt words he ſpeaketh of good workes dignifyed by Gods free grace, ſo in the places by yow obiected he vnderſtandeth humane workes in their owne nature and worthleſſe ſubſtance alone. Nether muſt I here omit to put yow in mynd of that ſpitfull indignation which your fift, or rather firſt, Euangeliſt Luther hath ſo frequently diſcouered againſt this Holy Father. r *VVhat*, ſaith he, *could*

q *Aboue pag. 684.*

r Quid carnalius, imò quid magis impium, ſacrilegum, & blaſphemum dici poteſt, quàm id quod Hieronymus ſcribit. *Virginitas cælum, coniugium terram replet? Luther de Seruo Arbitrio.*

be vttered more carnall, yea more wicked, sacrilegious, and blasphemous, then that which Hierome writeth: Virginitie filleth heauen, Marriage filleth the earth? And againe concerning good workes in generall, *I often admire, (and that almost with indignation) in what maner came S. Hierome to deserue the name of a Doctour of the Church after the Apostles, whenas thou art not able to find out in him three lines which teach the righteousnesse of faith, nor canst thou make any man a Christian by his writings, he is such a wandrer in allegories of things performed, and is so much delighted with the brauery of workes.* Thus Luther, against S. Hierome for attributing so much vnto good workes, and against your selfe for wresting S. Hieromes words against the merit of good workes.

ſ Sæpius & penè cum indignatione admiror, quomodo D. Hieronymus nomen Doctoris Ecclesiæ poſt Apoſtolos meruerit, cum in eo non facilè tres verſus inuenias de fidei iuſtitia docentes, neque Chriſtianum vllũ facere queas ex eius ſcriptis, ita vagatur in allegorijs rerum geſtarum, aut capitur pompis operum. *Idem Epiſt. ad Brentium; quæ præfixa eſt Brentij comment. in Oſeã. t 2 Corint. 4. v. 17*

ANSWER. *pa.* 502. *Macarius, the Ægyptian Eremite, writeth that if a man should merit neuer ſo much, euen from the beginning of the world, he should do no great matter in reſpect of the glorie that he shall inherit: for he shall reigne with Christ world without end.*

REPLY. This proueth only that mans labour of it ſelfe is not equall vnto that glorie which by it he obtayneth. But it denyeth not that mans labour, together with Gods aſſiſting grace, may merit, and *worke in him an euerlasting weight of glorie*, as heretofore we haue ſaid.

REPLY.

ANSWER. *The ſame Macarius ſaith that God beſtoweth the Communion of the ſpirit according to faith, and not according to the proportion of the workes of faith.*

u Περσίλθωμεν τὴν ἐξ πίστως τ μετουσιων τ πνεύμα τ χαριζομένην, ἢ ἐξ πραξεωσμῶ πίστως ἐργων· φησὶ γὰρ, ἐξ ἐργων νόμε τὸ πνεῦμα ἐλάβετε, ἀλλὰ ἐξ ἀκοῆς πίστως. *Macarius hom. 37.*

Both Macarius, and his Diſciple Marcus, whom yow produce after him, do ſpeake of workes as they are of man onlie, and not of workes as they are dignified with aſſiſting grace. And though yow pick an idle quarrell with Ioannes Picus for tranſlating *workes of Nature*, in ſtead of *workes of faith*, yet doth Macarius his diſcourſe fauour Picus his expoſition more then yours. For how ſoeuer the word πίστεως gote into the text, the ancient Father aſſuredly meant the workes of the old law, as may be ſeene u in the teſtimonie of Scripture, Gal. 3. *Yow haue not receiued the ſpirit by the* WORKES OF THE LAW, *but by the hearing of Faith*, wherby he confirmeth the ſentence by yow obiected, ſhewing moſt euidentlie that he intended not to ſpeake of ſuch workes as are performed by *Faith* when it *worketh with Charitie*, but onlie of ſuch as Picus tearmeth *workes of Nature*. All then that Macarius and Marcus do ſay of workes, is to be vnderſtood of them as they proceed onlie from the naturall force and abilitie of man. For theſe Fathers inſtruct religious men to beware of taking pride in their good workes: to which intent they wish them to conſider that the merit of their vertuous actions doth not depend on their owne labour, but vpon Gods freeguift, without which they would not beable to

performe any thing worthy of the euerlasting Reward. x *Wherfore,* saith Macarius, *thinke not that thow hast preuented God in thy vertuous workes at any tyme, for, as the Scripture saith Philip. 2. v. 13. It is he that worketh in yow both the will and the deed according to his pleasure.* In all which they do not vtter one word against the merit of good workes proceeding from the assistance of grace, but do frequentlie in their writings approue the same.

x Μὴ οὖν λέγῃς ποτὲ σὺ δέ ἐστι τὸ προευηλφέναι τὸν κύριον καὶ τὸν λέγοντα, ὅτι οὐτός ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν, ὑπὲρ εὐδοκίας. *Ibidem.*

S. Chrysostome. No man sheweth such a conuersation of life, that he may be worthy of the kingdome, but this is wholly the gift of God.

ANSWER. *pag* 503.

S. Aug. hath taught vs how it may be the gift of God, and yet be purchased by merits, forasmuch as the said merits thēselues are the guift of God. And therfore though S. Chrys. affirme that notwithstāding all our good workes, *yit is of mercy that we are saued,* he saith nothing against vs who do not deny but it is z *the benignity of Grace* assisting vs to worke, *that for such smale and meane matters, should be giuen so great a Heauen and a kingdome.* But the Holie Father, yow se, doth for all that teach that *so great a Heauen is reallie giuen for such smale and meane matters.* For though smale and meane they bee in regard of our owne cooperation, yet are they by Gods grace made worthy of the kingdome, as we haue heard the same Father affirme a elswhere in plaine tearmes, and your owne Cēturie-writers thēselues do cōfesse in these expresse tearmes. b *Chrysostome is a great commender of good workes; he defendeth euerie where mans cooperation, and professeth himselfe a Patron of Free-will.* For which and such like his Doctrin Luther also c *set him at naught, and accounted him to be but a Pratler.* Nether doth the saying of S. Antony, next after by yow d alleadged, import any more: for in all his exhortations, and in that of S. Augustin, which yow say is e *such another,* the comparison runneth onlie vpon the length of the euerlasting Reward, and the shortnesse of our labours here on earth, which, as elswhere we haue declared, doth not hinder vs to thinke but that euerlasting life is iustlie giuen to the worth of good workes, and in exchāge thereof, as the very words of S. Augustin alleadged by yourselfe do expresslie signifie when he affirmeth that f *so much is giuen for so small a labour.*

REPLY.

y *S. Chrysostom. in Psalm. 4.*

z *Idem Homil. 27. in Math.*

a *Above pag* 684.

b Chrysostomus bonorum operū est encomiastes, qui & synergiam voluntatis passim defendit, & liberi arbitrij Patronū agit. *Magdeburg. Centur. 5. cap. 5.*

c Chrysostomum nullo loco habeo nō est nisi loquaculus. *Luther. in Colloq. Coniugal. cap. de Patribus Ecclesiæ.*

d *Answu. pag.* 504.

e *Answu. pag.* 502.

ANSWER. *pa.* 506. *The same Father doth euerie where put vs in mind that God is become our Debtor, nor by our deseruings, but by his owne gratious promise.*

REPLY. Your labour in prouing this is idle, seing that we neuer denied it. The promise, we grant, proceedeth whollie from Gods bountie, and no way from our deseruings. But the performance of the promise, we say, is not onlie of mercie, but of iustice also, as hauing a reference to the worke. g *The promise,* saith S. Bernard, *is of mercie in-*

f Miraberis tantū dari pro tanto labore. *S. Augustin in Psal. 36. Conc. 2.*

g Promissum quidem ex misericor-

dia, ſed tamen ex iuſtitia perſoluendum *S. Bernard. li. de gratia & lib. arbitrio.*

h *Quã reddet mihi Dominus in illa die iuſtus iudex.* Non dixit, *donat*, ſed *reddet*. Quãdo donabat, miſericors erat: quando reddet iudex erit, quia *miſericordiã & iudicium cantabo tibi Domine.* Sed donando delicta fecit te debitorem coronæ, ibi miſericordiam conſecutus ſum. Miſericors ergo Dominus primo; hic autem reddet mihi coronam iuſtitiæ. *S. Aug. in Pſal.* 100.

i Nunquid non corona bonis operibus redditur? Sed quia ipſa bona opera ille in bonis operatur, &c. ideo dixit Pſalmus, *Coronat te in miſeratione & miſericordia*: quia eius miſerat one bona operamur, quibus corona redditur. *Idem de Gratia & libero arbitrio ca* 9.

k *Anſvv. pa.* 507.

l *Anſvv. pa* 507.

m *Bellarm. de Iuſtificat. li.* 5 c 6.

n *Proſper de Vocat. Gent li.* 1. *ca* 17.

o *Anſvv. pa.* 508.

p *Above pag.* 685.

deed, yet muſt it in iuſtice be performed. Which alſo is moſt frequently and conſtantlie deliuered by S. Auguſtin himſelfe, as appeareth both by that which we haue alreadie heard, and by theſe others his vndoubted ſayings. h *God will render to me à crowne at that day à iuſt iudge. The Apoſtle ſaith not, he will giue, but he will render. VVhen he gaue he was Mercifull, when he ſhall render he wilbe à iudge, becauſe Mercie and Iudgment ſhall I ſing to the ô Lord. But forgiuing our offences he made himſelfe à Debtor of à crowne: there I obtayned Mercie. Our Lord then is firſt mercifull, but afterward he will render à crowne of Iuſtice.* i *Is not à crowne rendred as due to good workes? yet becauſe God worketh theſe good workes in vs, therfore he is ſaid to crowne vs in mercie.* By this yow may ſee how farre S. Auguſtin is from affoarding yow any countenance at all, howſoeuer by deceitfull wyles yow pretend his patronage.

Nether doth the authoritie of Theodoret make any thing for that which yow k pretend: for he ſpeaketh onlie of our firſt vocation from infidelitie vnto the faith of Chriſt, and of our Iuſtification by the ſame, which he calleth *Saluation*, becauſe it is the beginning of that euerlaſting Saluation which at laſt we ſhall obtaine. He ſaith moreouer that *the crownes do excell the fights*, but he ſaith not that the crownes are not due to the fights, howſoeuer the Apoſtle tearmeth them *Glorie*, and *Grace*, for the reaſons allreadie produced. S. Cyril of Alexandria l in like manet teacheth that *the crowne doth much ſurpaſſe the paines* which we take for it, but he denyeth not that it is the iuſt Reward rendred vnto the ſaid paines. And for S. Proſper, your laſt man of the fiue firſt ages, our Cardinall m hath cleered him from all ſuſpition of fauouring your cauſe, ſhewing that he n taketh eternall life as it is of equall continuance in all the Saints, who ſhall liue all of them for euer. And in this ſenſe he calleth it o *A gift of Grace*, and not à due wages for workes, as workes proceed onlie from the naturall power of man, but as they are performed by the ſupernaturall aſſiſtance of Gods free Grace. As for S. Proſpers opinion of Good workes, we haue already heard him deliuer it for vs in tearmes playne enoughe, as the Reader will eaſily eſpy if he pleaſe to take à view of what hath beene p elſwhere alleadged out of his writings.

ANSWER. *pag.* 508. *This was the Doctrin taught in the Church for the firſt fiue hundred yeeres after Chriſt, which we finde maintayned alſo in the next fiue hundred.*

REPLY. Yow may finde it maintayned alſo in the Roman Church at thisday; this being the expreſſe determinatiõ of the Fathers gathered in the

the Councell of Trent: q *Eternall life is to be propounded to those who trusting in God do worke well vnto the end, both as a free guift mercifully promised through* IESVS CHRIST *to the Children of God: and also as a reward faithfully to be rendred according to the said promise vnto their merits and good workes. For this is that crowne of iustice which the Apostle said was layd vp for him after his fight and course, and was to be rendred vnto him by the iust Iudge.* Where haue yow produced in all this your disputation of merits as much as one approued Author who gainsayeth this our Doctrin? we haue heard yow alleadge the ancient Fathers teaching: first that euerlasting life commeth of Gods mercy; and that, yow se, is the declared profession of our Catholick Church: Secondly that it is not rendred to the workes or merits of man as they are considered in themselues without the assistance of Gods grace; which also is a resolued article of our beliefe: Thirdly that it is giuen to our merits by vertue of Gods free promise; and here yow se the Councell hath determined the same, and no more: Fourthly that the heauenly reward doth farre surmount the worth of our greatest merits: and this we allow also; but where did any approued Doctour of Gods Church euer yet teach that our merits as proceeding from the diuine bounty may not through Gods faithfull promise haue a proportionable dignitie in themselues to deserue the euerlasting reward, how farre soeuer it goeth beyond their worth otherwise? Where, I say, among all the Authors, which yow haue cited so aboundantly, doth any one from first to last vtter the least word against that proposition of myne which yow haue taken vpon yow to impugne, to wit, *That man for his meritorious workes receiueth, through the assistance of Gods grace, the blisse of euerlasting happinesse?* Whether good workes deserue heauen *ex condigno*, or no: whether the crowne which is due to them be due in iustice strictly and properly, or but improperly only: whether the said crowne be rendred *pro meritis*, or *propter merita*, and twenty such like questions, wherwith yow fill your leaues, are but meere indifferent controuersies, freely disputed to and fro among deuines in the schooles, wherein nether the affirmatiue nor yet the negatiue part is to this day determined by Gods Church to appertaine vnto the substance of faith; and therfore cannot belong vnto my proposition, which, as I haue shewed, is agreed vpon and adiudged to be a necessarie article of Christian beliefe. But yow vnable by any graue authority to disproue it, and ashamed of your owne weaknes herein, to hide it from your Readers view, yow load him with a world of sentences collected out of all sorts of Authors aswell of later as of former ages, who teach, some one thing and some another concearning the forsaid schoole-disputations; but to my proposition not a word out of any. Wherby yow giue vs plaine-

q Bene operantibus vsque in finẽ, & in Deo sperantibus proponenda est vita æterna & tanquam gratia Filijs Dei per Christum IESVM misericorditer promissa, & tanquam merces ex ipsius Dei promissione bonis ipsorum operibus, & meritis, fideliter reddenda. Hæc est enim illa corona iustitiæ, quã post suum certamen, & cursum, repositam sibi esse aiebat Apostolus, à iusto iudice sibi reddendam. *Cons. Trident. sess. 6. c. 16*

r *Answ. pa. 518.*

he to vnderstand that we must ether change the point of that which is controuerted betwixt yow and me, or else be forced to seeke for another Answerer.

ANSWER. pag. 513. *That this Doctrin was by Gods great mercy preserued in the Church the next 500. yeares also, as well as in those middle times: appeareth most euidently by those instructions and consolations which were prescribed to be vsed vnto such as were ready to depart out of this life.*

REPLY. Although by shewing that all which yow haue produced out of the writers of the fiue first centuries is vaine and friuolous, we haue sufficientlie concluded what yow bring out of following ages to be no better, seing that by your owne Confession yow run euerie where vpon the same Doctrine; yet here yow giue vs occasion to lay open a litle more of your vanitie and most pitifull blindnesse. For where yow say that *this Doctrine was by Gods great mercy preserued in the Church the next 500. yeares*, and bring for proofe thereof a number of Religious men, as Monkes, friars, and annointed Priests, by whom it was maintained, I demand what *Church* was this wherein it was thus preserued, as yow say, by Gods mercie? was it the Church wherof the said Religious men professed themselues to be members? why that by the consent of all, was the Church of Rome. It was not your Doctrin then in this point that by Gods mercie was preserued therin. VVas it your Protestant Church? How then could this Doctrin be maintained in it by them who were not of it? Consider this well, and yow shall find that by these your words yow are forced to grant one of the two: either that this Doctrin yow speake of was preserued in our Church, and consequentlie is not that which yow maintaine: or else that Friars, Monkes, and Roman Priests were of your Church; the which to say is more ridiculous then may beseeme a creature with two leggs to affirme.

Adde hereunto that if your Doctrine had beene *preserued by Gods mercy* in your Church, it should most liklie haue beene professed by the VValdenses, the VVickleffists, and the Hussists, by whom yow s deriue the succession of your Church from ancienter times: but it is well knowne that these men held the contrarie. t *The VValdenses*, saith Luther, *are merit mõgers, and do not believe that Faith without workes doth iustifie, neither haue they any knowledge of imputatiue iustice. In which errour were many of the Fathers: and Iohn Husse also was deceaued with the same.* And Morgenstern vpbreading the said VValdenses telleth them they u *Confirme the Doctrin of Antichrist touching good-workes Iustification*

s *Lib. de Christian. Eccles. succes. & statu.*

t Ipsi Sancti operarij apparebant, nec tranquillo erant animo. Erant in eo, quod non credunt solam fidem absque operibus iustificare, &c. in quo errore multi Patres fuerunt; Ioannem Hussum idem error decepit. *Luther. in Colloq. communal. cap. de Sacramentis.* u *Benedictus Morgenstern in his treatise of the Church. p. 124.*

tion and the like. And for VVickleffe x *he neither vnderſtood nor believed your righteouſneſſe comming by ſole Faith,* as Melanchon doth witneſſe; and before him Thomas VValden hath tould vs that y *VVickleffe wished euery one to haue good hope in the proper Iuſtice of his life, and a confidence in his merits.* Hulſe in the like maner, beſides Luthers foreſaid teſtimonie, is confeſſed by M. Fox to haue z *held with the Papiſts in the points of Tranſubſtantiation, Maſſe, Vowes, Predeſtination, Free-will, formed Faith, cauſe of Iuſtification, and Merit of workes.* Is it euen ſo, M. Vſher, muſt we believe that your *Doctrin was preſerued in the Church* by the learned of our ſide, when it is thus confeſſed that euen they, whom yow claime for your ſpeciall Predeceſſours and For-fathers, did profeſſe and maintaine the contrarie? yow may tell ſuch tales as theſe to whom yow pleaſe, but men of vnderſtanding will find no reaſon why they ought to believe yow.

x Prorſus nec intellexit nec tenuit fidei iuſtitiam. *Melanchon. ep ad Fredericum Myconium tom. 1. printed at Baſil p 416.*

y *Thom. VValden tom. 3. tit. 1. ca. 7.*

z *M. Fox vpon the 11. chapter of the Apocalips.*

In a forme of preparing men for their death theſe interrogatories are layd downe to be put to the ſick man by the Prieſt. Doſt thow believe to come to glorie, not by thyne owne merits, but by the vertue and merit of the Paſſion of our Lord IESVS CHRIST? *then the ſick anſwereth, I do believe. Againe, doſt thow believe that our Lord* IESVS CHRIST *did dye for our Salvation: and that none can be ſaued by his owne merits, or by any other meanes, but by the merit of his Paſſion? The ſick man anſwers, I do believe. Theſe interrogatories were commanded to be blotted out by the Spanish Inquiſitors not forty yeare agoe. VVherby we may obſerue how late it is, ſince our Romaniſts in this maine and ſubſtantiall point (which is the foundation of all our comfort) haue moſt ſhamefully departed from the Faith of their Fore Fathers.* ANSWER. Pag. 513.

This is homelie ſtuffe indeed. The Spanish Inquiſitors commanded theſe interrogatories to bee blotted out: therfore *the Romaniſts haue moſt ſhamefully departed from the Faith of their Fore-Fathers.* For firſt of all, we haue no ſuch dependance on the *Spanish Inquiſitors,* that their actions ſhould be any way à rule for vs to follow; and therfore though they had herein *departed from the faith of their Fore-Fathers,* as yow ſay, no ſober iudgment will allow of what yow deduce from thence of the departure of the Romaniſts in generall together with them. Secondlie the Reader will ſoone eſpy thaty our ſpleene againſt the Romaniſts blinded your naturall reaſon, if he conſider how in the Ritualls of the Church of Rome published according to the Decree of the Councell of Trent, yea ſome printed at Paris not full twelue yeare agoe, the ſelfe ſame interrogatories are expreſſie layd downe word by word as yow alleadge them; nether haue I heard of any Catholick Doctour who euer yet diſallowed of the like Doctrine, howſoeuer the *Spanish Inquiſitors,* to auoid the danger which ſome weaklings REPLY.

weaklings might incurre by vnderstanding the words amiss, as Protestats doe, commanded them perhaps to be blotted out. Of which their command I haue no knowledge (as wanting the Index by yow alleadged) and perhaps yow yourselfe are missed in this matter also by the suspected edition of your Geneuan bretheren, seing that in all the Roman Ritualls (set out vnder the same title to be vsed by the Catholike cleargie in generall) the like interrogatories are not omitted at all. Finallie, concerning this late departure of the Romanists from the faith of their fore-fathers, which here yow talke of, we need not spend much labour to disproue it, seing that by another obseruation of your owne it is conuinced to be most ridiculous: when towards the end of your discourse, hauing pointed at Thomas Walden his dislike of those schoole-tearmes of meriting *de congruo* and *de condigno*, yow conclude thus.* *Out of which words of his yow may further obserue, both the time when, and the persons by whom this innouation was made in these latter dayes of the Church*, that is to say 200. yeare agoe. But yow must giue vs leaue to obserue withall the naturall inconstancie of Falshood, though backt it be by neuer so great learning. For yow who vrged euen now our departure from the faith of our fore-fathers to haue beene as late as the dayes of Cardinall Quiroga, some 40. yeare since, are become so sluttishly forgetfull that yow stick not to teach that this our innouatiõ was made 200. yeare agoe. But as the one of these your obseruations doth manifestlie giue the lye vnto the other, so may the Reader find out in my former discourse that both of them are assuredlie vntrue.

* Answ. pa. 528.

Our Doctrine of Merits Willfully mistaken by the Aduersarie.

SECT. V.

VVE haue declared that when we say euerlasting life is the iust reward of *our Merits*, we meane not *our Merits* as they are gotten by our owne naturall forces, but as they are wrought in vs by Gods free grace assisting vs to merit. The Pelagians indeed maintained erroneouslie that man of himselfe by the sole power of his free-will was able without any speciall grace to performe workes worthy of Saluation. But this their errour was at it verie first beginning condemned by the Church, as a elsewhere we haue obserued; and the vniuersall Roman Church in her last generall Synod hath thundred her curse against

a See before pa. 101.

againſt the ſame in theſe wordes. b *If any one ſhall ſay, that man may be iuſtifyed before God by his workes done through the Doctrin, either of humane nature, or of the law, without the diuine grace coming through* Iesvs Christ, *be he accurſed.* And againe. c *If any one ſhall ſay, that man without the preuenting inſpiration and aſsiſtance of the Holie Ghoſt is able to beliene, hope, loue, or repent ſufficiently for the obtayning of iuſtification, be he accurſed.* The Reader then muſt obſerue this for an vndoubted truth, that we vnfaynedlie acknowledge all good workes that are meritorious of euerlaſting life to be the *freegift* and *mercy* of God, aſsiſting and ſtrengthening vs by his grace to performe them; in ſo much that they are no further to be ſayd *ours*, or to proceed from vs, but only as farre as by our *Free-will* we conſent, and cooperate vnto the ſaid aſsiſting grace, which worketh the like *merits* in vs, euen as *Faith*, à ſupernaturall and free gift of God alſo, is ſaid to be *ours*, for as much as we by the cooperation of our *Free-will* do embrace, retaine, and obay the ſame.

And although, as hath beene d ſaid, we hold it not to be any neceſſarie point of our Faith to beliene that our workes, euen in this ſenſe it ſelfe, are *condignly* worthie of the eternall reward, but content our ſelues to profeſſe with the Tridentine e Fathers, that by virtue of Gods gratious promiſe, at leaſt, they attaine to receaue the ſame reward as due vnto them ſelues; yet may we eaſilie conceaue how they may be iuſtlie held to be *condignly* worthy indeed, if we pleaſe to take into our impartiall conſideration theſe reaſons following, by which moſt learned men f haue beene perſwaded to hold that opinion. Firſt Eternall life is g *Grace giuen for Grace*, that is, the grace of the rewarde for the grace of the worke: or the Charitie of Heauen for the Charitie of this life, as S Auguſtin h expoundeth it. Seing then that it cannot be denyed but ther is à proportionable equalitie betwixt grace and grace, Charitie and Charitie, why may not the like proportion be allowed betwixt the merit of good workes and the heauenlie Reward? Secondlie euerlaſting life is that riuer which doth recreate the Cittie of God Pſ. 45. 5. And the Grace by which good workes are performed is that *fountaine of water ſpouting vp to life euerlaſting. Iohn.* 4. 14. As the fountaine then hath à proportionable correſpondence with the riuer, and doth virtuallie containe it: ſo muſt it be granted that the merit of good workes hath the like proportion with the crowne of life. Moreouer ther is à certaine proportion betwixt the deſcending and aſcending of the water, for it will eaſilie aſcend againe as highe as the head-ſpring, how low ſoeuer the current be drawen: ſeing then that this *fountaine of liuing water*, to wit the grace of the diuine ſpirit, i *which is powred forth in our ſoules*, hath it originall from heauen, what wonder that it ſhould ſtreame vp againe to purchaſe euerlaſting life? Thirdlie

b Si quis dixerit, hominem ſuis operibus, quę vel per humanæ naturæ, vel per legis doctrinam fiant, abſque diuina per Iesvm Christvm gratia poſſe iuſtificari coram Deo, anathema ſit. *Conc. Trid. ſeſſ. 6 can.* 1.

c Si quis dixerit, ſine prævenient Spiritus Sancti inſpiratione, atq; eius adiutorio, homine credere, ſperare, diligere, aut pœnitere poſſe ſicut oportet, vt ei iuſtificationis gratia conferatur; anathema ſit. *Ibid. can.* 3.

d *See aboue pa.* 699

e *See this aboue pag.* 699.

f *See Bellarm. li.* 5. *de iuſtificat. ca.* 16. 17.

g *Iohn.* 1. *v.* 16.

h *S. Aug ep.* 105. *ſo alſo beneath at the next. f.*

i *Rom.* 5. *v* 5.

k *Rom.* 10. *v.* 2. Heauen is the *Day-penny* k which is giuen to ſuch as labour in the vine-yard as à iuſt *reward* and *wages*: and the *Day-penny* cannot be denyed to haue à proportionable correſpondence with the *dayes-worke*, for which cauſe the Maſter of the vineyard tould the labourer after his l *Math.* 20. *v.* 14. dayes-worke that the ſaid *day penny* was *his owne*, l *Take what is thyne owne and begone.* Finallie both Scripture and Fathers affirme the Grace of good-workes to be the *ſeed of Glorie*, according to that of the Apoſtle. *The ſeed of God remayneth in him.* 1. *Iohn.* 3. *v.* 9. And the heauenly glorie is commonly ſaid to be the fruit of grace and good-workes. Wherfore, how be it the ſeed be not comparable for bignes and quantitie vnto the fruit, yet hath it à proportion of equalitie with the ſame in virtue and operation.

But whether good-workes, by vertue of Gods aſſiſting grace, haue this *condignity* of worth in regard of the Heauenlie reward or no, our Faith, as I ſaid, obligeth vs to no more, then to belieue that being done in grace they are good and meritorious of *à crowne of iuſtice*, by vertue of Gods free promiſe made vnto vs through IESVS CHRIST, as both Scripture and ancient Fathers haue taught vs moſt vndoubtedlie. Nether hath the Aduerſarie any shew of reaſon to oppoſe againſt this our beliefe herein, howſoeuer he wrangleth prolixly againſt other opinions which belong not vnto our controuerſie at all. Yea he ſuffereth himſelfe to be carried away ſo farre in à maze of blind paſſion, that vpon no other ground, beſide his owne conceits wilfullie miſtaken, he tearmeth vs m *à proud generation of merit-mongers* as agreeing with the *Pelagians* and *Catharists*, and boaſting n *in à preſumptuous manner* of our Merits. Wherin how ſinceare and ſimple his proceeding is, I leaue to the iudgment of others.

m *Anſvv. pa.* 525
n *Anſvv. pa.* 524.

ANSWER. *Pag.* 526. *S. Hierome in this caſe diſputeth againſt the Pelagians (and ſo againſt the Puritan and Pelagian Romaniſts) ſaying that* o *Then we are righteous when we confeſſe our ſelues to be ſinners; and our righteouſneſſe conſiſteth not in our owne merits, but in Gods mercy. VVith whoſe reſolution againſt them, we will conclude this point againſt their new ofſpring: That the righteous are ſaued, not by their owne merits, but by Gods clemency.*

o Tunc ergo iuſti ſumus quando nos peccatores fatemur: & iuſtitia noſtra nõ ex proprio merito, ſed ex Dei conſiſtit miſericordia *S. Hieron. Dialog. aduerſ. Pelag. li.* 1.

REPLY. This your *concluſion* giueth full teſtimonie to the vanitie of your whole diſcourſe, ſeing that by your owne Confeſſion yow haue diſputed altogether againſt mans merits taken in themſelues as proceeding from humane abilitie only without any ſpeciall aſſiſtance of Gods grace. In which ſenſe S. Hierome affirmeth that *our righteouſneſſe doth not conſiſt in our owne merits*, (according to the hereſie of Pelagius) *but in Gods mercy* by which *the righteous are ſaued, and not by their owne merits*, as Pelagius auouched. Wherfore vnleſſe yow can proue that we maintaine the worth and dignitie of humane merits

as,

as Pelagius did, against whom S. Hierome doth dispute, yow cannot say that yow haue concluded any thinge against our Catholike profession in this point, which is as opposit vnto *Pelagianisme* on the one side, as it is vnto *Calvinisme* on the other. But yow haue betrayed your owne cause yourselfe, in freing vs from all suspicion of *Pelagianisme*, when yow haue deliuered our Doctrin expressly to the contrarie out of seuerall Catholike Authors, as out of p *Maldonat*, *Bellarmine*, the *Rhemists*, and others: who treating of the merit of good workes, do all of them specifie the *assistance of grace*, which Pelagius accounted to be needlesse: and therfore we may, without offering yow any wrong, conclude that it was not ignorance, but the desperate weakenesse of your cause, which forced yow to bend your whole discourse against the Pelagian heresie, when yow saw your selfe vnable to say any thinge against our Catholike Doctrin.

p *See Answ. 495. &c.*

Who disputed more earnestly and learnedly against the Pelagians then S. Augustine? who with more zeale reproued them for teaching that man by the force and abilitie of his owne free-will was able to merit both iustification, and glorification? Well then let this same Holie Father giue sentence betwixt yow and vs. Which he may do by answering vnto this question. What if the Pelagians should say, that q *Forgiuenesse of sinne indeed is imparted vnto vs by the free gift and grace of God, and not any way merited by our workes*; yet that *the euerlasting reward, which is giuen to vs after death, is giuen to our forgoing merits*? If S. Augustine had beene of your beliefe, he would haue resolued that euerlasting life is no more giuen to our merits, then the forgiuenesse of our sinnes, and our first iustification: but listen to what he determineth herein. r *If the Pelagians had vnderstood our merits in such a sort as to acknowledge them to be Gods gifs, they ought not to be blamed for saying that the euerlasting reward is giuen to our forgoing merits. But because they extoll humane merits so farre, as to affirme that man hath them of himselfe, the Apostle* (1. Cor. 4. 7.) *answereth most truely, Who separateth thee, or what hast thow, that thow hast not receiued? and if thow hast receiued it, why doest thow glorie as if thow hadst not receiued it? To him truly that would haue such a thought it is most assuredly sayd, God crowneth his owne gifts, not thy merits, if thow take merits as they are from thy selfe, and not from God.* Behold, the difference here betwixt S. Augustine and the Pelagians is not, whether eternall life is giuen to our forgoing merits; but both sides agreeing that it is due indeed vnto merits, the difference is about the nature only

q Cum dicunt Pelagiani hanc esse solam, non secundum merita nostra, gratiam qua homini peccata dimittuntur; illam verò quæ datur in finem, id est æternam vitã, meritis nostris præcedẽtibus reddi; respondendũ est eis. *S. Augusti. lib. de gratia. & libero arbitrio ca. 6.*

r Si merita nostra sic intelligerent, vt etiã ipsa dona Dei esse cognoscerent, non esset reprobanda ista sententia: quoniam verò merita humana sic prædicant, vt ea ex semetipso habere hominem dicant, prorsus rectissimè respondet Apostolus, *Quis enim te discernit? quid autem habes quod non accepisti? si autem accepisti quid gloriaris quasi non acceperis?* prorsus talia cogitanti verissimè dicitur, Dona sua coronat Deus non merita tua, si tibi à teipso non ab illo sunt merita tua. *Ibidem.*

only and qualitie of the merits vnto which euerlasting life is rendred. The Heretiks maintayned that it is rendred vnto such merits as man hath of himselfe. The Holy Father on the contrarie side denyeth that any merits of man may be worthy of the heauenly reward, vnlesse they be performed by the assistance of Gods grace freely giuen vnto man. And so *the grace of the good worke*, saith he, *is à meere free gift; but euerlasting life which is giuen to the said worke, because it is à reward, it is grace for grace, and as it were wages for righteousnesse; that it may be verifyed truely, seing it is most true, For God will render to euery one according to his workes.*

atur
o gra-
cautem,
ita æterna,
illi datur,
oniam præmiũ
est, gratia est pro
gratia, tanquam
merces pro Iusti
tia, vt verum sit,
quoniam verum
est, *Quia reddet*
vnicuique Deus
secundũ opera eius.
Ibidem ca. 8.

ANSWER. *pa. 524. VVhether are more blinded in pride, we who abase our selues before Gods footstoole, and vtterly disclaime all our owne merits; or they who haue so high à conceit of themselues, that they dare in this presumptuous maner to challenge God of iniustice, if he should iudge them to deserue à lesse reward then heauen it selfe?*

REPLY. Who are they, that haue so high à conceit of themselues, as here yow speake of? if yow meane vs, yow staine both your learning and your sincearitie by most absurd calumnie; the foule badge whereof will euer stick fast vpon your sleeue, vntill yow proue that we attribute the merit of our workes vnto our selues. And when that wilbe, the Reader may gather by the Doctrin vniuersallie agreed vpon and established in our Church, as followeth. t *Thus satisfaction which we make for our sinnes* (by workes of penance) *is not ours in such sort that it is not through* CHRIST IESVS: *for we, who of our selues, are able to do nothing as of our selues, may yet be able to do all thinges through the helpe of Christ who strengtheneth vs. And so man hath not whereof to boast, but all his glorie is in Christ, in whom we liue, merit, and satisfie, bringing forth fruits worthy of penance: which fruits do deriue their virtue from Christ, by him are offered to the Father, and through him are accepted of the Father.* The Catholikes then haue no such *high conceit of themselues*, as yow iniuriously charge them withall; they esteeme, indeed, good-workes to be meritorious of heauen, but they attribute not their goodnesse to *themselues*. They willingly grãt that God may iustly deny *thẽselues* all reward what soeuer; but they confidently beleiue that he cannot in iustice refuse to crowne *his owne gifts*, and reward such workes as are performed by u *the Holie Spirit which dwelleth in them.* For which they haue the assured warrant of the Apostle teaching that God rewardeth good-workes as x *à iust iudge* with *à crowne*, not of mercy only, but *of iustice: y for he is not vniust, that he should forget* to reward the like. Wherupon S. Augustine was

t Neque verò ita
nostra est satisfa-
ctio hæc quam
pro peccatis no-
stris exoluimus,
vt non sit per
Christum IESVM
Nam qui ex no
bis, tanquam ex
nobis nihil pos-
sumus, eo coope-
rante, qui nos cõ
fortat, omnia
possumus. Ita nõ
habet homo vn-
de glorietur, sed
omnis gloriatio
nostra in Christo
est, in quo viui-
mus, in quo me-
remur, in quo sa-
tisfacimus, facien-
tes fructus dig-
nos pœnitentiæ;
qui ex illo vim
habent; ab illo offeruntur Patri; & per illum acceptantur à Patre. *Concil. Tridentin. sess. 14. cap. 8.*

u *Rom. 8. v. 11.* x *2. Tim. 4. 7.* y *Hebr. 6. 10.*

was bold to affirme that z *God himſelfe would be* VNIVST, *if a true iuſt man ſhould be debarred from Heauen.* Wherein he walketh not alone: S. Hierome alſo taught the ſame, proteſting that a *it would be great iniuſtice in God to punish ſinnes only, and not to accept of good workes.* Which *iniuſtice* S. Ambroſe aſſureth vs is farre from God, *For* AS A TRVE AND IVST IVDGE *he will ſeparate* THE MERITS *of the righteous and of the wicked, and will adward to both ether punishment or reward according* TO THE QVALITY OF OVR WORKES. Could your malice againſt vs, be dasht more effectually, M. Viſher, then by the pregnant teſtimonie of ſo great an Apoſtle, and of three ſuch prime Doctours of Gods Church?

Be it knowne then vnto yow, and to all yours, that we do not challenge Heauen as due to our good workes through any ſuch *preſumptuous* conceit of our ſelues, as yow vnworthily ſlander vs withall; but we ſay that through Gods mercy aſſiſting vs to worke, we may challenge it as the promiſed reward of all godly labourers: for which if any one be diſpleaſed with vs, he will plainelie diſcouer therby that he hath not had his breeding in the ſchoole of Holie and venerable Antiquitie, in which the like Doctrin hath euer beene accounted current and Catholike. c *VVe may* CHALLENGE *our Lord in this maner*, ſaith S. Auguſt. *Render to vs that which thow haſt promiſed, for we haue performed what thow haſt commanded: and thow haſt made vs able to performe it becauſe thow diddeſt aſsiſt vs in our worke.* S. Cypriã, d S. Chryſoſtome, and others aſſure vs that a man may ſafelie *hold God to be his Debtor* for his good workes. Yea ſaith S. Baſil, e *shew thy workes, and call to God boldly for thy reward.* Neither need we to be afraid that God wilbe offended with our preſumption herein, for we are ſecured by Saint Ambroſe, that f *God deſireth thus to be* CHALLENGED *of vs, in ſuch ſort that he who, hauing an eye to the rewards aſsigned to vertue, hath fought à good fight, may not onlie expect, but euen* EXACT *the fruit of his Reward.*

Behold theſe and ſuch like be the Maſters who, by the warrant of Gods words, haue taught vs to make ſo great account of *Good workes*, and to eſteeme them of ſuch worth as we doe; not as they are, I ſay, frõ our ſelues alone, but as they are wrought in vs by Gods grace, aſſiſting vs to performe them.

ANSWER. *VVe abaſe our ſelues before Gods foot-ſtoole, and vtterly diſclaime all our owne Merits.*

REPLY. If by your *owne Merits* yow meane ſuch humane workes as proceed from the naturall power of your Free-will alone,

z Per quod vera iuſtitia per hoc & Regnum Dei. Deus namq; ipſe, quod abſit, erit iniuſtus, ſi ad eius Regnum verus non admittatur iuſtus. *S. Auguſt. lib. 4. ad Iulian. cap. 3.*

a Reuera grandis iniuſtitia Dei, ſi tantum peccatum puniret, & bona opera non ſuſciperet. *S. Hieron. lib. 2. contra Iouinian.*

b Vt iuſtorum & iniquorum merita diſcernat; & pro noſtrorum qualitate factorũ iudex verus & iuſtus aut ſupplicia decernat, aut præmia. *S. Ambroſ. li. 2 in cap. 2. Lucæ.*

c Illo ergo modo poſſumus exigere Dominum noſtrum: Redde quod promiſiſti, quia fecimus quod iuſſiſti; & hoc tu feciſti: quia laborantes iuuiſti. *S. Auguſt. ſerm. 16. de Verbis Domini.*

d *See aboue Sect. 2. S. Chryſoſt. Hom. 3. in Math.*

e Δεῖξον τὰ ἔργα ἀναιτίατα ἀπὸ προθέσεως *S. Baſil. Homil. in Diſcentes.*

f Vult Deus conueniri, vt ſi quis propoſita ſecutus virtutibus præmia bene certauerit, fructum remunerationis expectet, quin etiam exigat. *S. Ambroſ. ſerm. 7. in Pſal. 118.*

your diſclaime is commendable, and ſuch as euerie Chriſtian ought to vſe. But if by your *owne Merits* yow meane all good workes whatſoeuer, euen as they proceed from the *holie ſpirit which dwelleth in euerie iuſt man*, and enableth him to performe the workes of Iuſtice, if yow diſclaime, I ſay, the like *Merits* ſo as to hold them needleſſe to Salu-
g *Rom. 8. v. 11.* tion, I can tell yow in what ſchoole yow learnd your leſſon verie well: and behold here your prime Maſter crying out: h *I Doctor Martin Luther an vnworthy Euangeliſt of our Lord Ieſus Chriſt, do ſay that as concerning this article: Faith alone without any worke at all doth iuſtifie a man before God: the Roman Emperour, the Turkiſh Emperour, the Perſian Emperour, the Pope, all Cardinalls, Biſhops, Prieſts, Monkes, Nunnes, Kinges, Princes, Lords, all the world together with all the Diuells muſt ſuffer it to paſſe for aſſured and vndoubted.* When alſo in his duch tranſ-
h Dico ego Doctor Martinus Lutherus Domini noſtri IESV CHRISTI indignus Euangeliſta, quod hunc articulum: Fides ſola absque omni opere iuſtificat coram Deo, firmum atque in concuſſum permittere debet Romanus Imperator, Turcicus Imperator, Perſarum Imperator, Papa, omnes Cardinales, Epiſcopi, Sacerdotes, Monachi, Moniales, Reges, Principes, Domini, totus mundus, ſimul cum omnibus dęmonijs. *Luther. in Gloſſa contra prætenſum Edictum Imperiale.*

lation of the Scripture, he made the Apoſtle to ſay, *VVe thinke that man is iuſtified by faith alone, without the workes of the lawe. Rom. 3. v. 28.* Some of his freinds aduiſed him that the word *alone*, was not found in the Originalls. Though it be not, quoth he, i *Doctor Martin Luther will haue it to be ſo; and ſaith withall that a Papiſt and an Aſſe is all one. So will I, ſo command I, let my will ſtand for reaſon. I will not be the ſcholler, but the Maſter and iudge of the Papiſts. Luther will haue it ſo: and ſaith that he is a Doctor aboue all Popish Doctors whatſoeuer.* k *And therfore the word,* ALONE, *muſt remaine in my new Teſtament: yea although all the Papaſſes ſhould run ſtark mad, they ſhall not put it out. I am ſory I added not two words more, and ſaid, man is iuſtified by faith* ALONE *without* ANY *workes of* ANY *lawe.* And at laſt he became ſo farre beſotted vpon his *ſole faith*, and ſo farre out of loue with all *good workes*, that he ſpared not to teach, firſt that l *a iuſt man did ſinne in doing of good workes:* Secondlie that m *the Doctrin of workes was the Doctrin of Diuells:* Thirdlie that n *no ſinnes, how great or many ſoeuer, could damne a beleeuing man, nor no good workes ſaue him.* Fourthlie o, *the more wicked and ſinfull that thow art*, ſaith he to his followers, *the ſooner will God power his grace into*

i Doctor Martinus Lutherus ſic vult, & dicit Papiſtam, & Aſinum eundem eſſe, Si volo, ſic iubeo, ſit pro ratione voluntas. Volumus enim non Diſcipuli, ſed Magiſtri & iudices Papiſtarum eſſe. Lutherus ita vult, & ait ſe eſſe Doctorem ſuper omnes Doctores in toto Papatu. *Idem Tom. 1. German. fol. 141. Vide Cocłum Tom. 1. pag. 1117.* k Propterea debet vox, *Sola*, in meo nouo Teſtamento manere: etiam ſi omnes Papaſini ad inſaniam & phreneſin redigantur non tamen eam inde tollent. Pœnitet me quod non addiderim duas voces, *Omnibus & omnium; ſine omnibus operibus omnium legum. Ibidem.* l Iuſtus in omni opere bono peccat. *Idem in Aſſertionibus Artic. 31.*
m Ita fit vt Doctrina operum neceſſario ſit Doctrina Dæmoniorum. *Idem de Votis Monaſtiis.*
n Nullum opus tam malum eſt, quod hominem damnare queat: neque vllum tam bonum eſt quod ſaluare poſſit. *Idem Dominica 18. poſt Trinitatem.* o Quanto ſceleratior es, tanto citius Deus ſuam gratiam infundit: ſi adornes te vt Cattus bonis operibus, vt te Deus acceptet, nihil efficies. *Idem, Serm. de Piſcatura Petri.*

into thee: but if thou trick and trim thy ſelfe, like à cat, with good workes, God will neuer accept of thee. Finallie then p *Let vs beware of ſinnes, but moſt of all let vs take heed of good workes and lawes.* For q *faith onlie, and the word in the ſoule doregenerate: and ſo it is euident that à man hath need of nothing elſe but faith. VVorkes are to no purpoſe for his iuſtification. If then he need not workes, nether muſt hee need any Law. If he need not any Law then truly is he free from the Law, and that is verified. The Law is not giuen to à righteous man.* 1. *Timoth.* 1. v. 9. *And this is the liberty of Chriſtians: I ſay, our Faith.*

Thus did Luther teach his followers to *abaſe themſelues before Gods foot-ſtoole, and vtterly diſclaime all Merits and good workes.* Which leſſon Melancthon apprehended ſo readilie that he alſo affirmed r *all good workes to be vitious, ſinfull, and worthy of death.* Out of the ſame ſchoole iſſued the booke which Amſdorfius wrote vpon this argument, ſ *Quod bona opera ſint perniciosa ad ſalutem, That good workes are pernicious to Saluation:* and alſo the articles of Religion agreed vpon by the new Ghoſpellers in à Conuocation at Altemburg. For example. t *The ten commandements do not belong vnto Chriſtians at all. A faithfull Chriſtian is aboue all Obedience, and aboue all the Law. Chriſtians with their good workes do appertaine vnto Satan. VVe ought to pray God that we may perſeuer in faith without all workes conſtantlie to our end. It is à falſe propoſition to ſay that workes are neceſſarie: yea they are ſo farre from being neceſſarie, that they are preiudicious and pernicious to Saluation.* Others haue beene ſo well trayned vp in the ſame diſcipline, that to shewe their ſinceare diſclaime of good workes, they vſed to preach ſuch Doctrine as this. u *If thou beeſt an harlot, à whooremaſter, an Adulterer, or ſuch like, doe but believe, and thou art in the right way of Saluation, euen then it ſelfe when thou art wallowing in the midſt of ſinne.* Do not theſe men *abaſe themſelues* verie worthilie, trow yow, *before Gods foot-ſtoole?*

But not content to haue this humble conceit of their owne Merits, they proceeded from theſe beginnings to *abaſe*, and *diſclaime* the merits of Gods Saints alſo. x *All their Sanctitie*, ſaith Luther, *conſiſted onlie*

p Caueamus à peccato, ſed maximè ab operibus bonis, & legibus. *Idem ſerm. de nouo Teſtamento, ſiue de Miſſa.*

q Sola fides & verbum in anima regenerant, &c. atque hęc eſt Chriſtiana libertas fides noſtra. *Idem de libertate Chriſtiana.*

r Omnia hominum, quantumuis laudabilia, opera planè vitioſa ſũt, & morte digna peccata. *Melanchthon. in locis commun.*

ſ *Nicolaus Amſdorf. lib. contra Georgium Maiorẽ, Intituled:* Quod bona opera ſint perniciosa ad ſalutem.

t Nihil ad nos Chriſtianos præcepta Decalogi pertinent. Qui credit Chriſtianus, ſupra omnem eſt Obedientiam, & ſupra omnem legem. Ad Satanam ſpectant Chriſtiani cum Operibus bonis, &c. Preeati Deum oportet, vt in Fide ſine Operibus omnibus ad finem vſque Conſtantes perſeueremus, &c. Falſa eſt propoſitio: *Opera ſunt neceſſaria:* adeò neceſſaria illa non ſunt, vt etiam ad ſalutem incommodent, ſintque perniciosa. *Colloquium Altemburgenſe, De Articulo Iuſtificationis, impreſſum Iene* 1570. *in* 4.

u Si meretrix es, ſi Scortator, ſi Adulter, vel quicunque alius, tantùm crede, & es in via ſalutis, cum in medio peccati penitus hæres. *Confeſſio Manſfeldenſis de Antinomis.*

x Omnis eorum ſanctitas in eo conſiſtit, quod multum orauerunt, & ieiunarunt: quòd magnos labores ſuſtinuerunt, corpus caſtigarunt, duriter cubuerunt, & aſperiori veſtitu vſi ſunt: omnem eorum Sanctitatem vel Canis, aut porcus quotidie exhibere poſſet. *Luther. Præfat. in Alexij libellum de Eccleſia.*

onlie in this: they prayed much, they fasted, they sustained great labours, and did chasten their bodies: their bedding was hard, and their clothing verie rough: but all their sanctitie might be performed euerie day by a dog or a boy verie easilie. y *Ther is no cause why thow shouldest say, & if I were as great a Saint as Abraham was. Beliene thow as he beliened, and thow shalt be as Holie as he was euerie whit.* z *I must not imagin that the meanest Christian is any way inferiour to S. Peter, or to any other Saint in Heauen. The Saints were once plunged as deepe as we: and we now are in as high a degree as they. In a word* a, *all Christians are alike, nether doth one partake more of Christ then another. S. Peter is not to be preferred before the theefe on the Crosse. Mary the Mother of God doth not excell Mary Magdalen the sinner. We are equall in Christ by faith.* b *And therfore a Christian ought, and is bound to say thus. I know verie well that both my selfe, and S. Peter also haue deserued Hell: but I haue deserued also as well as he to be rich, holie, and as great a Saint as he himselfe is: for all is Gods meere bounty and grace.* c *I would not giue one farthing truly for all S. Peters Merits to help me withall.* Thus Luther, litle regarding that S. Ambrose imputed it to the Arians to d *deny the merits of the Martyres, whose workes the diuell himselfe was forced to Confesse.* Or that S. Hierome had the *Merits* of S. Paul the Ermit in such a high esteeme, that he wished to haue e *His poore rough cote, together with his Merits, rather then to haue the purple garments of kings together with their kingdomes.* No, saith Luther, *Let the Church, Augustine, and the rest of the Doctors: Let Peter also, Apollo, yea and an Angell from Heauen teach the contrary, yet is my Doctrin of that nature that it magnifieth the glorie of God alone. Peter himselfe, euen the cheefe of the Apostles, did liue and teach otherwise then Gods word teacheth.*

Hitherto Luthers lesson to his followers, how they are to *disclaime*, not onlie *their owne Merits*, but the merits also of the Holie Saints: wherein a man would thinke he had *abased himselfe* so low *before goods foot-stoole*, that it were not possible for any other to go lower. But Caluins sharp wit found out the way to outstrip him in this new kind of humiliation, when he *abased himselfe* so low as to affirme, not onlie that the Saints obtayned nothing from God by their *Merits*, but that nether Christ as man did, or was able, to merit any thinge for himselfe.

y Non est quod dicas: si tam Sanctus essem quàm Abrahamus fuit. Crede quemadmodum ille credidit, & tu quoque tam Sanctus eris. *Idem Tom. 1. German. fol. 106. a.*

z *Ibid. Fol. 153. ad cap. 28. Genes.*

a Omnes Christiani planè pares sunt, nec alius alio de Christo plus habet. Diuus Petrus latrone in cruce non est potior. Maria Dei mater peccatrice Mariam Magdalenam non præcellit. *Idem in Euang. Dom. 24. à Trinitate.*

b Christianus homo debet & tenetur ita dicere. Valde bene scio quod infernum cum B. Petro merui: quòd autem illi similis sim, & tam diues atque Sanctus, quàm est D. Petrus; age hoc similiter promerui vt ille. Est mera Dei benignitas & gratia, *&c. Idem Serm. de Cruce.*

c Pro meritis Petri ne vnum quidem obulum darem, vt me adiuuaret; seipsum enim iuuare non potest. *Idem de Mammona.*

d S. *Ambrose aboue pag. 613. at. o.*

e Obsecro quicunque hæc legis vt Hieronymi peccatoris memineris: cui si Dominus optionem daret, multò magis eligeret tunicam Pauli cum Meritis eius, quàm Regum Purpuram cum regnis suis. *S. Hieron. in fine vitæ S. Pauli primi Eremitæ.*

f Esto Ecclesia, Augustinus, & alij Doctores: item Petrus, Apollo: imò Angelus è cælo diuersum doceant: tamen mea doctrina est eiusmodi, qui solius Dei gloriam illustrat Petrus Apostolorum summus viuebat & docebat extra verbum Dei. *Luther. ad cap. 1. Epist. ad Gal.*

himselfe. g *The Aduersaries*, saith he, *do wrongfully straine herein the testimonie of Paul, Philip. 2. v. 9. Wherefore God hath highly also exalted him, and giuen him a name aboue euerie name, &c. For by what kind of Merits might a man possiblie be able to obtaine that he should be constituted Iudge of the world, head of the Angels, and worthy to enioy Gods supreame rule, Dominion, and Maiestie, when as all the virtues of men and Angels together, are not sufficient to deserue a thowsanth part thereof?* And in another place: h *I confesse, truly, that if we oppose Christ simply, and by himselfe, vnto Gods iudgment, ther will be left no place for his merit: for no dignitie shalbe found in man able to merit God.* But if his actions merited nothing for himselfe, I hope by them he merited somewhat for vs. Not a whit, saith another Professour of this new disclaiming faith, and therfore i *All Monkes, Priests, and Papisticall Doctours haue hitherto erred in vrging the Merits of the Incarnation, Birth, temptations, and afflictions of Christ. All these did not profit vs, nor were able to auayle vs a iot.*

Behold here, M. Vsher, from whom yow haue receiued your Doctrin against merits, and obserue well whether these monstrous opinions, concerning the Merits of Christ, and of his Saints, may be any way tolerable among Christians: yet do they necessarilie follow vpon the principles of your profession against vs in this Controuersie. Luther knew verie well that he was the first broacher of this your carnall doctrin, which teacheth that Saluation is gotten by Faith onlie, and not any way merited by workes. He foresaw also how harsh and distastfull the same would be to all godly dispositions: and therfore in remedie therof he cloaked it with the specious cullours of humbleneſſe, and of a base conceit of his owne Merits, therby to exalt Gods glorie the more. He laboured also by calumniations to make the Catholicke opinion odious to the world, affirming most impudentlie that k *we held faith to be needlesse to Saluation*, that *without grace a man by his naturall forces might keepe Gods Commandements, and that we presumed so much vpon our owne merits, that we made Christs merits to be needlesse.* But when he saw that, for all his adoe, it would not bee, and that they whom he desired most, refused to followe him in this his new dance, he seemed to wax wearie of it himselfe, as appeareth by these his words following. m *There is no Religion in the world which receiueth this our opinion of Iustification: and we our selues in priuat do scarce believe it, howsoeuer we defend it in publike.* Truly when I se yow hold the selfe same course throughout your whole disputation against merits, now setting forth your owne lowlyneſſe and submission *before Gods foot stoole*, now vrging false imputations against vs, and charging vs to

g Præposterè verò huc trahunt Pauli testimoniū, *Propterea exaltauit illum Pater, & dedit illi nomē, &c.* Quibus enim meritis assequi potuit homo, vt Iudex esset mundi, caput Angelorū, atq; vt potiretur sūmo Dei imperio, atque in eodē resideret maiestas illa, cuius millesimā partē cunctæ hominū & Angelorum virtutes attingere nequeunt. *Caluin Institut. li. 2. cap. 17. § 6.*

h Equidē fateor, si quis simpliciter & per se Christū opponere vellet iudicio Dei, non fore merito locū: quia non reperietur in homine dignitas, quæ possit Deū promereri. *Idem § 1.*

i Errarunt Monachi & sacrificuli Doctoresque Papistici vrgentes merita tum Incarnationis, tum Natiuitatis, tum tentationū & afflictionū Christi. Nihil hæc omnia proderant nobis, nihil poterāt. *Carol Molinæus in 51 partem harm. vt refert Feuardent. Dialog. 4. Haresi 31. 32. pag. 263.* k *Luther. de Captiuitate Babylonica cap. de Pœnitentia.* l Papistæ docent posse hominem proprijs viribus, sine gratia Dei mandata seruare. *Idem ad lib. Ducis Georgij Script. An. 1533. Item de Abroganda Missa priuata.* m *Luther. in c. 53. Isay. tom. 4. fol. 220.*

vs to hold what we absolutlie condemne, I cannot choose but thinke that it fareth with yow, and your learned companions, as it did with your first progenitours, and that in priuat yow believe not, what yow openly defend. For surely yow cannot be ignorant that we acknowledge still our merits to be the free gift of God, no lesse then yow acknowledge your Faith to be his free gift, by which alone yow thinke your selues to be iustified and saued. If God then, as yow say, doth freely worke in yow such à Faith as is able both to iustifie and saue yow: why may he not, by the operation of his Diuine spirit, worke such merits in vs, as may together with faith both increase our iustification, and purchase vnto vs euerlasting Saluation? must it be pride and presumption in vs to attribute Saluation vnto the multiplyed gifts of our Lord: and humblenesse in yow to challenge it by vertue of one alone? shall not Faith together with good workes, or, which is all one, n *Faith working by charitie*, be allowed to haue as much efficacie for our beatification, as your idle and lazie faith is said to haue for yours? yow may say what yow will, and braue it out as cunninglieas yow please, but yow shall neuer be able to make any one of iudgment to believe that your cõscience and discourse were perfect freinds in this point, or that your vnderstanding did euer freely approue all that your pen hath written. But let vs heare how yow conclude your Answer, that we may conclude also with yow.

n *Galat. 5. v. 6.*

ANSWER. *And thus haue I gone ouer all the particular articles propounded by our Challenger: and performed therein more à great deale, then he required at my hands.*

pag. 526.

REPLY. *More à great deale*, indeed, *then I required*: but nothing at all of that which I required. As yow may obserue verie easilie if yow call to mind my principall and first demand, to wit: *What Bishop of Rome did first alter that Religion which yow commend in them of the first 400. yeares?* Wherby, yow se, I required at your hand to shew me any one Bishop of Rome, who brought in any point of faith contrarie to the beliefe of his Predecessours. Where I pray yow, in all your Answer haue yow performed what I required? yow haue stuffed your booke with your owne dreames cõcerning other persons, but for the Bishops of Rome, of whom onlie the question was moued, we haue not heard one word from yow in any of the particulare articles propounded. And therfore your performance of that *great deale more* which yow speake of, may deserue thankes of them at whose request it was done; sure I am, my obligation to yow is but small, when as yow haue not once daigned to performe that litle which I *required at your hands*.

ANSWER. *That which he desired in the name of his fellowes, was: that we would aleadge but any one text of Scripture which condemneth any of the aboue written*

points.

points. He hath now presented vnto him not texts of Scripture onlie, but testimonies of Fathers also.

Nether yow nor I, being parts, may lawfullie take vpon vs to be iudges of our owne doings. And therfore I referre it to the iudgment of the indifferēt Reader whether yow haue presented vs with any such either *texts*, or *testimonies*, as here yow make mention of. It is easie for any one to alleadge Scripture, when he makes it à thrall to his owne fansie, but if we will agree with the Ancient we must then onlie hold the sacred text to make o *vndoubtedly* for vs, when we take it *according to the approued exposition of the Fathers*. Haue yow any such texts to present vnto vs? vouchsafe, I pray yow, to dispach them quicklie: for yow haue, for hitherto surelie yow haue not sent vs any of that kind.

REPLY.

o Indubitanter astēdamus ad diuinam Scripturam per expositiones probabiles Patrū, velut per quandā Scalā visionis Iacob. *Cassiodorus Diuinarum Institutt. lib. 1. in Præfatione.*

Answer. pag. 526. It now remaineth on his part, that he make good what he hath vndertaken: namely that for the Confirmation of all the aboue mentioned points of his Religion, he produce both good and certaine grounds out of the sacred Scriptures, and the generall consent likewise of the Saints and Fathers of the Primitiue Church. Replie. Here yow haue my discharge for all, I hope, to the full. And sooner should it haue beene with yow, and that in better fashion too, if either fee or fauour might haue gotten it dispacht at home. The miserable Manuscript after welnigh two yeares suit spent here without speeding, was faine to take à longer iourney in hand to seeke the benefite of the print. What crosse aduentures and mischances it sustained by the way might the easier haue beene borne withall, if it had met at last with à workeman able to vnderstand the language: but necessitie put him into the hands of those who could not possiblie set him forth without tearing his coate in many places, yea and scratching his shin also euē to the quick sometimes: for which his skarrs the best salue must be the discretion and patience of the courteous Reader. As for p *skornefull and vnskilfull dispositions, which know not how to entertaine bookes otherwise then as they vse to entertaine men, not considering who they be, but onlie what cloathes they weare, and how statelie they are attended*, S. August. hath taught me to *set light by their censures.*

p Non valde curo superborum, imperitorumque iudicia, qui similiter in legēdos libros, atque in salutandos homines irruunt: non enim cogitant quales ipsi, sed qualibus induti vestibus sint, & quanta pōpa rerum fortunæq; præfulgeāt. *S. Augustin. lib. 1. de Ordine cap. 11.*

Answer. p. 527. I aduise him to spare his paines in labouring to proue those thinges, which he seeth me before hand readily to haue yeelded vnto. Reply. I cannot choose but take this your freindly aduisement in good worth: how soeuer it be more necessarie for them who haue opportunity and meanes enough to print what soeuer fansies and dreames of their owne they please, then for vs, who, as yow know, are destitute of all cōmodity to publish the least worke how serious soeuer: & therfore may not, if we would, enlarge our selues in such needlesse proofes as here yow mention. Among yow, we se, lay men q them selues (to say nothing of their wiues) may freelie slubber as much paper as they list, with their

q *Sir Christopher. Sibthorp.* Hanc garrula anus, hāc delirus senex, hāc sophista verbosus, hanc vniuersi præsumunt, lacerant, docent antequam discant. *S. Hieron. Epist. 103. ad Paulinum.*

abortiue diuinity, and take vpon them to teach and preach before they learne: and because they are armed with iron and brasse, and haue a *man* of a higher degree *to carry a shield* [r], not now *before*, but behinde them, they stick not *to defie the host of Israël*, and *reuile the whole army of the liuing God*. And howbeit their whole discourse is nothing else but a meere mish-mash of dreggs, laden out of the seuerall disputations of Protestant Diuines, and largely refuted already by the Doctours of our side; yet as that other said, *Giue me a man that we may fight together*, so cry these new professours of day diuinity for one to answer their goodly peece of worke, *not by parts or peecemeales, but wholly and entirely frō the beginning of it to the end: not superficially and sophistically, but substantially, soundly, and satisfactorily*: when as they haue not deliuered one point of substantiall, sound, and satisfactory Doctrin themselues. But we need not wonder that our *Goliaths* do rayle and braue it out so fiercely, for well do they knowe that Dauid, how soeuer he aboūdeth with smooth stones in his scrippe, yet is he disappointed of a sling at home to ēcounter thē withall. They see, forsooth, we are bereaued of all meanes to print, and therfore speaking very big against vs in this wise, they vndertake to make it good that our Church is the *whore of Babylon*, our chiefe Pastour [u] *Antichrist*, and all our Religion *abominable*. As though the setled constancy of our country Noblemen and Gentlemen, to whom they tell these idle tales, whose faith to God, and confessed loyalty to their Prince, hath beene so well approued, and so commendably victorious euer yet in all most forcible assaults, might now at last bee shaken by the ridiculous batterie of a Lawiers roaring Diuinitie, breathed out in a froth of intemperate and odious rayling, censured long since by his Maiestie to whom he dedicats his booke, and condemned by manie of the learnedder Protestant [u] Diuines themselues. But say that we had all wished commoditie of the Printers helpe, what

[r] *An epistle vvritte to the Author.* 1. *Samuel.* 17.

1. *Samuel.* 17. 10.

[t] *Sir Christopher Sibthorp in the cōclusiō of his Freindly Aduerrisment. Pag.* 417.

[u] *So Abouē pa.* 50. Yea the Iustice his ignorāt splene herein is detected by his ovvne Masters at home. *The Church of Rome is of the family of Iesus Christ, a part of the house of God, a lymme of the visible Church of Christ*, saith M. Hooker in his Ecclesiastical policy, *lib.* 3. *sect.* 1. *pa.* 130. *lib.* 5. *pag.* 188. and D. Couel in his defence of M. Hooker, pag. 68. To vvhom adde M D. Barrovv in his foure sermons, and tvvo Questions, *&c. Serm.* 3. *pa.* 448. saying thus. *The learnedder writers acknovvledge the Church of Rome to be the Church of God.* And D. Some in his defence against M. Penrie. *cap* 23. *pag* 182. testifying that *in the iudgment of all learned men, and all reformed Churches, there is in Popery a Church.* And M Rich. Montague in his Appeale vnto Cæsar *part.* 2. *cap.* 5. *pag.* 141. professing *not to believe the Pope to be that Antichrist*, and affirming that some, *out of affection haue beene too violently forvvard to pronounce the Pope is that man of sinne and sonne of perdition*: yea that some, *out of violent and transported Passion no doubt, make it an article of their Creed; vvhereas their arguments be so far from the force of demonstratiue, as they are not persuasiue.* In a vvord, no Protestant Diuine vvill allovv of vvhat our Lavvier vvriteth concerning the Popes being Antichrist, hovvsoeuer the Puritans (his only Masters herein) do complaine of them for the same: as appeareth in their *Mylde defence of their silenced Ministers Supplication*: and in M. Povvels Reioynder to the *Mylde defence*, printed 1607. pa. 118

what man, dulie trayned vp in the ſtudy of ſacred Diuinitie among vs, might not lawfully refuſe, if not ſcorne, to buckle with à litigious Bencher, or Barriſter, in à diſputation of Theologicall myſteries, when as to wranglers of that kind à more proportionable and conuenient Anſwer cannot be shaped, then that of the Poet, De tavris narret Arator? In which, or in ſome other ſuch like argument, they to whom he directs his vngratefull diſcourſe, will not deny but his talent might more ſeemely be employed, then in mouing wilfull controuerſies thus againſt the dread and Holie myſteries of God and of his Church. And yet if he looke well into this my Reply, he may find therein the ſubſtance of his chiefeſt obiections *fully, ſoundly, and ſatisfactorily* anſwered; though I know he himſelfe will iudge it to be otherwiſe. But he ought to conſider that in this varietie of opinions he ſtandeth at the barre to be tryed, and ſitteth not vpon the bench to iudge, as in other Controuerſies of his temporall Law. And as I neuer heard yet that he behaued himſelfe otherwiſe then well and worthily in the execution of his office in the court of chiefe Place, ſo could I wish that the perſwaſion of his wiſer freinds might keepe him ſtill within the compaſſe of his profeſſed limits, and withold him from ſtretching in this prepoſterous maner at that which lyeth ſo farre beyond his reach: otherwiſe it may welbe feared that ſuch vntimelie and vnſeemelie rashneſſe will ſtraine in him, at laſt, that ioynt which is moſt requiſite in euery one of his Maieſties Iuſtices; and he, when all is done, will obtaine no more but the homelie name of à baſtard Diuine for his labour. This I make account yow *do readilie yeeld vnto:* and therfore, following your former aduiſe, *I ſpare my paines in labouring to proue it* any farther. The ſame I haue obſerued in the matter of Free-will, as yow know, and in other articles; chieflie in ſuch obiections as yow frame againſt vs out of later writers, for I would faine reduce yow wholy to the prefixed liſts of Antiquity, in which alone we are to debate our differences, if poſſiblie yow can be kept frō ſtarting out.

ANSWER. *I wish him alſo not to forget his owne motion, made in the percloſe of his Challenge: that all may be done with Chriſtian Charitie and Sinceritie, to the glory of God and inſtruction of them that are aſtray.* *Pag. 527.*

REPLY. I hope yow haue your wish herein: and I reioyce at my good fortune, wherby, being to encounter with à learned Proteſtant, it was my chance to meete with one of ſo moderate à diſpoſition and temper as yow ſeeme to be: for how ſoeuer now and then à flash of curſt language flyeth from yow, not only at my ſelfe, but at my betters alſo, which I muſt confeſſe hath ſet me on à heate ſometimes: yet ſeing yow vrge me here to remember Chriſtian Charitie, I cannot but attribute all vnto the earneſt proſecution of your cauſe, wherwith men of greateſt mo-

deſtie themſelues are ſome odde times inflamed in their diſputations, and brought by mingling flat and ſharp together to change their tune into à higher note. In which kind of deſcant, though ſometimes I haue ſtrayned my ſelfe, indeed, to reach yow, yet haue I not preſumed once to ouertop your voice: neither in all my Reply ſhall yow meet with any one bitter word, for which I am not able to bring out of your owne writings à lawfull preſident: and therfore, ſeing I muſt needs therin profeſſe my ſelfe your ſcholler, I hope my Maſters authoritie will plead ſufficientlie my excuſe for the ſame, chieflie among your owne adhearents: for, as for your ſelfe, your owne free vſage of ſuch sharper phraſes againſt vs, doth ſufficientlie perſwade me that yow will not condemne vs for doing the ſame with yow: *Hanc veniam petimusque damusque viciſſim*. Neuertheleſſe if among yow this indifferencie it ſelfe muſt be denyed me, I can but craue pardon for what is paſt, and ackowledge that I was miſtaken in my conceit of your courteſie. And truelie I had rather by confeſſing à fault where none is, purchaſe peace among my neighbours, then ſpend much time to make good my innocencie to them in whoſe iudgment I muſt needs (how excuſable ſoeuer) be guilty. As S. Epiphanius then, hauing largely diſputed againſt fourſcore ſeuerall Hereſies, demanded pardon for vſing ſome heauier words againſt them; ſo do I at this preſent, borowing this my forme of Confeſſion from the ſame Holy Father. x *I beſeech yow all that ſhall chance to read theſe thinges, that yow will pardon my poore lowlineſſe and meaneſſe, and the weakneſſe of my pewish ſtomack, the which without grudging, yea and turning too, was not able to endure ſo longe the noyſome ſteme aryſing from the poyſon of theſe Hereſies, wherby I haue beene conſtrained to caſt vp ſome cholerike humours and curſt language, in tearming ſome, vngracious men, Impoſtors, Erroneous, Fraudulent, and Deceitfull. For truly the ſtenche and rankneſſe of the venome was ſo loathſome, that howbeit I am not wont to ſpeake offenſiuely to any, yet here I was not able to forbeare. And withall, if I ſhould haue related the erroneous ſayings and doings of theſe men without any demonſtration of diſcontent againſt them, I might haue beene accounted by ſome to be à fauourer of their heretical opinions my ſelfe*. Thus much for my proceeding with yow in *Chriſtian Charity*; which may ſuffice, I trow, in any court of equitie.

As for that other motion of directing all my doings *to the glory of God, and inſtruction of them that are aſtray*: I aſſure yow, had I prefixed to my

x Ἀλλὰ παρακαλῶ πάντας ὑμᾶς ἐπιεικῶς συγγνώμονας συγγενέσθαι τῇ ἐμῇ ταπεινότητι, καὶ ἀσθενείᾳ τοῦ στομαχικοῦ μου νοῦ, καὶ ἀπὸ πολλῆς τῆς αἰρέσεως ἰῶ ἀποναρκήσαντος, καὶ ἀποτικχάνοντος, ὡς ἀποπλύσαι δίκλω, καὶ ναυλιῶντος, δι' ὧν ἦτοι αὐτηρῶς πρός τινας φερόμενος ἠνέχθη ἢ ἐμαλθακίσατο τινὰς ἀληθείας, ἢ ἀγύρτας, ἢ πτωχαλαζομένους, ἢ ἀπατεῶνας. Διὰ δὲ τὸν πολὺν πόνον καὶ ἰῶ, καὶ τίγμα ἔχοντες ἴδιον πρόχειρον ἐπισκώπτειν τινὰς, ἀνάγκην ἐχόμενοι τοιούτους αὐτοὺς διαθέσθαι τῇ ῥήματι· ἵνα ἀποτρέψωμεν τὸ διάνοιαν τινῶν, μὴ πῇ τομώσωσιν ὑμᾶς ἀφ' ὧν δεδημοσιδυκίναι, ἀποκαλύψασθαι τὰ παρ' αὐτῶν λεγόμενα, ἢ γινόμενα μέρος ἔχειν ἀμοιρίας συγκατατιθεμένης τῇ παρ' ἐμὰς τῆς αἱρέσεων κακοδοξίας. S. Epiphan. in Expoſitione fidei Catholica §. 19. edit. Graecolat. Petau. Pariſ.

my ſelfe any other end of my labours, I ſhould neuer haue beene able to haue brought them to this Concluſion; for ſuch and ſo many haue beene the extraordinarie difficulties, and heauy croſſes, which both ſea and land haue oppoſed againſt my endeauours, that it was impoſſible for me y *to ouercome them* by any other meanes then *through him that loued vs*. And therfore I muſt not omit with all earneſtneſſe to intreate the Proteſtant Reader, for whoſe inſtruction I haue vndergone this taske, to take the matter ſeriouſly to heart, and ſetting aſide all preiudicated fanſies, to ponder throughly that full agreement which is here diſcouered to be found betwixt our now Catholike Church, and the confeſſed true one of Primitiue times. Let him diligentlie obſerue how freely and willingly the Holie Fathers, with one accorde, deliuer their minds for vs in euerie one of the particulare queſtions controuerted: and on the contrarie ſide, how violentlie the Aduerſaries is driuen to wreaſt and wring out of them by force his pretended collour of their patronage for himſelfe. And if that thing be deare vnto thee, Chriſtian Reader, which ought to be more deare then any other; If thow haſt, I ſay, any feeling of thy ſoules health, thow canſt not chooſe but cleerely ſee what dangerous wayes thow walkeſt, whyleſt thow doſt follow thoſe, who, notwithſtanding they acknowledge the ancient Church to haue beene the true Church of Chriſt, are yet ſuch profeſſed aduerſaries to the approued Doctrine of the ſame. Here applie thow the force of thy pureſt congitations: here bend thow the powers of thy ſoule to find out the truth. And for as much as the nobleſt exerciſe of man doth conſiſt in the knowledge and loue of his Creatour, neither can he loue him well vnleſſe he knowe him right, nor yet can he poſſiblie attaine to the right knowledge of him, whyle he is ignorant of his true Religion; I bequeath vnto thee, for à farewell, the golden ſaying of S. Auguſtine, wherin is layd open the right way to both. z *If any one find difficultie to vnderſtand the things belonging to God and his Religion, his mind muſt be purified by Faith, by abſtayning dayly more and more from ſinnes, and performing good workes, and praying earneſtly with groanes of Holie deſires, that profiting ſtill by the Diuine aſſiſtance he may vnderſtand and loue as he ought.*

y *Rom. 8. v. 37.*

z Quod ſi difficilè intelligitur, mens fide purgetur, magis magiſque abſtinendo a peccatis, & bene operando & orando cum gemitu deſideriorum ſanctorum, vt per diuinum adiutorium proficiendo & intelligat & amet. *S. Auguſtin. lib. 4. de Trinitate ca. vlt. fine.*

The grace of our Lord IESVS CHRIST, *and the loue of God, and the communication of the Holy Ghoſt be* VVITH *you* VV *all, Amen.* 2. Cor. 13. v. 13.

FINIS.

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VVorship of sacred Images. Se Images.

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1.	22.	*reduteing*	*reduceing*
1.	22.	forasainch	from as much
2.	25.	Master	Masters
5.	9.	*righe*	*right*
9.	37.	my appeare	may appeare
12.	2.	formely	formerly
13.	12.	shevv vvere	shevv vvhere
21.	11.	rethearsed	rehearsed
24.	11.	of tvvo	of seuenty tvvo
33.	9.	far Iudges	for Iudges
37.	18.	*of any*	*if any*
37.	22.	*continnig still*	*continuing still*
39.	4.	à lilte	à litle
41.	6.	*Christ it not*	*Christ is not*
43.	14.	throughtout	throughout
43.	36.	far euough	far enough
47.	3.	*sppointed*	*appomted*
48.	15.	he stided	he slided
48.	16.	disclayning	disclayming
48.	28.	returne	returne
49.	6.	*deavve yovv*	*dravve yovv*
56.	10.	Bishopicick	Bishoprick
56.	11.	he it not	he is not
56.	28.	tot get	to get
57.	24.	*Predessours*	*Predecessours*
63.	26.	vvords end	vvorldes end
64.	10.	*is doctrine*	*his doctrine*
67.	27.	eastye	easily
68.	26.	my happen	may happen
73.	6.	perrorme	performe
77.	19.	make	made
81.	27.	vnto that	into that
86.	26.	vvhither this	vvhither then
99.	42.	*instrustion*	*instruction*
100.	36.	houldug	houlding
102.	20.	hy the	by the
107.	12.	*Bag*	*Brag*
122.	2.	kim	him
127.	17.	*is selfe*	*it selfe*
128.	41.	grater madnesse	greater madnesse
138.	1.	thes example	this example
138.	32.	Fathers	Father
141.	17.	ad therfore	and therfore
141.	22.	yovv selfe	yourselfe
143.	2.	passed our	passed ouer
144.	34.	S. Clement	Clement
151.	15.	vvord	vvorld
151.	15.	not, vvithstading	notvvithstanding
152.	27.	vvord	vvorld
155.	11.	Pettegree	Pedegre
155.	26.	S. Clemēt Bish. of Alexandria	Clement of Alexandria
162.	32.	denouning	denouncing
184.	36.	*he flesh*	*the flesh*
186.	21.	*he godly*	*the godly*
187.	37.	bvvas aptised	vvas baptised
217.	14.	is may	it may
239.	35.	hid tast	his tast
243.	30.	*vvho are come*	*vvho art come*
248.	30.	I pray, yovv	I pray yovv,
277.	15.	nastural	natural
283.	3.	Colosirius	Calosyrius
283.	14.	*lifegigiuing*	*life-giuing*
284.	17.	*and*	*and*
310.	32.	presume	presumed
315.	3.	*beath*	*breath*
315.	27.	vvere	vve
316.	14.	East may. VVe	East. May vve
316.	20.	Gregorie the third for Gregorie the second	Gregory the second for Gregory the third
320.	15.	*called*	*call*
320.	23.	*volentes*	*volantes*
322.	2.	Pope the ninth	Pope Leo the ninth
325.	12.	to himselfe	to helpe himselfe
326.	28.	he promise	his promise
328.	3.	thought	though
329.	21.	*vvith*	*vvith*
329.	27.	*though*	*through*
330.	7.	shooling	schooling
334.	26.	curted	cursed
346.	15.	*of they cure*	*of thy cure*
346.	29.	*Brethered*	*Brethren*
347.	3.	*hould to his*	*hold his*
350.	1.	*yous*	*your*
350.	21.	*suffere*	*suffered*
357.	18.	though	thoughe

Pag.	lin.	Faults.	Correct.
358.	12.	formely	formerly
360.	14.	to to	to
365.	8.	vncleanee	vncleane
377.	3.	that is vvas	that it vvas
377.	10.	publike confeſſion, vvhen &c.	publike cõfeſſion, and yet vvas ſubſtituted in the roome of publike cõfeſſiõ, vvhẽ &c.
378.	17.	ellſvver vvere	elsvvhere vve
382.	13.	*and*	*and*
383.	28.	it that	is that
390.	19.	betvvit	betvvixt
392.	30.	rooſin	rouſing
406.	5.	vvether	vvhether
406.	39.	ye do vve	yet do vve
408.	1.	depoſed	diſpoſed
414.	14.	*to all*	*to Hell*
415.	42.	Prnance	Penance
418.	22.	to vvondered	to be vvondered
424.	28.	any avvay	any vvay
431.	3.	didiy	did ly
444.	33.	*by meanes*	*by no meanes*
445.	18.	after death, do goe to heauen, &c.	after death into euerlaſting reſt: or elſe by ſaying that Gods ſeruants after death do goe to heauen, &c.
446.	39.	*lhe*	*the*
454.	19.	*confirmed*	*confined*
455.	7.	*ther in his*	*ther is in*
458.	4.	*obligations*	*oblations*
467.	1.	*peece*	*peepe*
481.	19.	vvere	vvhere
492.	30.	ths	the
498.	11.	the of then	then of the
498.	29.	Extreme	externe
501.	15.	your applyed	yovv applyed
506.	32.	inuentions	intentions
512.	33.	confirmed	confirmed
513.	12.	*ceavvling*	*cravvling*
532.	11.	in this	in the
535.	11.	*faich*	*faith*
542.	9.	blindes	blindnes
545.	24.	*heare*	*heart*
546.	6.	are day	day are
548.	31.	your bring	yovv bring
552.	19.	to but	to be but
557.	31.	though	through
559.	6.	God	good
577.	20.	he Hebrevv	the Hebrevv
592.	8.	in equall	is equall
593.	15.	fordib	forbid
596.	25.	is appeareth	it appeareth
604.	6.	meditation	mediation
617.	17.	ovvne	one
624.	9.	*ehe diuell, nad*	*the Diuell, and*
637.	32.	vs formerly	as formerly
638.	27.	by the Theodoret	by Theodoret
650.	7.	*oper*	*open*
650.	1.	Aſſertnn	Aſſertion
661.	28.	hauily	heauily
663.	10.	shamed	ashamed

In omnibus literis meis non ſolum pium Lectorem, ſed etiam liberum correctorem deſidero. S. Auguſtin. epiſt. 7. ad Marcellum.

Mss
56 — credenda 302-305.